

THE ETERNAL KINGDOM

DESCENDANTS, NEW EARTH, AND
GOVERNMENT

Revised Edition



Gabriel Alberto Ferrer Ruiz
Yolanda Rodríguez Cadena

 **BEREA EDITIONS**



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Descendants, New Earth, and Government

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Yolanda Rodríguez Cadena

REVISED EDITION



Berea Christian Church



Berea Edition.

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INTRODUCTION

When we think of God's creation, we immediately go back to Genesis chapters 1 and 2. As we begin reading verse 1, we find the first powerful phrase that says, "In the beginning God created the heavens and the earth" (Genesis 1: 1). And instantly, we see an explosion of life that begins to be narrated until the last verse. We see the light flowing, the firmament of the waters divided by the mighty hand of God, the Earth taking shape as the dry land appears when God put a decree to the sea.

We keep on amazed at Genesis 1 when we read that the grass, plants, and trees were emerging from the Earth when they heard the powerful voice of God that said, "Let the Earth bring forth," and when we read that the King placed the lights, the Sun, the Moon, and the stars in the firmament of the Heavens, and we do not cease to be amazed as we read that the animals emerged from the waters, living creatures, fish, sea creatures and the birds of the Heavens which flew into the face of the firmament. And the wonder increases when we read that God gave them the decree of being fruitful, multiply, and fill the Earth. We marvel in knowing that by God's word, the beasts were created from the dust of the Earth when God said: «Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind» (Genesis 1: 24) which manifests the glorious and eternal attribute of life of the Almighty God.

Later, in the reading from Genesis 1, we reach the climax of the wonder of creation when, through the Word of God, we witness the amazing scene of the creation of the first man, preceded by the glorious pronouncement of the decree of love: "Let Us make man in Our image, according to Our likeness." Is this a class of beings with the image and likeness of God? Yes. The infinite mercy and love of God did it.

We do not stop rejoicing when we continue reading chapter 2 about life in fullness, seeing how God put the first man in Eden and prepared a garden for him, a house, and a special dwelling place. This garden was the temple and sanctuary from which Adam would exercise dominion over all creation with the promises of

the priesthood and the reign. This garden was watered by the river that came out of Eden, a river of water of life (Genesis 2: 10; Revelation 22: 1). And in this garden, God put the tree of life (Genesis 2: 9). Everything was full of eternal life, Hallelujah!

It was in this garden where God gave the holy commandment to Adam which inaugurates the Edenic Covenant: «¹⁶ And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.» (Genesis 2: 16-17). And this commandment was for life to life.

All creation was full of life! That is why, in the whole reading of Genesis 1, the Lord says several times, "It is good" when He saw what He had done, the manifestation of His power and the beauty of His creation.

However, we get surprised when we read that amid this repeated statement, " it was good," in chapter 2, the Lord says, "It is not good." How is it that everything was good, and there was something that was not good? We are amazed to see that it was not good for the man to be alone. Certainly, Adam was not alone since he had the powerful company of the Triune God and all that He had done. The Lord said it was not good that man should be one part without a helper comparable to him. Therefore, the last mighty event of creation occurred: God caused Adam to fall into a deep sleep, took one of his ribs, and made it into a woman, his complement.

But the wonder did not end there; God brought Adam's wife to him in celebration of a powerful event with a glorious purpose, seen by the angels who witnessed all creation (Job 38: 4-7), and by all the living beings created by God, which already had within them the divine decree "be fruitful and multiply". The wonderful event we are talking about is the first wedding, the first marriage in all creation, in the whole Universe, the great event for its powerful and glorious purpose, because from this couple God had determined that they would have a holy, pure and multiplied offspring for eternity to multiply His praises forever and ever. God had planned that the human beings He had created would multiply for eternity and as they increased, worship would multiply, in number, power, intensity, glory, by worshippers like endless rivers.

All creation was waiting for that moment when the Triune God would unite man and woman and pronounce the words "I bless you," and indeed, all creation witnessed this marriage blessing and the bestowal of mighty and eternal promises. The Edenic Covenant was sealed in the marriage covenant between man and

woman by three unbreakable divine decrees, impossible to nullify, impossible to change, for He who pronounced them is eternal and unchangeable; therefore, God must fulfill such decrees. These decrees are: be fruitful and multiply! fill the earth! subdue the earth; have dominion!

All creation witnessed these powerful divine decrees of the Edenic Covenant: «Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”» (Genesis 1: 28).

All this is the wonder of the fullness of life and joy after joy! God's power and love do not end there, as creation witnessed (and we do now by God's Word) the first great mystery when *'iysh*, the bridegroom, Adam, said (Genesis 2: 23-24. Highlights and emphasis added by the authors):

²³ And Adam said: “This *is* now bone of my bones / And flesh of my flesh; / She shall be called, Woman [***'ishshâh***], / Because she was taken out of Man.” ²⁴ Therefore a man [***'iysh***] shall leave his father and mother and be joined to his wife [***'ishshâh***], and they shall become one flesh.

The union between *'iysh* and *'ishshâh*, the husband and wife, in one flesh is the great mystery (Ephesians 5: 31-32). This closes the first creation; and it is a closing of joy, life, power, glory and that the reason why God said that everything was very good!

But all this was damaged by man's sin, the disobedience. Adam transgressed the covenant (Hosea 6: 7); he could not fulfill God's plan and purposes. Adam filled the Earth with sinner descendants full of death, he gave the government to Satan, who became the prince of this world. With Adam's sin, the curse fell on the whole Earth, which became a slave of corruption, prisoner to vanity, to the ephemeral (Romans 8: 21).

Before all this, the obligatory question is: What happened to the decrees of God pronounced in Eden, which are true and eternal and immutable? What happened, and what will happen to His creation made full of holiness, goodness, life, joy, as is described in Genesis, chapters 1 and 2? Did God renounce to His plans, purposes, and decrees, that is, to His own Word, His covenant in Eden? Did Satan succeed to frustrate these plans, purposes, and decrees? Does the Word of God speak of Satan having gained any victory?

These questions are valid because within the Christian Church, the one that believes in the Triune God, in the Father, the Son, and the Holy Spirit, and believes Jesus is Lord, the only Redeemer and there is no other mediator; in this Church a tradition that is contrary to the Scriptures is rooted, and that is to think when believers die, they go to an abstract Heaven, that has nothing physical, where they will be in ethereal bodies, sitting on clouds, playing harps, and it has been thought that in the new creation there will be no Sun, Moon, sea, plants, or animals that will multiply, no houses, nor occupations.

The worst thing is that it has been mistakenly believed that the crown of creation, the human being, will never again be fruitful or multiply, there will never be weddings anymore; they have been thought, in a mistaken way, that there will never descendants again, forgetting that man was not designed to be alone, since this was never good, and therefore, the woman was made to being united with man in one flesh, which the Lord calls "The Great Mystery," which has always had and will have as its objective a godly offspring (Malachi 2: 15) to serve and worship God from generation to generation. Unfortunately, the Christian Church has taught a Sadducean tradition and has denied that God is God of the living and not of the dead (Luke 20: 38). This life was manifested in abundance in Genesis 1 and 2 when there was neither sin nor death, when the Triune God made everything, the first creation full of life.

Considering the Eternal Kingdom of power and glory is a place of unfading inheritance where the New Jerusalem will descend from Heaven. And if the first creation was full of life, how will the new creation not be full of life? How will the new creation not be full of life if it is the Eternal Kingdom, the kingdom of life, and the Triune God, Father, Son, and Holy Spirit will dwell in the New Earth?

What the Christian Church has taught about God's new creation by denying the eternal promises has attempted against all attributes of God because that teaching shows Him not as omnipotent. The Church attempts against the fidelity of God because she does not believe that God will restore everything; she attempts against the glory of God, but He is worthy of praise and worship by a holy offspring, infinitely multiplied in a Universe that will infinitely expand because God is Almighty and nothing is too hard for Him; because everything is possible for Him. Those who say the new Creation will have nothing attempt against the fidelity and truthfulness of God because they say He will never fulfill His plans and purposes given in eternal covenants, under oath, as when He gave the promises to Abraham.

Those who speak of the new creation as static and limited describe a dead new Earth and Heaven stopped in time. But all this is contrary to the Almighty God, the living God, the God of life, the dynamic God described in the Scriptures.

And in this Sadducean tradition that the Church of Christ has had, the demonic sects, with their false doctrines, have used the eternal promises to pervert, distort, and use them to trap many and to deceive them within their false teachings. Many are deceived into doctrines of demons such as Mormons, Jehovah's Witness, for example, doctrines that deny the deity of Christ, saying He is a creature, thus blaspheming the living God. The first sect offers the promise of descendants by saying that God was a man before; so, they claim that humans and their descendants could become gods. The second sect offers a "new earth"; they state that only Jehovah's Witnesses will live in it and describe it with unbiblical realities and other aberrations.

To the Sadducean tradition that has existed in the Christian Church, which believes in the Triune God and has Christ as Lord and Savior, it is added that there is little information about the Eternal Kingdom. They even think that the little information that exists is encrypted because the Lord was not pleased to reveal His Kingdom. Of course, this is not true. How can there be just a few of the Eternal Kingdom in the Scriptures if the center of them is eternity? How can there be just a bit of the Eternal Kingdom if the same Bible calls the "Gospel of the kingdom," "Eternal Gospel"? How can there be just a bit if the same Bible speaks of the "Eternal Kingdom," "Kingdom of God," "Kingdom of Heaven"? How could the Lord leave little about His dwelling place if the objective of salvation is His kingdom? Of course, He left much information about His Eternal Kingdom of power and glory; He left many details. Beloved readers, brethren, this book that you have in your hands describes and explains what the Bible contains about it.

When the Lord Jesus rose from the dead spent forty days preaching to the disciples, His Church, about the Kingdom of God, that is, about the Eternal Kingdom. Nothing in the Scriptures indicates that there was a prohibition to write about it. Many people quoted the apostle Paul when he said that when he went to the Third Heaven, he saw inexpressible words, which it is not lawful for a man to utter, and they interpret this by saying that God hid everything about the Eternal Kingdom and, therefore, no one can speak of it.

The above is a wrong interpretation, what is true is that human languages are limited to talk about everything in the Third Heaven, in eternity, in the dwelling of

God. But this does not mean that the Lord renounced to reveal what He was pleased to show about His kingdom; otherwise, He would not have spoken to his disciples about the Eternal Kingdom during the forty days He stayed on Earth after His resurrection.

What has happened to the Church is that she put herself a veil of earthiness that does not allow her to see and understand what is written and revealed by the Holy Spirit about eternity in God's Word. For many years, there have been fixed ideas, assumptions, and traditions that have become premises, principles, accepted as truths in the Church for a long time. With these traditions the Church has limited God's power since they put a veil on understanding the Scriptures.

In this book, the readers will find biblical arguments that tear down those traditions and commandments of men taught as doctrine. Those men commandments attempt against the living God's attributes who said: Is there anything too hard for Him? (Genesis 18: 14; Jeremiah 32: 27) Is He a limited God, a God for whom something is impossible? (Luke 1: 37). The structure of the book is as follows:

Chapter 1, "Earths in the Bible", analyzes the characteristics of each Earth: The first one was sinless; the second one after sin suffered the consequences of sin, it has the curse until now. The third one is the Post-Flood Earth that suffered the havoc of this terrible judgment forgotten by the world's inhabitants and the Church herself. The fourth Earth is the one that will suffer the judgment of the Tribulation, which will be more terrible than the Flood (Mark 13: 19); this judgment is about to come. The fifth Earth is the Millennial one, which will be partially restored by the Lord Jesus Christ to reign for a thousand years with His glorified Church and to give the last chance to mankind to repent. The sixth and final Earth is the New Earth, which the Lord will create after the Millennium and on which the New Jerusalem, the heavenly city, will come down.

In Chapter 2, "Principles of Interpretation to understand the Eternal Kingdom in the Scriptures," this chapter exposed the hermeneutic strategies that appear in the Bible itself, based on the general principle given by the Lord Jesus Christ in the desert when He said: "It is written" and "it is written again," (Mathew 4: 4-10). These interpretive keys allow us to clearly see that there is much information about the Eternal Kingdom from Genesis to Revelation in the Word of God. In this second chapter, you will learn to see eternity in all the Scriptures.

Chapter 3, "The Biblical Covenants and the Attributes of God," studies the eight covenants God made with man to guarantee His promises, and only those who are holy in body, soul, and spirit, those who are eternal, that is, those who are resurrected and glorified, can receive their fulfillment. It is shown that in the adamic descendants, these promises could never be fulfilled and that the redemptive work of Christ is the one that allows the fulfillment. Only the sons of resurrection are qualified to receive the eternal promises. The eighth and last one, which is the New Covenant, is the one that synthesizes the others, the Edenic, Adamic, Noahic, Abrahamic, the Law, the Land, and the Davidic. This chapter demonstrates the centrality of the Abrahamic Covenant and the relationship between the New Covenant and Edenic Covenants.

In Chapter 4, "The Biblical Covenants, their Characteristics" we study what identifies the eight covenants and their relationship to the divine attributes. It is shown that these attributes are the foundation of all biblical covenants, thus that they are eternal, faithful, true, powerful, immutable, and therefore must be fulfilled, for God is not a man that He should lie, nor the son of man that He should repent (Numbers 23: 19; 1 Samuel 15: 29).

Chapter 5, "Inter-related Biblical Covenants," analyzes the connections between all covenants in which we can appreciate the continuity of one in another, in terms of the reiteration of the same three great promises: The eternal descendants, the New Earth, and the eternal government.

Chapter 6, "From Generation to Generation: The eternal fructification and multiplication of the descendants" and Chapter 7, "The Promise of holy and eternal descendants in Biblical Covenants", deals with the first and principal promise of the eight covenants: The holy descendants multiplied for eternity. This is the promise that Satan attacks the most with teachings that deny it and with the wrong interpretation of the Lord's answer to the Sadducees about their question regarding the resurrection. The answer, given by Christ, refers to the Levirate Marriage.

The above is the theme of Chapter 8, "The Sadducees' question: The Bush Passages," in which it is demonstrated that Jesus' answer to the Pharisees confirmed the eternal descendants when He said that Levirate Marriage would no longer exist since the children of the resurrection can no longer die. This answer confirms the descendants since the Lord himself said that God is God of the living and not of the dead. Therefore, the Abrahamic Covenant promises, ratified to Isaac and Jacob

were intact, since they live and will rise to receive the fulfillment of the promises including the descendants, for Almighty God told Abraham He would give him the land and to his descendants after him. The servant understood that this land was the New Jerusalem, the heavenly city; therefore, the descendants after his resurrection will be eternal and will multiply in the New Earth and the New Heavens.

Chapter 9, "The Eternal Government: Reign and priesthood," deals with the promise God gave to Adam of rule and subdue the Earth, which he could never exercise because of his sin since he gave the government to Satan; likewise, the sinful and mortal offspring, that is all mankind, could never execute this promise of government as God gave it in purity, holiness, and eternity.

Finally, Chapter 10, "The New Creation: New Heavens and New Earth," studies the promise of the new creation that God made to fulfill all His plans, purposes, and the promises He gave to man since the Edenic Covenant. It describes how the Bible enunciates and details what will be in this new creation, in the New Jerusalem, the houses, the occupations that will be carried out by the glorified and their multiplied descendants for eternity, which corresponds to God's expanded empire that will not have an end (Isaiah 9: 7).

The Eternal Kingdom shall be of power and glory, praise, and worship forever and ever, for everything created will give praise to the Father, Son, and Holy Spirit. There shall be no more sin, nor sorrow, nor death for the former things have passed away, God will dwell with us forever, He will extend His tabernacle over the whole Earth and establish His throne upon it. God will fulfill His eternal plans and purposes, and the six thousand years of sin and death shall be forgotten; for this shall not be remembered or come to mind. (Revelation 21: 1-4; 22: 1-3; Isaiah 65: 17).

What awaits us is too great, unimaginable! There are exceedingly great and precious promises that Christ has given us through His Redemptive work, the great mystery of God's godliness and mercy. The eternal inheritance, the good things to come, all things that pertain to life and godliness have been given to us by His divine power, through the knowledge of Him who called us by glory and virtue (2 Peter 1: 3-4).

For this reason, the final message of this book is: Flee from the wrath that is to come, enter the holy nation, the true Church of Christ! Repent of your sins, receive

Christ, believe in Him, and abide in His Word of eternity! And if you are already a child of God but you are rooted to this Earth, the Lord tells you to let go corruptible things, let go of this Earth and the world, for the Rapture is at the door!

And if the Church has already departed by the time you read this book, and you find yourself in the terrible judgment of the Tribulation, you can also repent. If you have never received Christ, you can receive Him today, and you will receive all His eternal promises we will explain in this book so that the love of Christ which passes knowledge may fill you with all the fullness of God (Ephesians 3: 19). The New Covenant is still there for you to receive God's grace. Receive it, and do not put on yourself the mark of the Antichrist. Endure and abide in the Gospel, and you will be sure that if you die for Christ, you will go immediately to the New Jerusalem, to the heavenly city. And if you do not die and God allows you to endure until the end of this terrible judgment, be sure that you will see Christ coming in the clouds with His Church and with great power and glory. Then you will enter His thousand-year kingdom where you will see the King's face and have longevity like the Old Testament servants. You will enjoy the presence of Christ and His government, and then you will be able to enter the Eternal Kingdom with a glorified body.

CHAPTER 1

EARTHS IN THE BIBLE

From the first verse, the Bible teaches that God created the Universe; in Genesis 1: 1 says: «In the beginning God created the heavens and the earth.» This verse clearly taught us that there is more than one heaven and that the Earth has a central place in the whole Universe; this is inferred from the emphasis that the Lord makes in the verse when He puts the Heavens and the Earth in the same position; in Hebrew, they appear juxtaposed and in the New King James Version the conjunction “and” is a coordination particle that in this case puts the two elements on equal importance and at the same time indicates unity, union or relation.

This thought is important because, from the false perspective of evolutionism, which underlies and permeates all human science, the Earth is just another planet of many; these leads scientists to think that there are many planets like the Earth. Nowadays, when scientists argue that due to “climate change,” this planet has no future, they are looking for a similar place to live, to move there when people cannot live on this Earth.

All of this is a vain hope that obeys the unrepentant, perverse, rebellious, arrogant, and proud heart of man that rejects God and His Word. The heart of the human being is so hard, and their mind is so darkened that they do not give credit to the Word of God. Many people prefer to say that the so-called “global warming” is responsible for everything that happens on Earth. But the Lord says in His Word that this is His judgment on mankind, and God left the Earth ready for this judgment since the Flood, as we will see later.

The Earth is God's special creation, as well as human beings; for that reason, in Genesis 1: 1, it appears next to the Heavens. One argument that scientists could raise against the truth of the centrality and importance of the Earth in God's creation is the current state of the Earth because apparently, it is a “lost” planet in the solar system, which is one among many, at the same time this system is part of the Milky Way galaxy, which is also one amid millions of them.

But it is important to understand that the Earth we see now is part of the first creation; nevertheless, the Bible also speaks of a new creation (Isaiah 65: 17; 2 Peter 3: 13; Revelation 21: 1). The wonderful thing is that God said of the two creations in His Word since He explicitly left details of these in descriptive and expository language, but also in a prophetic-poetic language, which must be read and understood with hermeneutic principles revealed in the Scriptures (we will study these principles in Chapter 2). As we will see later, the New Earth will be different from the one we observe and live in today. In addition to this, the current Earth has undergone changes that we will see in this chapter.

There are arguments to support that the New Earth will be the center of the universe; let's see why:

- (1) Because the whole Bible, God's Word, focuses on the Earth and is centered on it. The term Earth (Hebrew אֶרֶץ, *'erets*; Greek γῆ *gē*) appears 2854 times in the New King James Bible version (NKJV). The Lord shows the Earth in its great importance because God Himself, the Incarnate Christ, came to it: «But when **He again brings the firstborn into the world**, He says: / "Let all the angels of God worship Him." (Hebrews 1: 6. Highlighted by the authors).
- (2) Because the Lord says that the Earth is the footstool of His feet: «Thus says the LORD: / "Heaven *is* My throne, / And **earth** *is* My footstool. / Where *is* the house that you will build Me? / And where *is* the place of My rest?» (Isaiah 66: 1. Hebrews 1: 6. Highlighted by the authors).
- (3) Because the Lord says that the Earth is the inheritance of His legitimate children¹, and He considers it a high heritage. The Bible states that the Earth is the main part of the inheritance of Christ and His children «Ask of Me, and I will give *You* / The nations *for* Your inheritance, / **And the ends of the earth** *for* Your possession.» (Psalm 2: 8; Hebrews 1: 2 Highlighted by the authors).

¹ We name legitimate children of God to those sons who will be in a direct relationship with God, no longer by adoption because we will have life in all of our being, spirit, soul, and body; we will never have death in us again. This will happen when we receive our glorified bodies; Luke 20: 38 says, "For He is not the God of the dead but of the living, for all live to Him.". For the Church, this will happen the day of the Rapture as firstfruits, and for Israel and the Nations, in the Eternal Kingdom, as Revelation 21: 7 affirms, "He who overcomes shall inherit all things, and I will be his God and he shall be My son."

- (4) Because on Earth, there will be the nations of human beings over which Christ will rule in His eternal kingdom together with His Church. In Revelation 5: 10, it is stated: «And have made us kings and priests to our God; / And we shall reign on the **earth**."» (Highlighted by the authors).
- (5) Because the Lord established objectives, purposes for which He created the Earth, thus giving it preeminence. Isaiah 45: 18 says: «For thus says the LORD, / Who **created** the heavens, / Who is God, / Who formed **the earth** and **made it**, / Who has **established it**, / Who did not **create it** in vain, / Who **formed it** to be inhabited: / "I *am* the LORD, and *there is* no other.» (Highlighted by the authors).
- (6) Because the Earth will be the center of the Lord Jesus Christ's government during His Millennial and Eternal Kingdom (Isaiah 65; Revelation 20).
- (7) Because the Lord is Almighty and shows the Earth's creation as one evidence of His omnipotence, the New Earth will be the manifestation of this attribute. Job speaks of this when he mentions the removal of this Post-Flood Earth, in addition to manifesting that the Lord does things incomprehensible and without number (Job 9: 1-10. Highlighted by the authors):

¹Then Job answered and said: / ²"Truly I know *it is* so, / But how can a man be righteous before God? / ³If one wished to contend with Him, / He could not answer Him one time out of a thousand. / ⁴*God is* wise in heart and mighty in strength. / Who has hardened *himself* against Him and prospered? / ⁵He removes the mountains, and they do not know / When He overturns them in His anger; / ⁶**He shakes the earth out of its place, / And its pillars tremble;** / ⁷He commands the sun, and it does not rise; / He seals off the stars; / ⁸He alone spreads out the heavens, / And treads on the waves of the sea; / ⁹He made the Bear, Orion, and the Pleiades, / And the chambers of the south; / ¹⁰He does great things past finding out, / Yes, wonders without number.

The Lord speaks of the New Heavens and New Earth when He answers Job in chapter 38: 31-34:

³¹"Can you bind the cluster of the Pleiades, / Or loose the belt of Orion? / ³²Can you bring out Mazzaroth in its season? / Or can you guide the Great Bear with its cubs? / ³³Do you know the ordinances of the heavens? / Can you set their dominion over the earth? / ³⁴"Can you lift up your voice to the clouds, / That an abundance of water may cover you?

Here we know that the Lord is speaking about the creation of the New Heavens and the New Earth because of the verb tenses used there and how He uses a present

with future significance in verses 31-34 when confronting Job. God does not use the past tense; He does not say, "did you bind the cluster of the Pleiades? He does not say, "did you bring out Mazzaroth in its season ", or "did you guide the Great Bear with its cubs?"

On the contrary, God uses the verbs in the present tense, indicating the future,² "Can you bind the cluster of the Pleiades." "Can you bring out Mazzaroth in its season?", "...can you guide the Great Bear with its cubs?"³. If the author had wanted to indicate a past tense in the questions we read, He would perfectly use it. The only one who will do all this is God; He will have the power of the Heavens on Earth; this is referring to the New Heavens and the Third Heaven coming down to the New Earth when the New Jerusalem, God's dwelling place, will descend. God will make the new creation because He made a covenant with creation itself under the Edenic Covenant, as we will see later.

(8) Because the Earth will be the dwelling place of Almighty God; therefore, it must have different characteristics from the present Post-Flood Earth: «Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also, there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God.» (Revelation 21: 1-3).

1.1. God's Creation: The Universe. The Heavens

The Bible teaches that God created the Universe: «... In these last days He has spoken to us through a Son, whom He appointed heir of all things and **through whom He created the universe...**» (Hebrews 1: 2 TLV. Highlighted by the authors); «By faith we understand that the worlds were framed by the word of God,

² "In Biblical Hebrew, there are only had tenses: perfect and imperfect. The past, present, and future tenses are related to time, but the Biblical Hebrew tenses, perfect and imperfect, are related to an action. A perfect tense is a completed action, and an imperfect tense is an action that is not completed. This does make translating verbs difficult as there are no equivalent tenses in English. For the most part, perfect tenses are translated into the past tense in English and the imperfect tense into the present or future tense (as an action may be completed or may have begun but not yet completed)." Explains Biblical Hebrew expert professor Jeff Bernner: <https://www.quora.com/Is-it-true-that-there-are-no-verb-tenses-past-present-future-in-Biblical-Hebrew>

³ The Spanish version Reina Valera 1960 translates these verbs in the future tense.

so that the things which are seen were not made of things which are visible.» (Hebrews 11: 3). In these two verses, the term used in Greek for "Universe" is αἰών (*aiōn*) which also implies the meanings of perpetuity and eternity.

The Lord in His Word speaks of "The Heavens" from verse 1 of Genesis 1. Throughout the Bible, three heavens are described: The Third Heaven is called "paradise," «dwelling place of God» (2 Corinthians 12: 4. Gr. Τρίτος οὐρανός; *Tritos ouranos*); the Second Heaven is the Heavens of Heavens, the place where the Bible says there are angels (2 Chronicles 2: 6; Ezekiel 1: 25-26); the First Heaven which is the outer space also called "heavenly places" (Ephesians 3: 10; 6: 12. Gr. ἐπουράνιος; *epouranios*). Finally, the Bible speaks of the face of the firmament (Gen 1: 2, 7-8), which is the Earth's atmosphere, the clouds (1 Thessalonians 4: 17. Gr. Νεφέλη; *nephelē*).

The Scriptures speak of «The Heavens» in the plural and «the Heaven of the Heavens» a surprising expression which in Hebrew is שָׁמַיִם (*shāmayim*) or שָׁמַיִם (*shāmeḥ*); let us see some texts (Highlighted by the authors):

- Deuteronomy 10: 14 "Behold, **the heaven and the heaven of heavens** is the LORD's thy God, the earth *also*, with all that therein *is*" (AKJV)⁴
- 1 Kings 8: 27 "But will God indeed dwell on the earth? Behold, **heaven and the heaven of heavens** cannot contain You. How much less this temple which I have built!"
- 2 Chronicles 2: 6 "But who is able to build Him a temple, since **heaven and the heaven of heavens** cannot contain Him? Who *am* I then, that I should build Him a temple, except to burn sacrifice before Him? (Highlighted by the authors).

These Bible verses show that there are Heaven and the Heaven of Heavens. Could the Third Heaven contain more Heavens? The Bible says that God's wisdom is manifold (Ephesians 3: 10); also, in Job 9: 10, we learn that God "....does great things past finding out, / Yes, wonders without number."

⁴ The AKJV was taken instead of NKJV because this one translates correctly the expression "the heaven and the heaven of heavens" שָׁמַיִם שָׁמַיִם (*shāmayim shāmeḥ*)

In the diagram below, we summarize the Heaven of the Heavens, the three Heavens, and the New Heavens.

Figure 1

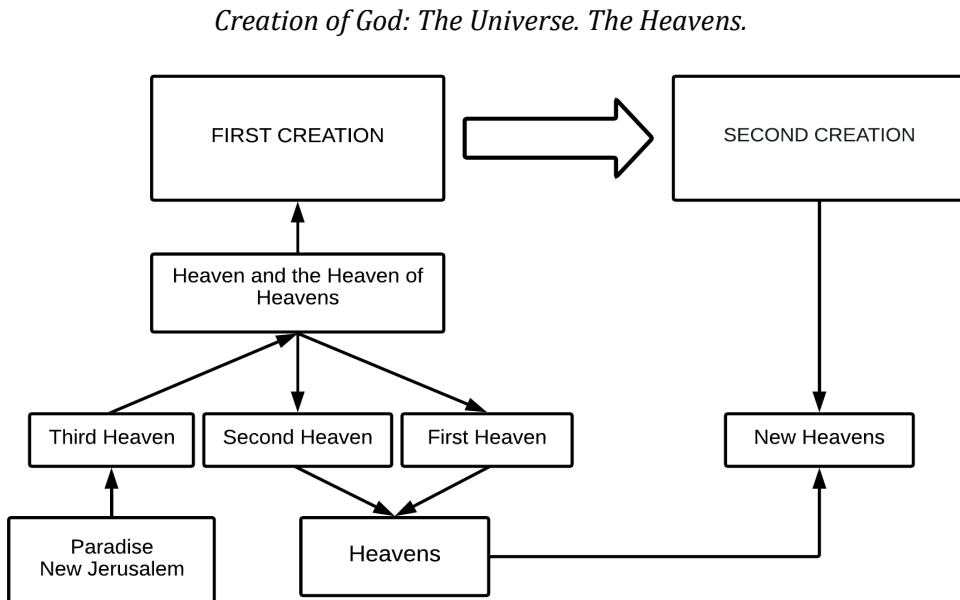
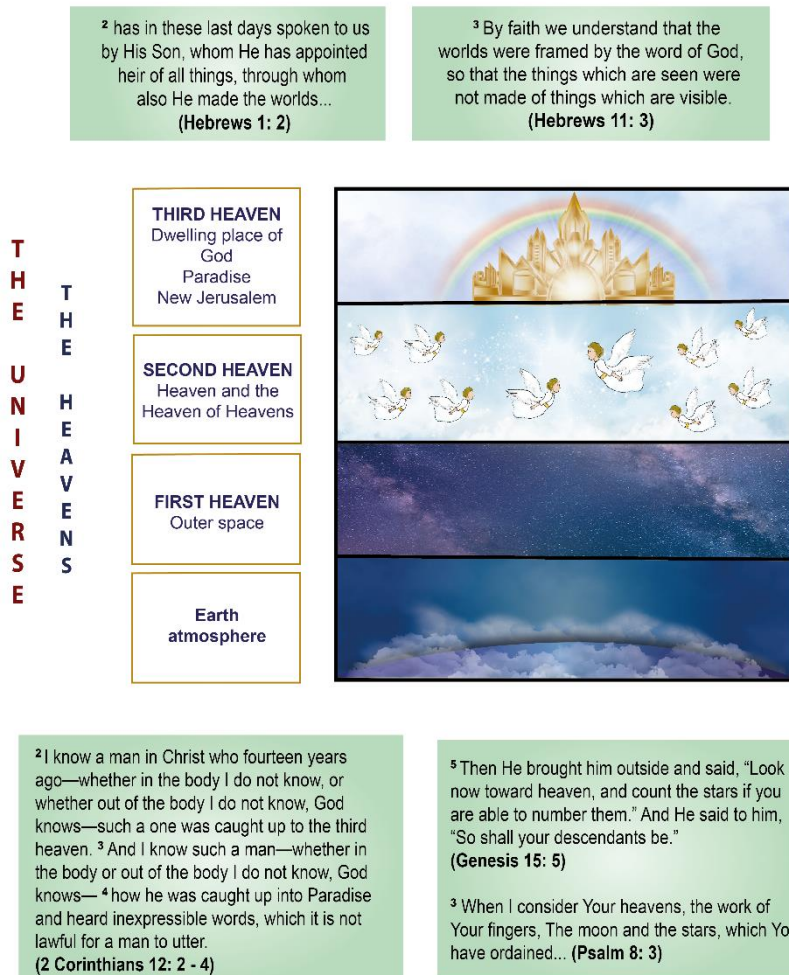


Figure 2

The Universe. The Heavens.



The Sun is a star, and it is the center of our Solar System, but this will not be the case in the New Creation. An important detail that the Scriptures tell us is that the Sun did not illuminate the Earth from the beginning. Genesis 1: 14-19 says that God made the Earth on the first day and the Sun and Moon on the fourth day. Let us read:

¹⁴ Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; ¹⁵ and let them be

for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. ¹⁷God set them in the firmament of the heavens to give light on the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

So, the light that illuminated the Earth did not come from the Sun since God had not created it yet. The Bible says that the Lord made light on the first day of creation (Genesis 1: 1-4):

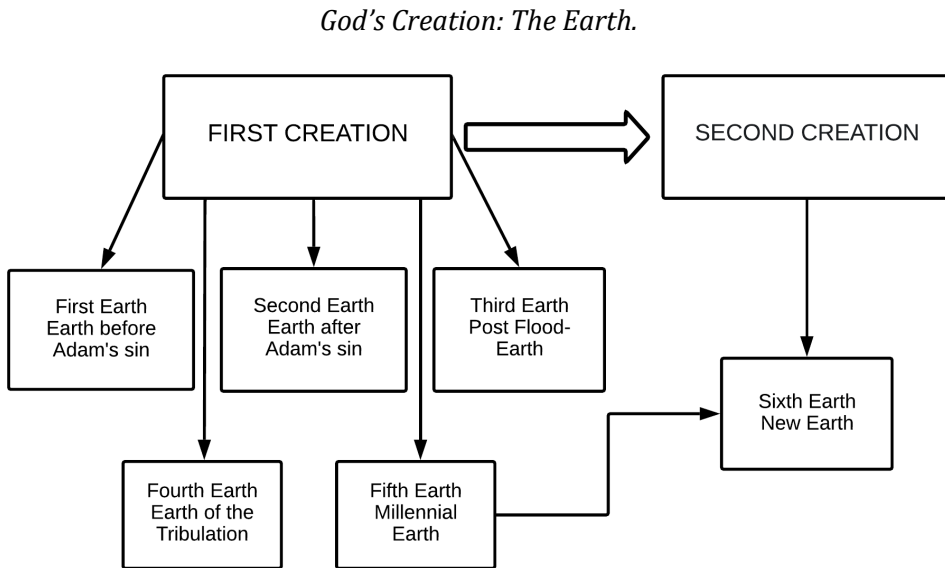
¹ In the beginning God created the heavens and the earth. ² The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters. ³ Then God said, “Let there be light”; and there was light. ⁴ And God saw the light, that *it was* good; and God divided the light from the darkness.

1.2. God's Creation: The Earth

The Bible also talks about Earth’s creation in two times: The first creation and the second creation. From the Scriptures, in the first one, we can set forth five Earths that correspond to the one the Lord made in Genesis 1. This first creation was affected by significant changes because of God's judgment; these Earths are:

- (1) The First is the Earth that the Lord made before Adam sinned.
- (2) The Second is the Earth after Adam sinned.
- (3) The Third is the Post-Flood Earth in which we live from the days of Noah until now.
- (4) The Fourth is the Earth that will suffer the judgment of the seven years of Tribulation.
- (5) The Fifth is the Millennial Earth.
- (6) The Sixth Earth is in the second creation, the New Earth.

Figure 3



1.2.1. First Earth

It is the Earth that God created where He put paradise in Eden. The Earth had God's blessing because the Bible affirms that on the sixth day when He finally created man and woman, God said that everything was very good. This Earth was wonderful, perfect: «³¹Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.» (Genesis 1: 31).

Figure 4

First Earth.



1.2.2. Second Earth

We use the term "Second Earth" because it is the one that suffers the consequences of Adam's sin. God gave Adam dominion over the Earth; therefore, his sin affected the whole creation. After the sin, the curse fell on Earth, which brought consequences such as dryness. The Bible teaches that creation came under the bondage of corruption; Genesis 3: 17-18 states this:

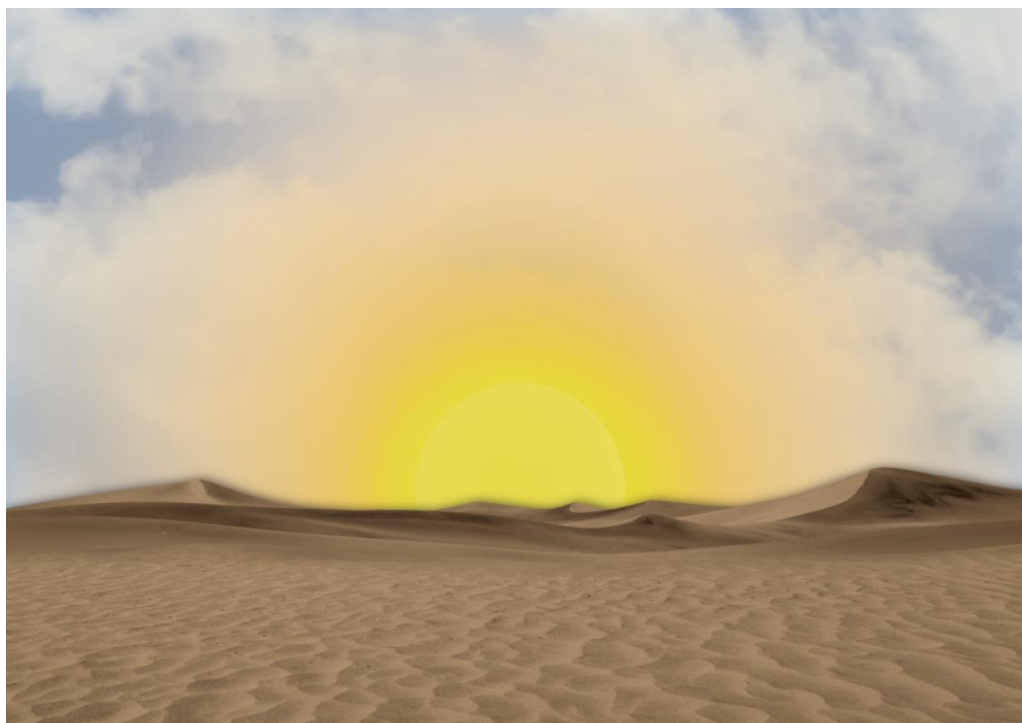
¹⁷Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': / "Cursed is the ground for your sake; / In toil you shall eat of it / All the days of your life. ¹⁸Both thorns and thistles it shall bring forth for you, / And you shall eat the herb of the field.

Romans 8: 21-22 says:

²¹because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. ²²For we know that the whole creation groans and labors with birth pangs together until now.

Figure 5

Second Earth.



1.2.3. Third Earth

God sent a big Flood over the whole Earth because of the evil that multiplied after Adam's sin until Noah's time. Genesis 6: 12, 13, and 17 says:

¹² So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. ¹³ And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. ¹⁷ And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall die.

The Flood caused many changes in Earth's geography and climate; it generated, for example, the breakup of the Earth and the formation of tectonic plates, volcanic activity, and other catastrophic phenomena such as tsunamis. Genesis 7: 10-11 says:

¹⁰ And it came to pass after seven days that the waters of the flood were on the earth. ¹¹ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.

After the Flood, God promised that He would no longer destroy the Earth with water and that the climatic variations and seasons would not cease; we can read this in Genesis 8: 21-22:

²¹ And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart *is* evil from his youth; nor will I again destroy every living thing as I have done. ²² "While the earth remains, / Seedtime and harvest, / Cold and heat, / Winter and summer, / And day and night / Shall not cease."

After one hundred and fifty days, the Flood ended, and the Earth suffered more movements.

The Bible says that the deep's fountains were closed; Heaven's windows were closed because the rain stopped; these events caused more movements of tectonic plates and earthquakes. Another event that occurred is that God sent a wind on the Earth to reduce waters; this must have caused tidal waves: «¹Then God remembered Noah, and every living thing, and all the animals that *were* with him in the ark. And God made a wind to pass over the Earth, and the waters subsided. ²The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. ³And the waters receded continually from the Earth. At the end of the hundred and fifty days the waters decreased" (Genesis 8: 1-3).

When the Flood was ending, other changes were happening on Earth, such as rising other mountains and valleys' formation. God withdrew the waters and put an end to them so that they would not inundate the whole Earth again. Psalm 104, in verse 6, says: "...The waters stood above the mountains" referring to the Flood; and it also says: «...At Your rebuke they fled», which alludes to the end of the Flood. Then, in verse 8, Psalm 104 says that "They went up over the mountains; / They went down into the valleys."

Verse 9 adds that the waters will "not return to cover the Earth," which refers to God's promise in the Covenant with Noah. God promised that He would never again

destroy living creatures with a Flood. The sign of this covenant is the rainbow that appears on all the Earth when it rains, and it is sunny; the rain reminds us of the judgment of the Flood, and the rainbow reminds us of God's promise (Psalm 104: 5-6):

⁵ *You who laid the foundations of the earth, / So that it should not be moved forever, /*
⁶ *You covered it with the deep as with a garment; / The waters stood above the mountains.*
/ ⁷ At Your rebuke they fled; / At the voice of Your thunder they hastened away. / ⁸ They
went up over the mountains; / They went down into the valleys, / To the place which You
founded for them. / ⁹ You have set a boundary that they may not pass over, / That they may
not return to cover the earth.

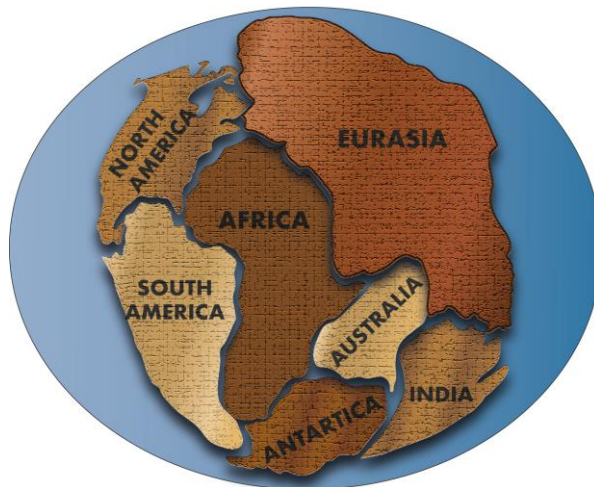
Today we live on the **third Earth**. This planet has undergone many significant changes; let's see them:

Separation of the continents

Before the Flood, the continents were united in what is called Pangaea⁵:

Figure 6

Map of Pangea.



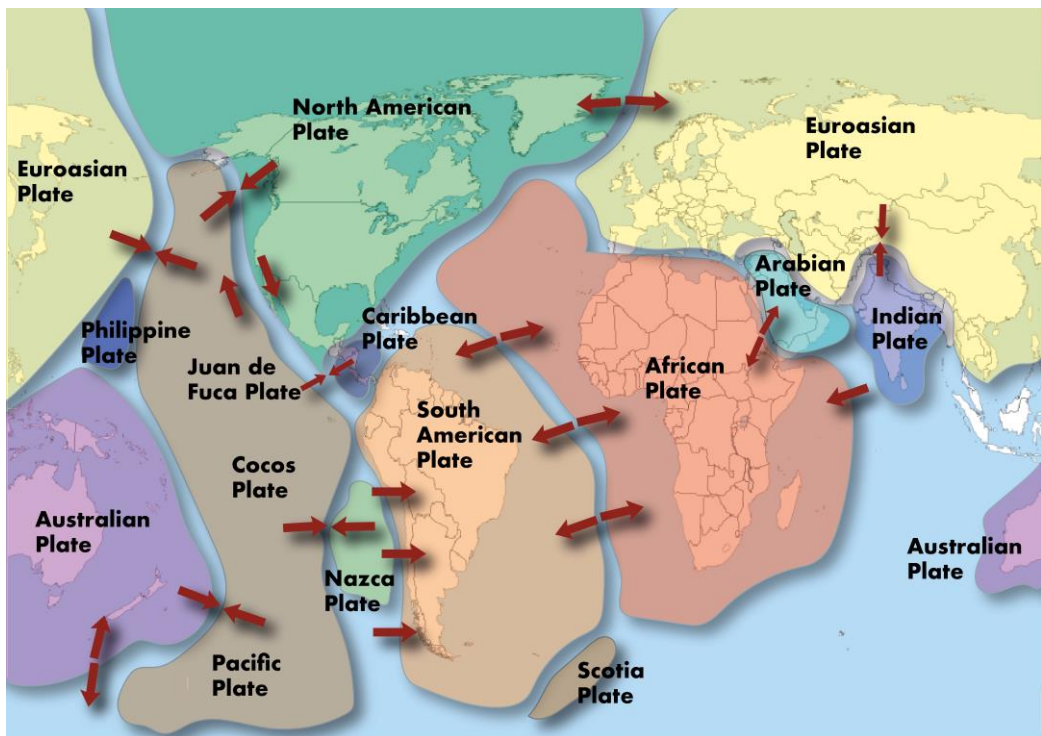
⁵ The Pangea word comes from the Greek voices *pân*: everything; and *gaia*: Earth.

The appearance of geological faults and tectonic plates

With the Flood, the geological faults and the tectonic plates' movements appeared that caused earthquakes worldwide. Volcanoes, hurricanes, tsunamis, and other disasters in nature also continued on Earth. The tectonic plates are also called a lithospheric plate; they are a massive, irregularly shaped slab of solid rock, generally composed of both continental and oceanic lithosphere. The tectonic plates are characterized by elements composed of Earth kept in constant movement.⁶ Tectonic plates are fine Earth elements found together; their only support is their union with each other.

Figure 7

Map of Tectonic plates.



The consequences of the Flood continue today because of the evil of human beings. The Flood was the cause of catastrophic changes in the depths of the world's

⁶ <https://pubs.usgs.gov/gip/dynamic/tectonic.html>

oceans; when God sent the Flood upon the Earth, the seafloor suddenly broke in the middle, while the edges began to sink into the mantle below. The crack in the seafloor extended all over the world (Answer in Genesis, 2008)⁷; Psalm 60: 2 says: «You have made the earth tremble; / You have broken it; / Heal its breaches, for it is shaking.»

In Psalm 95: 3-5, the Lord manifests His sovereignty over all and expresses how the Earth's depths are in His hand:

³ For the LORD *is* the great God, / And the great King above all gods. ⁴ In His hand *are* the deep places of the earth; / The heights of the hills *are* His also. ⁵ The sea *is* His, for He made it; / And His hands formed the dry *land*.

The Lord established the Flood's consequences in the geological faults and tectonic plates to give fulfillment to future prophetic events of the end times, which are upon us. The Post-Flood Earth was left with all the characteristics to initiate the birth pangs of creation of which the Apostle Paul speaks: «For we know that the whole creation groans and labors with birth pangs together until now.» (Romans 8: 22).

Today, the Post-Flood Earth is groaning as a pregnant woman in labor that is having birth pangs. They announce the nearness of the seven years of Tribulation; this will be the second great global judgment after the Flood. One of the birth pangs relates to earthquakes and tsunamis caused by geological faults in the tectonic plates. The third Earth is now ready for the prophetic fulfillment of these events; let us look at some examples:

(a) Intensification of earthquakes as the end times are approaching.

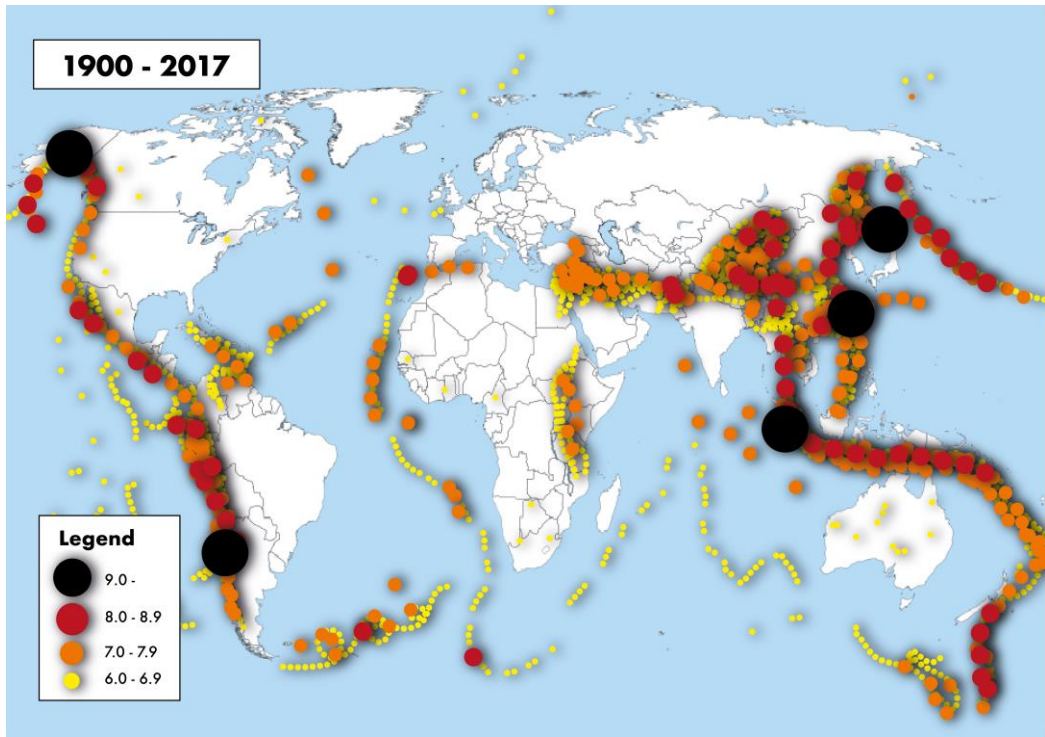
The Lord Jesus Christ spoke of this sign before the end times in Matthew 24: 7 say: «For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places.»

Below we have some examples of how much earthquakes have intensified in the 20th century, starting in 1900, the century in which the end times began:

⁷ <https://answersingenesis.org/the-flood/global/world-underwater/>

Figure 8

Map of earthquake's intensification since 1900.



(b) The massive earthquake of judgment on Gog (Ezekiel 38: 19-20).

The Flood's consequences in tectonic plates and geological faults have also left everything ready for the end time's prophetic fulfillment. One of those judgments is the one the Lord will send on Gog (Russia) and its allies (Iran-Persia, Turkey-Togarmah, and other nations from the former Soviet Union) to go against Israel before the beginning of the seven years of Tribulation. Let's read Ezekiel 38: 19-20 (Highlighted by the authors):

¹⁹ For in My jealousy *and* in the fire of My wrath I have spoken: 'Surely in that day there shall be a **great earthquake in the land of Israel**, ²⁰ so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who *are* on the face of the earth shall shake at My presence. **The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.**'

It is interesting to note that Ezekiel was deported from Judah since Israel's judgment had already taken place; at that time, the nation had already disappeared.

Nonetheless, God reveals to Ezekiel the future name of the nation, "Israel" (v. 19: «in the land of Israel»); this name was obtained in 1948 when independence was declared.

God will send a terrible earthquake over the area where the nations listed in Ezekiel 38: 2-7 will be. This area is the valley of Hamon-Gog. Salus (2013) says that this valley, where Gog and Magog's war will occur, is located with high probability in the Dead Sea, which is in the middle of Jordan (Moab). Just in this area, there are two geological faults (see map 2).

BBC News say ⁸: "Por otra parte, el análisis de material geológico permitirá establecer los patrones sísmicos del área, información que resulta crucial para los israelíes, jordanos y palestinos que viven en la zona del Mar Muerto." Let us read Ezekiel 39: 11: « "It will come to pass in that day *that* I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore, they will call *it* the Valley of Hamon Gog.»

The Middle East and the countries on the eastern edge of the Mediterranean watershed are located in a geological crossing of tectonic plate boundaries. The region is crisscrossed by several faults that produce volcanic activity.

The third Earth is ready to be judged and become the fourth Earth; let's recognize the Earth's characteristics in the last times:

- (a) The last times would be perilous times for the Church because of the proliferation of wicked men, having a form of godliness but denying its power (2 Timothy 3: 1-5). This has already been fulfilled by the growing apostasy of the Church around the Earth.
- (b) The last times would be like the days of Noah because of the multiplication of evil, violence, worldliness, unbelief, and insensitivity. People distracted in social meetings: eating, drinking, attending marriages, divorces, celebrating everything. People are also busy buying and selling things, building houses, buildings, etc. (Matthew 24: 37-38; Luke 17: 26-27).

⁸https://www.bbc.com/mundo/noticias/2011/01/110110_mar_muerto_clima_lp recovered 1/07/2018. BBC News: "On the other hand, the analysis of the geological material will allow establishing the seismic patterns of the area, information that is crucial for the Israelis, Jordanians, and Palestinians who live on or around the geological fault that crosses the Dead Sea zone." Translation by authors.

- (c) The last times would be like the days of Sodom and Gomorrah because of the excessive proliferation of sexual immoralities, especially homosexuality, and other perversions and abominations. (Luke 17: 28-29).
- (d) The end times would be times of rampant excessive apostasy. (2 Thessalonians 2: 3; 1 Timothy 4: 1).

1.2.4. Fourth Earth

During the judgment of the seven years of Tribulation that God will command on Earth, many natural disasters will occur, which will change the Earth's geography. All these changes will generate the fourth Earth; let's look at these disasters on a large scale:

- (a) Tsunamis will occur throughout the Earth.

During the Tribulation, people all over the Earth will be terrified by the roar of the sea: «“And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring...” (Luke 21: 25).

Daniel 9: 26 tells us about these cataclysms: «“And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it *shall be* with a flood, And till the end of the war desolations are determined.»

The book of Daniel talks about Christ, the Messiah, at His first coming, specifically of His death; then, there is a significant leap in time until the seven years of the Tribulation's judgments. Daniel also warns us of the Antichrist, the prince who is to come, and the sanctuary, which is the third Temple that the Jews will build to be used for their sacrifices until the first half of the seven years of the Tribulation. The Lord projects the prophecy until the end of this judgment when He says in Daniel 9: 26: «The end of it shall be with a flood...» referring to the judgment on the Antichrist.

When the Lord speaks of a "flood," He refers to the tsunamis caused by the big earthquakes that will occur, especially the "great earthquake" that will cause the fall of all the cities of the world (Revelation 16: 18-19).

- (b) Great earthquakes will occur, and all the volcanoes on Earth will explode.

During the seven years of Tribulation on Earth, at least two great earthquakes will occur. The first earthquake is the sixth seal of Revelation and will cause extreme volcanic activity. Let's read Revelation 6: 12: «I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.» We can read this in Revelation 16: 18-20:

¹⁸ And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. ¹⁹ Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. ²⁰ Then every island fled away, and the mountains were not found.

The second earthquake will be worse because it will cause the fall of all cities on Earth and even mountains; all islands will also disappear. This will be a cataclysm, a catastrophe of great dimensions, which indicates that all the tectonic plates will move; the whole Ring of Fire will be activated, making all the volcanoes active.

The description of the Sun as a sackcloth of hair, the moon as blood, the cities that will fall, all the islands, and the mountains that will disappear; all these correspond to the unimaginable magnitude of the great earthquake and the eruption of volcanoes.

According to Revelation, all volcanoes on Earth will erupt. Currently, there are around 1,500 active volcanoes, not counting those under the oceans; experts say that if all of them explode: "Even if only the volcanoes on land blasted in sync, the effects would trigger an environmental domino chain many, many times more powerful than a nuclear winter, the planet would be pitched into complete dark, and that is going to devastate photosynthesis, destroy crop yields and cause temperatures to plunge, the ash would linger in the atmosphere for up to 10 years..."⁹ Scientists in their haughtiness say that the eruption of these 1500 volcanoes is impossible. But the Word of God indicates that this will happen along with terrible earthquakes.

⁹ Parv Sethi, geologist at Radford University in Virginia, <https://www.livescience.com/49305-what-if-all-volcanoes-erupted.html>

Figure 9

Ring of Fire map.



The result of the events described above implies a total transformation of the Post-Flood Earth in which we now live. Unbelievers say that what is happening to the Earth now is a consequence of Climate Change and the greenhouse effect. But this is false; what we are witnessing before the Rapture of the Church is the preparation for the most terrible judgment that humanity has ever experienced; definitely, it is the hand of God; it is His judgment.

Human beings are too arrogant because they assume that God does not exist, and if they say He exists, they affirm that He would never judge. People believe that their science can fix this world and this Earth; later, they will realize the destruction is coming from God's hand because they have not wanted to repent.

And if the Rapture has already occurred when you are reading this book, you must be certain that you are in that judgment, and the only way out is for you to repent, receive Christ, believe, and abide in Him for salvation and eternal life.

(c) Meteors will fall from the sky.

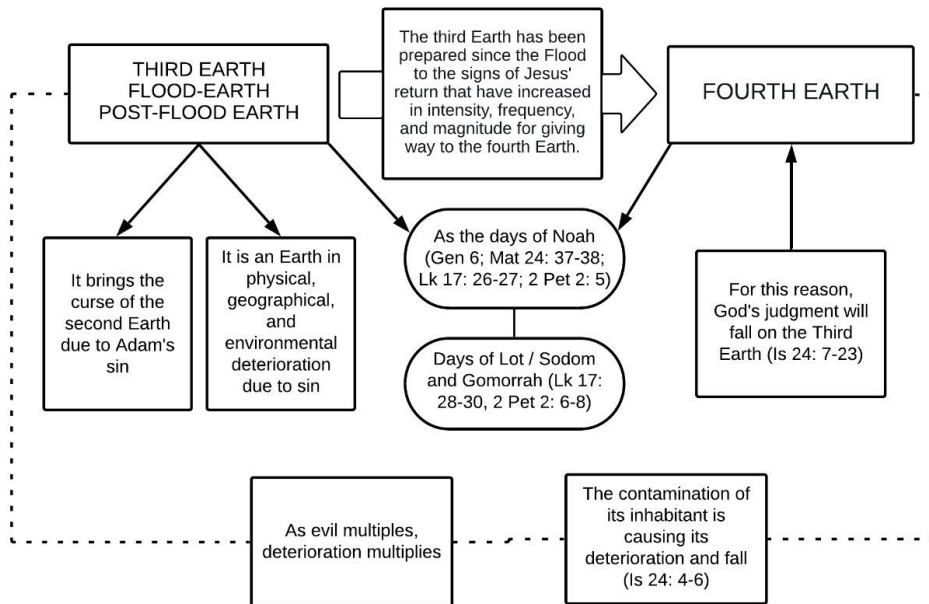
From the asteroid belt in the Solar System, meteors will fall from the sky to the Earth; the Bible calls them "the stars of heaven"; let's read Revelation 6: 13-14 and Matthew 24: 29 (Highlighted by the authors):

"And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place". (Revelation 6: 13-14).

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; **the stars will fall from heaven**, and the powers of the heavens will be shaken". (Mathew 24: 29)

Figure 10

Between the Third and Fourth Earth: The Two Global Judgments.



1.2.5. Fifth Earth in the Millennium

After the terrible period of the Tribulation, God will restore the Earth. But first, the Lord Jesus Christ will return to the Earth; this second time, He will come with the Church, His wife, to reign for a thousand years; the Bible calls this reign the Millennium.

First, it is necessary to understand that the Millennial Earth is not the New Earth. It is the same Post-Flood Earth, the third Earth, which will receive the judgment of the Tribulation; however, it would be partially restored after the terrible destruction that it will suffer by the judgments that almighty God will pour out on it because of humanity's sinfulness.

Secondly, it is essential for us to know that there will be three types of inhabitants on the Millennial Earth. Let's see:

Mortal human beings of the people of Israel and the Gentile nations, those will be the saved people who will arrive alive at the end of the Tribulation; during the

Millennium, they will populate the Earth. These human beings and their children who will be born during this time will be adamic descendants; therefore, they will have Adam's original sin; their descendants will be born in sin and consequently, separated from God. This offspring will need to repent, receive Christ in their hearts, believe, and remain in Him to be saved and to have the right to enter the Eternal Kingdom with glorified bodies after the thousand years are completed. But, during the Millennial Kingdom, all these adamic descendants will also have physical death and sickness in their bodies because the sin will still be there. We can learn this in Zechariah 14: 16-19:

¹⁶ And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. ¹⁷ And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain. ¹⁸ If the family of Egypt will not come up and enter in, they *shall have* no rain; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles. ¹⁹ This shall be the punishment of Egypt and the punishment of prophetically all the nations that do not come up to keep the Feast of Tabernacles.

Zechariah speaks of the time after the Tribulation when he says: "everyone who is left of all the nations" that is, saved people, those who did not participate in the rebellion in the battle of Armageddon (Revelation. 16: 14-16). They will go up from year to year to worship the King, Christ, to celebrate the Feast of Tabernacles; this prophetically refers to the Millennium.

The prophet also mentions that the rebels will not come to Jerusalem to worship the King, but their rebellion will be punished; this is the iron rod with which Jesus and the Church will rule the nations in the Millennium. The punishments are disease, plague, pandemic in families and nations.

If these sinners come to repentance, then there will be healing; this indicates that the Church will exercise the healing ministry as in this age. However, to the one who does not repent, the punishments of Isaiah 65: 20 will be applied, the sinner will be accursed and die because the law will be enforced and operate during the Millennium regarding the commandments, burnt offerings, and sacrifices.

The Millennium will indeed be a powerful time in which there will be longevity like after Adam's sin, in the Pre-Flood age since Adam lived 930 years, Methuselah 969,

and Noah 950 years. However, there will also be death, as Isaiah 65 indicates, and there will be sickness for sinners, as Zechariah 14 means.

In the Millennium, the Church will be the only complete glorified nation living on Earth; it was promised to the Church to reign with Christ over the nations. Let's read this promise in Revelation 2: 26-27:

²⁶ And he who overcomes, and keeps My works until the end, to him I will give power over the nations— ²⁷ 'He shall rule them with a rod of iron; / They shall be dashed to pieces like the potter's vessels'— / as I also have received from My Father...

In the Millennium, part of the people of Israel will dwell with glorified bodies on that Earth. They are the Old Testament saved like Daniel. God promised that this servant will rise to receive his inheritance; let's see this in Daniel 12: 13: « "But you, go *your way* till the end; for you shall rest, and will arise to your inheritance at the end of the days." » But the nation of Israel will not be complete until the end of the Millennium just before entering the Eternal Kingdom, for there will also be mortal Jews.

In the Millennium, part of the Gentiles those saved during the Tribulation and will be resurrected and glorified and will also dwell that Earth (Revelation 20: 4). But neither will they be complete until the end of the Millennium to enter the Eternal Kingdom with glorified bodies.

Let us now look at the characteristics of the fifth Earth in the Millennium:

At the end of the terrible seven years of Tribulation, the Lord Jesus Christ will come for the second time to this Earth; He will restore it because, after the Tribulation, it will be very deteriorated because of the judgments; let's read Revelation 20: 4: « And I saw thrones, and they sat on them, and judgment was committed to them. Then *I saw* the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received *his* mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. »

Those who will sit on the thrones are the glorified Church because the Lord promised her the priesthood and the faculty to execute judgment.

The Lord promised that those who have remained with Him in trials, He will grant the privilege of eating and drinking at His table in His Kingdom and sitting on the thrones to judge the twelve tribes of Israel (Cf. Luke 22: 29-30).

On the fifth Earth, the Millennial one, the Lord will reign for a thousand years with His Church. The Earth will be beautiful, and animals will not be wild. There will be beautiful vegetation and abundant food. We find that in Isaiah 65: 25: «The wolf and the lamb shall feed together, / The lion shall eat straw like the ox, / And dust *shall be* the serpent's food. / They shall not hurt nor destroy in all My holy mountain," / Says the LORD.»¹⁰

Figure 11

The Earth in the Millennium.



There are passages in the Old Testament that describe the Millennial Earth and its inhabitants and what they will do; one of them is Isaiah 65. This chapter deals with both the Eternal Kingdom and the Millennium. We can distinguish when each of these times is spoken of by keywords like "sinner" and "to die"; the verses containing these words do not belong to the Eternal Kingdom. These verses belong to the Millennium because mortals with sin and death will inhabit it, while in the Eternal Kingdom, there will be no more death, neither sin nor curse. Let's read Isaiah 65: 20-22

¹⁰ This verse also applies to the Eternal Kingdom, as we will see later.

²⁰ "No more shall an infant from there *live but a few days*, / Nor an old man who has not fulfilled his days; / For the child shall die one hundred years old, / But the sinner *being* one hundred years old shall be accursed. ²¹They shall build houses and inhabit *them*; / They shall plant vineyards and eat their fruit. ²²They shall not build and another inhabit; / They shall not plant and another eat; / For as the days of a tree, *so shall be* the days of My people, / And My elect shall long enjoy the work of their hands.

Isaiah 65: 23 says: «They shall not labor in vain, / Nor bring forth children for trouble; / For they *shall be* the descendants of the blessed of the LORD, / And their offspring with them. » It is important to clarify that this verse does not correspond to the Millennium but to the Eternal Kingdom. Why? Because there is a marked contrast with verse 20 of Isaiah 65. Let's look to the following table:

Table 1

Comparison of Isaiah 65: 20 and Isaiah 65: 23

Isaiah 65: 20	Isaiah 65: 23
Children and the elderly who will die	Seed of the blessed of the LORD
Sinner	The Blessed of LORD
Accursed	Nor bring forth for trouble (Curse)

If Isaiah 65: 23 were applied to the mortal inhabitants of the Millennium, who are the adamic descendants, we would have to affirm that all their descendants will be born sinless because the verse says: "Nor bring forth children for trouble." The term used in Hebrew for "trouble" is בְּהִלָּה (*behalah*), the most accurate translation is a curse or sudden ruin.

Therefore, it is impossible to refer to mortal people because all adamic human beings are born with the curse of original sin and, thus, with physical and spiritual death. If the sinners do not repent and receive Christ, they will suffer eternal death in Hell, the Lake of Fire.

The Bible clearly teaches that after the Millennium, death will be cast into the Lake of Fire; only in the Eternal Kingdom that there will be no more curse, no more sin, no more sickness, no more death, no more crying, no more pain (Revelation. 21: 3-4).

Therefore, Isaiah 65: 23 refers to God's chosen ones, which appear at the end of verse 22. This acts as a transition for verse 23 that speaks of the glorified people, those blessed by the Lord because they have no sin, no curse, and no death. They

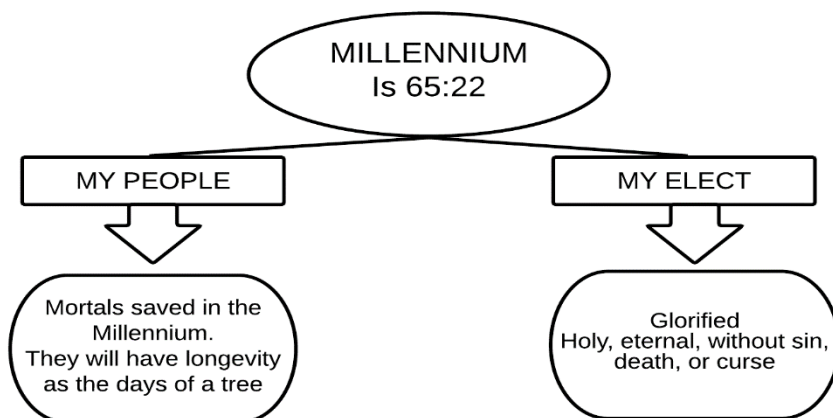
are the descendants of the blessed of the Lord; their offspring will also be blessed since they will be born without sin, curse, or death (We will study this topic in detail in Chapters 6, 7, and 8).

Then in verse 22, the prophet Isaiah speaks of two types of inhabitants of the Millennium: Mortals who have sin, curse, and death, as we do now (even though we are saved in Christ, still we have this body of death and the old man). The other inhabitants are the resurrected and glorified ones, the holy Church as a whole nation. Let's read again Isaiah 65: 22: «They shall not build and another inhabit; / They shall not plant and another eat; / For as the days of a tree, *so shall be* the days of My people, / And My elect shall long enjoy the work of their hands.»

When Isaiah speaks of "My people," he is referring to the saved mortals who will inhabit the Millennium; they will have longevity because of salvation in Christ; therefore, he says, "For as the days of a tree"; but we know that trees die. When Isaiah says, "My elect," the prophet is speaking about the glorified ones, those who have neither sin nor death, but instead, they are eternal. In verse 23, he speaks of them as they are the descendants of the blessed of the LORD. Let's look:

Figure 12

Inhabitants of the Millennium according to Isaiah 65: 22.



These two groups, the long-lived and the glorified ones who are the descendants of the blessed of the Lord, and their offspring with them, which Isaiah mentions in chapter 61, verses 8-9 (Highlighted by the authors):

⁸ “For I, the LORD, love justice; / I hate robbery for burnt offering; / I will direct their work in truth, / And will make with them an everlasting covenant. ⁹ Their descendants shall be known among **the Gentiles**, / And their offspring among **the people**. / All who see them shall acknowledge them, / That they *are* the posterity *whom* the LORD has blessed.”

The nations and peoples of these verses will be formed during the Millennium, made up of mortals of the adamic offspring. Isaiah mentioned that these adamic descendants would know who the offspring of those who have made a perpetual covenant with the Lord, which is us, the Church that will already be glorified.

In the Millennium, the nations and the mortal peoples will see our offspring, our descendants. They will be recognized as the seed of the blessed of the LORD, holy, eternal, glorious, without sin, curse, without death. Hallelujah!

Figure 13

The glorified and the mortals in the Millennium.



One last feature of the Millennium is that Satan will be bound. Let's read Revelation 20: 1-3:

¹Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. ²He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; ³and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

As Satan will be bound, there will be no worldliness, but instead, there will be holiness in all spaces; we can read this in Zechariah 14: 20-21:

²⁰In that day "HOLINESS TO THE LORD" shall be *engraved* on the bells of the horses. The pots in the LORD's house shall be like the bowls before the altar. ²¹Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the LORD of hosts.

There will be no places or industries of sin during the Millennium; neither worldly structure, the evil age will cease, it will not exist because of its judgment during the seven years of the Tribulation. Jesus Christ will not allow the practice and multiplication of sin on mortal people because He will severely punish the works of the flesh of mortal inhabitants; penalties could include the death of the sinner who does not want to repent (Isaiah 65: 20). The Church will exercise justice with a rod of iron and not allow contamination (Revelation 2: 27). There will no longer be human wisdom, nor science that denies God as they are the source of human pride like social sciences, basic sciences, which are against God.

There will be no worldly music during the Millennium but only worship and praise to God, the Father, Christ, and the Holy Spirit. There will not be schools and universities as reproducers of sin; there will be schools that glorify the King, and all teaching will be based on the Word of God.

Can you see the power of God in all of this? Can you see the power in what will happen during the Millennium with the Earth and its inhabitants? It is the omnipotence of the King. But a carnal mind rejects all this, a mind full of Post-Flood Earth, which only conceives the existence of the adamic descendants. Carnal minds cannot think outside this Earth full of sin, of death, of sickness, of adamic offspring born in sin, with the curse of sin, they cannot believe all the blessings that await us.

Understand and believe what the Bible says is vital to be Raptured. Brethren do not let yourself be carried away by emotions and feelings, and when you see this Post-Flood Earth, do not say: "How beautiful trees, birds, seas, oceans, mountains, rain;

I want to stay here! I want to enjoy this Earth! I want to live here!" Do not cling to this Earth because the Bible says all of this is going to burn up, but then God is going to restore everything and finally make it all new.

And if the Rapture of the Church has already occurred and you are amid the terrible judgment of the Tribulation, receive hope, set your eyes on the partial partial restoration of the Millennial Earth when you read this book. Because if you repent, accept Christ, believe, and abide in Him, you will walk the Millennial Earth's paths full of flowers, birds, seas, trees, praising, worshipping God, preaching, and teaching the Word of God.

Those born during the Millennium will need to know Christ, accept Him, believe, and abide in Him. Brothers and sisters also look at the New Earth that will be eternal in which everything will be beautiful and perfect forever. The seas, animals, plants, birds, flowers, our holy descendants, without sin, without death, everything will be eternally full of glory to the praise and worship of God. Hallelujah!

Brothers and sisters, neither we are not of the world, nor we are in the world because we are about to leave for the heavenly city, the New Jerusalem. We are sure that we will return to this Earth with the Lord Jesus Christ at His Second Coming. We will arrive at the Mount of Olives, and we will enter with Him through the eastern gate of the city of Jerusalem. God will preserve this gate during the Tribulation, which is now closed, but soon the King will enter through it.

We will witness the partial restoration of the Earth that will take place in the time gap between the Tribulation and the beginning of the Millennium. This gap is necessary because in it will occur the judgments upon the Antichrist, the false prophet, and the living mortals who have not converted to Christ. But we also assume that several other events will happen, such as the restoration of the Earth, which will be devastated by the seven years of judgments in the Tribulation.

There will be built houses, streets, energy, aqueducts, sewers; this is all that is necessary for the inhabitants of the Millennium. The camp of the saints will be constructed for the glorified Church and the millennial temple where the Jews will carry out the sacrifices that Ezekiel narrates in chapters 40 to 44. This temple will be a huge building described as a great city: «In the visions of God He took me into the land of Israel and set me on a very high mountain; on it toward the south was something like the structure of a city.» (Ezekiel 40: 2). In the time gap between the end of the Tribulation and the beginning of the Millennium, the Lord

Jesus Christ will also carry out the distribution of the land for the inheritance that is recounted in Ezekiel 45: 1 «In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was captured, on the very same day the hand of the Lord was upon me; and He took me there.»

It will be a thousand glorious years to serve the Lord Jesus Christ as kings and priests. We will have time for joy with the King and among ourselves. We will see the sunset together and with our holy and eternal descendants. We will be marveled at our dwellings on this Millennial Earth where we will live; when we eat with the King, the joy will be indescribable.

If you are in the middle of the Tribulation but persevere to the end, you will obtain the reward, your salvation. If you pass away with Christ, you will immediately arrive at New Jerusalem. If you do not die and arrive at the end of the Tribulation, you will see the Lord Jesus Christ come on the clouds of the sky with power and great glory (Matthew 24: 30). He will give you a reward, the entrance to the Millennium.

1.2.6. Sixth Earth: New Earth

We will study this Earth in detail in Chapter 10, which refers to the promise of the New Earth and the New Heavens. For the time being, we will mention some characteristics.

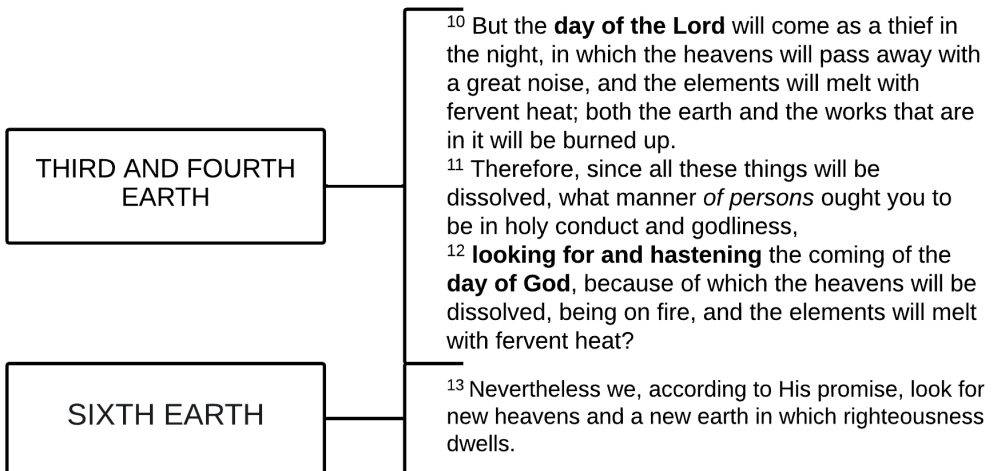
The Lord created men on the sixth day, and He will give them a sixth Earth. This will be a New Earth as in the beginning before Adam sinned so humans can enjoy it, since humanity could not enjoy the first Earth because of sin.

On this New Earth, there will be no sin, death, or sickness; it will be perfect. There will be total holiness, so the New Jerusalem, the heavenly city, the Third Heaven, will come down to Earth. Let's see this in 2 Peter 3: 10-13, where the third, fourth, and sixth Earth appear (Highlighted by the authors):

¹⁷ “For behold, I create new heavens and a new earth; / And the former shall not be remembered or come to mind. ¹⁸ But be glad and rejoice forever in what I create; / For behold, I create Jerusalem as a rejoicing, / And her people a joy. (Isaiah 65: 17-18).	¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (Revelation 21: 1-2)

Figure 14

The third, fourth and sixth Earth in 2 of Peter 3.



1.3. The Church, Israel, And The Nations in Relation to The Earths

Each of these nations, Israel as a chosen nation, the Church as a holy nation, and Gentile nations are related to the six Earths; let's see:

First, on the first Earth, we would find the origin of the three groups, since all humanity emerged from Adam and Eve. Israel's people have lived on the third Earth and will continue to live on this one, but later, they will go through the seven years of Tribulation so that Israel will live on the fourth Earth. At the Second Coming of Christ, having repented, and converted, Israel will enter the fifth Earth, the Millennial Earth. Israel will partially inherit all those covenants that the Lord

promised to them; from this Earth, they will pass to the sixth Earth, the Eternal Kingdom, where all promises will definitely be fulfilled.

The Church, for her part, is living in the third Earth, the Post-Flood Earth. As we will leave in the Rapture, we will not be on the fourth Earth (the one that will suffer the Tribulation). Then we will come with the Lord Jesus Christ at the end of the Tribulation, to live in the Millennial Earth, the fifth. Then we will move on to the sixth, the Eternal Kingdom.

On their part, nations lived on the second Earth when human beings began to multiply with Cain (Genesis 6). Then they passed to the third Earth, the Post-Flood Earth, when they started to multiply from Noah's sons, Cam, Shem, and Japheth (Genesis 10, 11). Like Israel, the Gentile nations will be on the fourth Earth and will suffer the Tribulation judgment.

Those who are saved will enter the fifth Earth, the Millennial, along with the saved Jews. These two groups will join with their mortal bodies to multiply. At the end of the Millennium, the Bible says that many people from the nations will be deceived and will go against Jerusalem and the Camp of the Saints, which will be the place where we as Church with our glorified bodies will be at the time of this battle; we can read this in Revelation 20: 7-9:

⁷ And when the thousand years are expired, Satan shall be loosed out of his prison, ⁸ And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea. ⁹ And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them.

Those who have been saved during the Millennium will enter the sixth Earth with their glorified bodies; it is assumed that there will be resurrections of the saved, which will close the first resurrection, the resurrection of life. Revelation 20: 5-6:

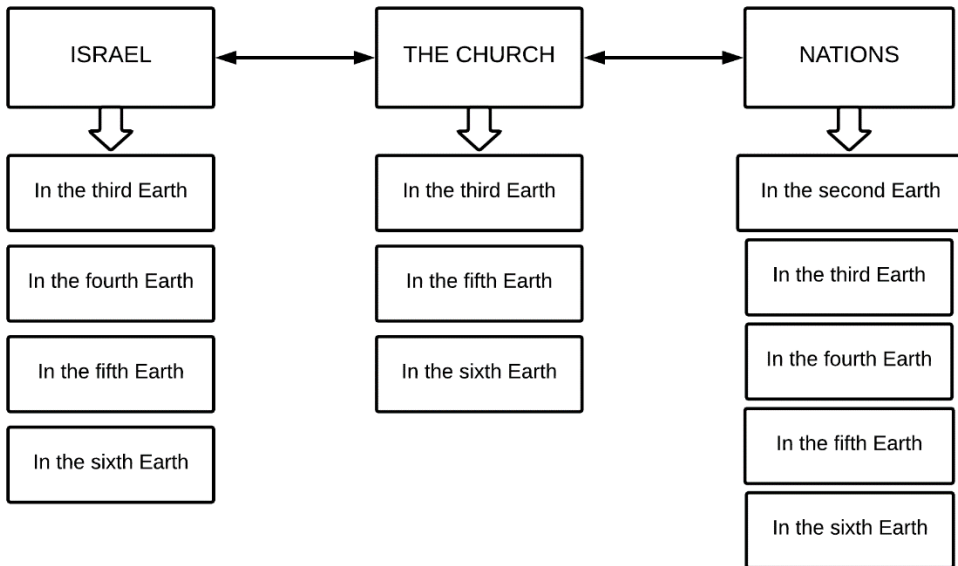
⁵ But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection. ⁶ Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

After the Millennium, the resurrection of all lost people since Adam's sin will also take place. They will go to the Great White Throne; this is the second resurrection, for the second death.

Let's review the diagram of the relationship of Israel, the Church, and the nations, to the Earths:

Figure 15

Relation of Israel, the Church, and the nations, with the Earths.



1.4. The relationship between the six Earths

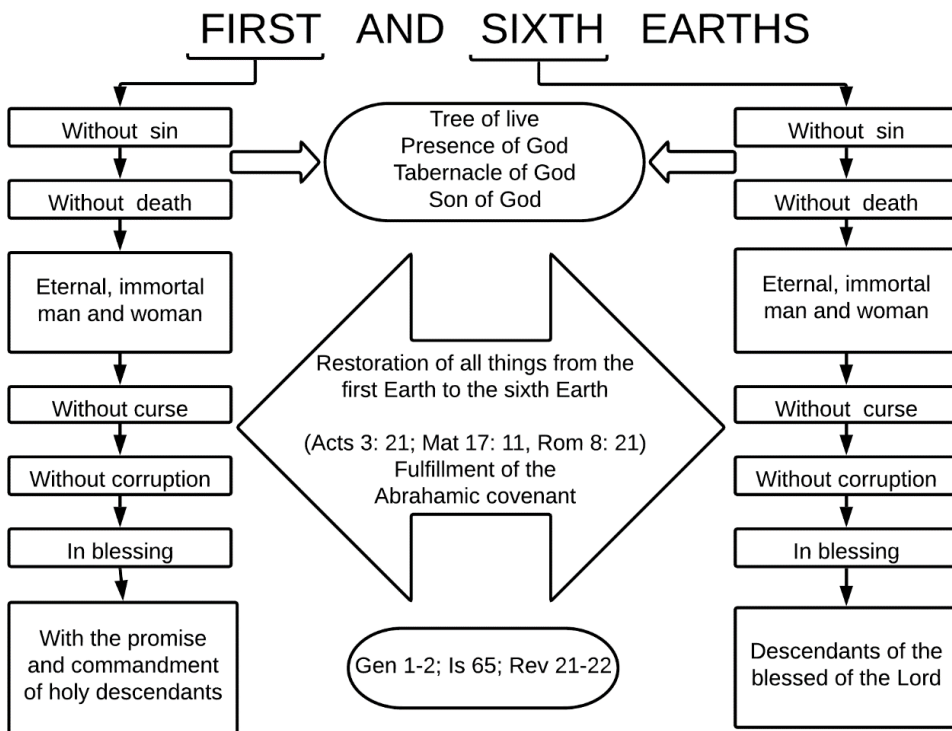
Considering the characteristics of the six Earths, we can establish relations between the first and the sixth Earth. Let's see:

- No death.
- Without sin.
- Human beings: Man and woman, eternal, and immortal.
- Without curse.
- Without corruption or vanity.
- Earths with the blessing.
- On the first Earth, Adam and his wife received the promise. They were commanded to be fruitful and multiply to give God a holy offspring, but they

couldn't because of sin. On the sixth Earth, there will be marriages: the voice of the bridegroom and the voice of the bride. There will be holy, eternal descendants to worship God for eternity. We will develop this theme in chapters 6, 7, and 8.

Figure 16

Similarities between the first and the sixth Earths.



Relations can also be established between the second, third, and fourth Earths; all three are characterized by sin, death, the curse, slavery, and corruption.

Finally, the third, fourth, and fifth Earth are similar because of global judgments. The third, which is the Post-Flood Earth, will suffer the Tribulation's judgment to give rise to the fourth Earth. The fifth, the Millennial Earth, will finally be burned; it will suffer the final judgment to give way to the New Earth. Let's explore these three global judgments and relations between Earths in the following diagrams:

Figure 17

Global judgments on humanity.

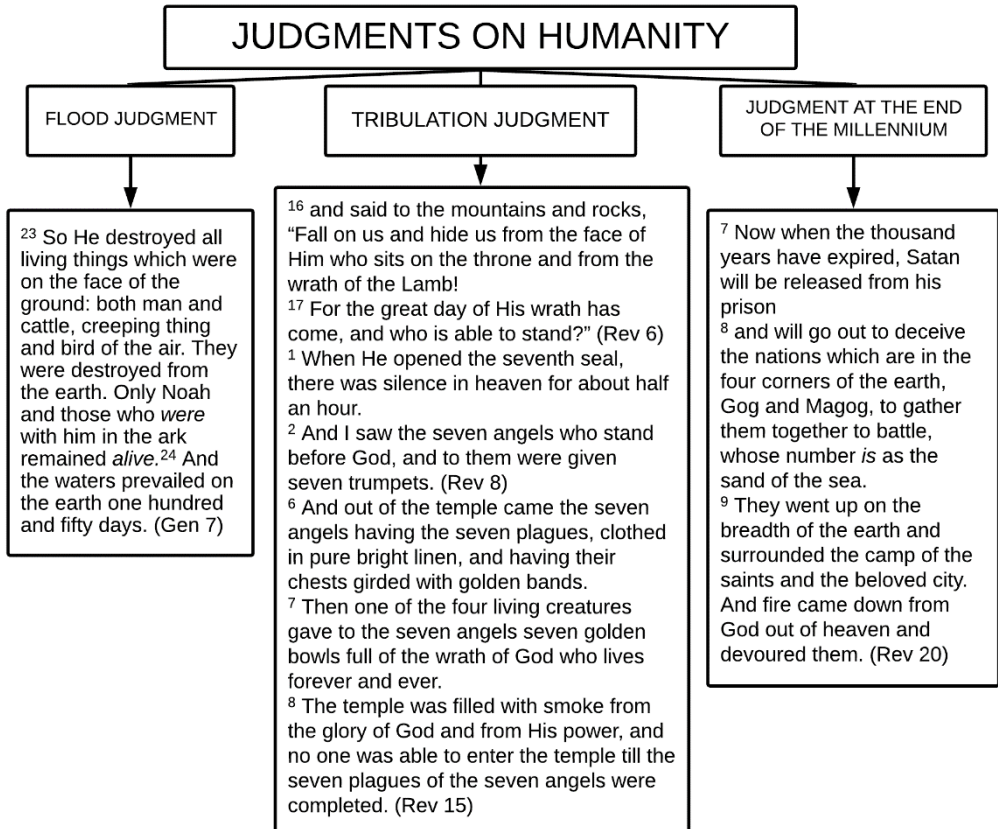
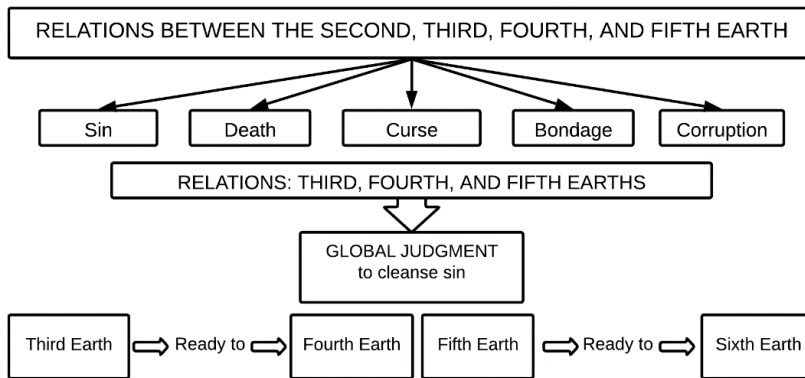


Figure 18

Second, third, fourth, and fifth Earth relations.

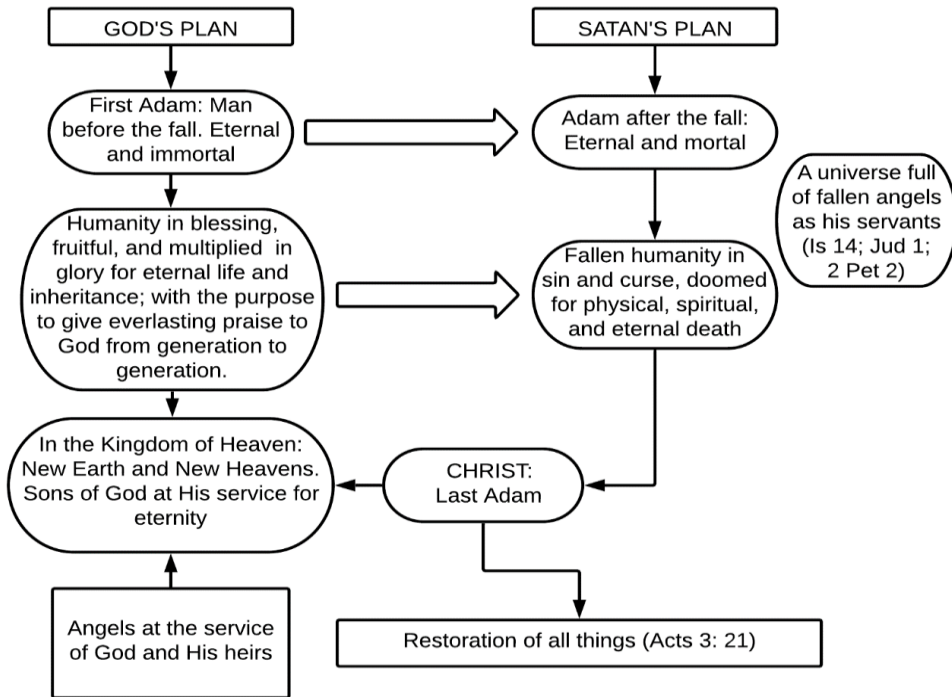


Satan's plan with sin was to reign over sinful humanity that would reproduce itself eternally with spiritual, physical, and eternal death. The devil did not account for God's mighty plan, for the Lord established eternal and unchangeable covenants since Adam's time. He ratified and confirmed them with the New Covenant, in the precious blood of Christ, the second or last Adam. In this way, God will fulfill His intended plan from the beginning when He created Adam and his wife. God's planned human beings that will fructify and multiply for eternity, holy and eternal. This plan will be absolutely fulfilled in the Eternal Kingdom, on the New Earth.

Let us now see a diagram of God's original plan and Satan's plan that was intended to harm the Lord's:

Figure 19

God's plan vs. Satan's plan.



CHAPTER 2

PRINCIPLES OF INTERPRETATION TO UNDERSTAND THE ETERNAL KINGDOM IN SCRIPTURES

2.1. Doctrinal Perspectives of Interpretation

To understand the content of the Bible, we need to have a perspective of interpretation. There is only one perspective of interpretation to read the Scriptures, the biblical one. The Lord Himself established this biblical perspective in His Word.

But there is another perspective that has emerged in the history of the Church, the unbiblical one, it supports many false doctrines, especially those concerning to material prosperity, the positive faith confession, the kingdom now, among others. This false perspective is the one that Satan proposed in the desert when he tempted the humanity of Jesus Christ. The Lord responded with the biblical interpretive perspective based on Eternity, on the Eternal Kingdom, on incorruptible things, on the things of the Spirit.

Let's go now to Scripture to understand what is about the two perspectives, and analyze the Gospel of Matthew, chapter 4, verses 1 and 2:

¹ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² And when He had fasted forty days and forty nights, afterward He was hungry

The Lord was fasting, subjecting the physical body not to receive food or water, He was in the presence of God the Father and the Holy Spirit, not subjugating His humanity to the material, to the corruptible, to the meat which perisheth¹¹.

¹¹ The Lord never subordinated Himself to physical food, for He said: "...My food is to do the will of Him who sent Me, and to finish His work" (John 4: 34).

As we just read in Matthew 4: 2, the Lord was hungry after the fast; this was the manifestation of the physical need of the body of weakness that He had in His Incarnation. The devil wanted to take advantage of this to tempt Jesus. It was precisely here where the war between these two interpretative perspectives began. The unbiblical, carnal, worldly, and corruptible perspective against the biblical, eternal, and incorruptible perspective, the one that is of the Spirit.

We can appreciate in this scene the three temptations: The lust of the flesh, the lust of the eyes, and the pride of life, according to what the apostle John says: «For all that is in the world—**the lust of the flesh, the lust of the eyes, and the pride of life**—is not of the Father but is of the world.» (1 John 2: 16 Highlighted by the authors). It is important to say that the devil's objective was to make Jesus listen and obey him, let's take a look:

Temptation in the area of the lusts of the flesh.

Matthew 4: 3 says: «Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."» The devil wanted Jesus to use His power to perform a miracle. Furthermore, he wanted the Lord Jesus to satisfy His belly, the hunger, with this miracle.

Making an analogy with Esau, the devil wanted the Lord to give up His birthright for a meal: «Lest there *be* any fornicator or profane person like Esau, who for one morsel of food sold his birthright.» (Hebrews 12: 16). But the Lord Jesus Christ responded to the devil with the Word of God, using Deuteronomy 8: 3 that we find in Matthew 4: 4 «But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' "»

In this way the Lord established the eternal perspective of interpretation of the Scriptures, since the Word of God is more important than corruptible food, because God's Word is incorruptible and produces in us eternity of life; let us read 1 Peter 1: 23-25:

²³having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, ²⁴because "All flesh *is* as grass, / And all the glory of man as the flower of the grass. / The grass withers, / And its flower falls away, / ²⁵But the word of the LORD endures forever." Now, this is the word which by the gospel was preached to you.

Temptation in the area of pride of life.

The narration continues in Matthew 4: 5-7, it is said:

⁵ Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, ⁶ and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' / and, / 'In *their* hands they shall bear you up, / Lest you dash your foot against a stone.' " ⁷ Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.' "

With this, Satan intended the Lord to demonstrate His power through pride, haughtiness, and strife. The devil realized that in the first temptation, Christ quoted the Scriptures to him. Therefore, the tempter here also mentioned the Scriptures, but in a fragmented way and with perverse purposes; however the Lord responded: «Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.' "» (Matthew 4: 7).

Again, the Lord Jesus establishes the method of literal-contextual interpretation in which all Scriptures are considered in each word, phrase, verse, passage, and book in their mutual relationships; this establishes the hermeneutics of "It is written and it is written again."

Temptation in the area of the lust of the eyes.

Let's go on with the analysis, in Matthew 4: 8-9 says: «⁸ Again, the devil took Him up on an exceedingly high mountain, and showed Him **all the kingdoms of the world** and their glory. ⁹ And he said to Him, "All these things I will give You if You will fall down and worship me."» (Highlighted by the authors).

The devil offered the Lord wealth and all that is in the world; his goal was to make Jesus worship him and serve him as well. That is why the Lord responds: «Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall **worship** the LORD your God, and Him only you shall serve.' "» (Matthew 4: 10. Highlighted by the authors). Here, the Lord quotes Deuteronomy 6: 13 and 10: 20-21, where Israel is commanded to only fear, praise, and serve their Lord.

The perspective of interpretation based on the kingdom of this world and with a fragmented view of the Scriptures leads believers to succumb to temptation in the three areas we described. This perspective leads them to set their sights on this Earth, this life, on the belly, on the world, on corruptible and temporal things. On

the other hand, the perspective of the eternity of life shows us the way to overcome temptation, so we can defeat the wicked one, and set our sights on the Eternal Promises of the Lord, on the unshakable, and the incorruptible things, on the kingdom of Heaven, the kingdom of God, in things above as the apostle Paul says, in the heavenly city, the New Jerusalem. The following table describes this. Let's take a look (All Highlights by authors):

Table 1

Biblical and unbiblical perspectives, and the types of temptation

UNBIBLICAL PERSPECTIVE	TYPES OF TEMPTATION	THE BIBLICAL PERSPECTIVE OF THE LORD JESUS CHRIST	OTHER VERSES AGAINST THE UNBIBLICAL PERSPECTIVE
Satan's perspective when he tempted the Lord in the desert (Mat 4).	¹⁶ For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life —is not of the Father but is of the world. (1 Jn 2).	His answer to Satan (Mat 4).	
³ Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." (Mat 4).	The lust of the flesh	⁴ But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' " (Mat 4).	³ So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD. (Deut 8). ¹⁹ whose end <i>is</i> destruction, whose god is their belly , and <i>whose</i> glory <i>is</i> in their shame—who set their mind on earthly things . (Phil 3). ¹⁴ With Your hand from men, O Lord, / From men of the world who have their portion in this life, / And whose belly You fill with Your hidden treasure . / They are satisfied with children, / And leave the rest of their <i>possession</i> for their babes. (Ps 17).
⁵ Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, ⁶ and said to Him, "If You are the Son of God, throw Yourself down. For it is written: / 'He shall give His angels charge over you,' / and, / 'In their hands they shall bear you up, / Lest you dash your foot against a stone.'" (Mat 4).	The pride of life	⁷ Jesus said to him, " It is written again , 'You shall not tempt the Lord your God.' " (Mat 4).	¹⁶ You shall not tempt the Lord your God as you tempted Him in Massah. (Deut 6). ¹² Then the Lord spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them." ¹³ This <i>was</i> the water of Meribah, because the children of Israel contended with the Lord, and He was hallowed among them. (Num 20).

⁸ Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. ⁹ And he said to Him, "All these things I will give You if You will fall down and worship me." (Mat 4).	The lust of the eyes	¹⁰ Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the Lord your God, and Him only you shall serve.'" (Mat 4).	¹³ You shall fear the Lord your God and serve Him, and shall take oaths in His name. (Deut 6). ²⁰ You shall fear the Lord your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name. ²¹ He is your praise, and He <i>is</i> your God, who has done for you these great and awesome things which your eyes have seen. (Deut 10).

The whole Bible is centered on the eternity of Life; the goal is the Eternal Kingdom. Therefore, it cannot be read with an earthly perspective, with the kingdom of this world in mind, with a corruptible view, much less a fragmented one.

Figure 1

Two perspectives of interpretation: The Biblical and the unbiblical.

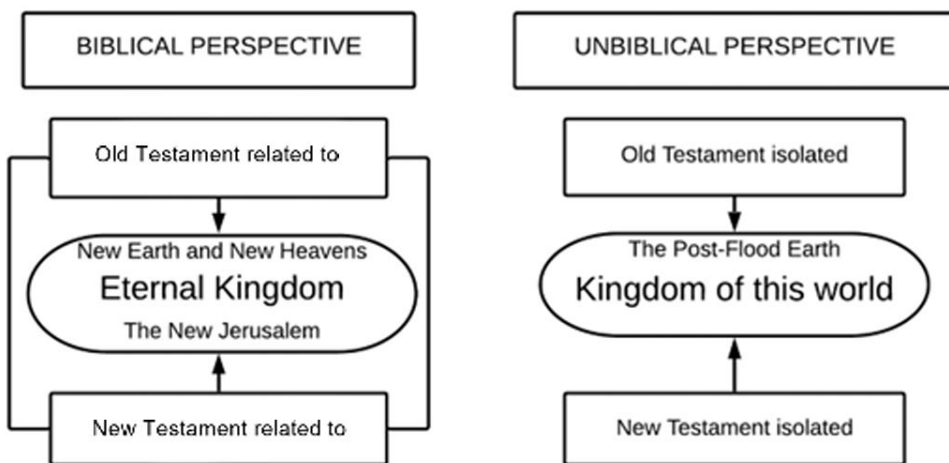
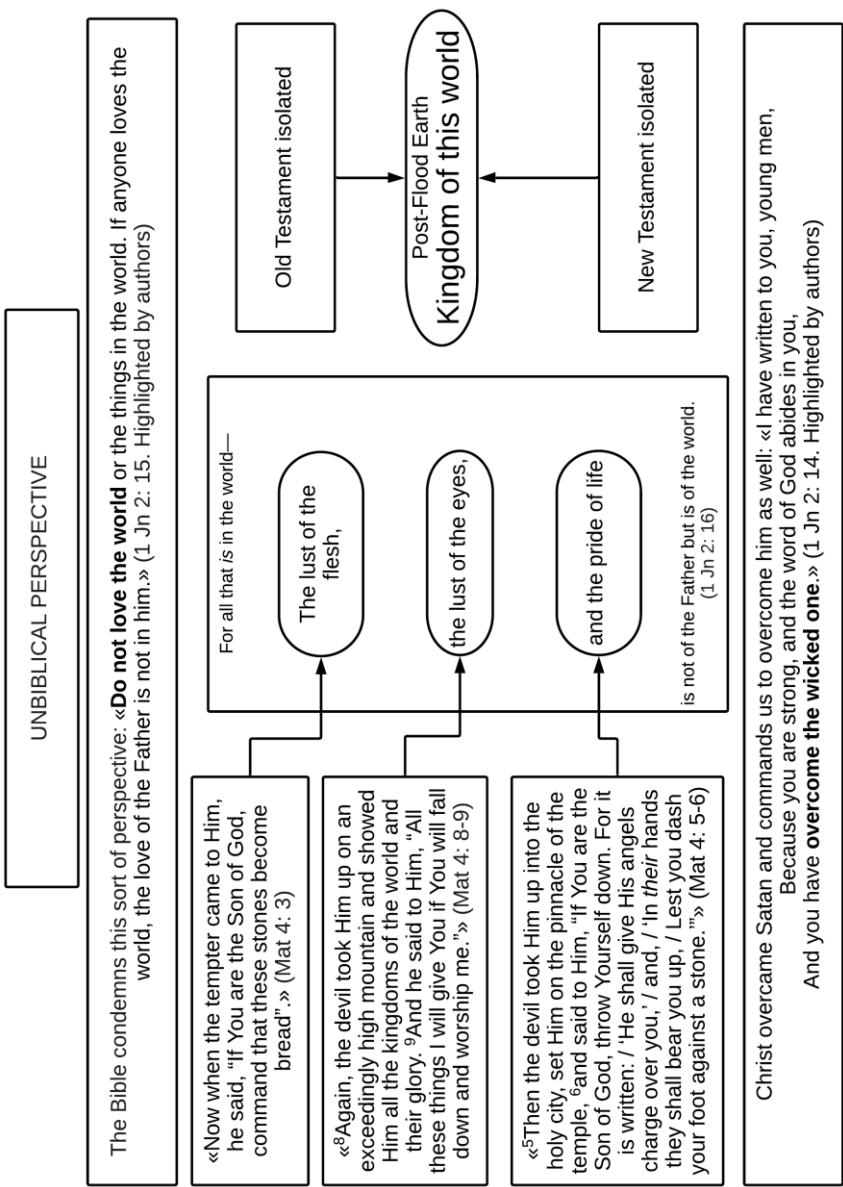


Figure 2

Unbiblical perspective: Fragmented view of Scripture.



The opposition between the two perspectives, the eternal and biblical perspective and the earthly and unbiblical one, is found throughout the Scripture. Let's look at some passages (Highlights and emphasis added by the authors):

Table 2

The opposition between biblical and unbiblical perspectives of interpretation

OPPOSITION BETWEEN	
THE UNBIBLICAL PERSPECTIVE KINGDOM OF THIS WORLD TERRENAL AND CORRUPTIBLE	THE BIBLICAL PERSPECTIVE ETERNAL KINGDOM, INCORRUPTIBLE NEW HEAVENS AND NEW EARTH
¹⁸ For many walk, of whom I have told you often, and now tell you even weeping, <i>that they are</i> the enemies of the cross of Christ: ¹⁹ whose end <i>is</i> destruction, whose god is their belly , and <i>whose</i> glory is in their shame— who set their mind on earthly things . (Phil 3).	²⁰ For our citizenship is in heaven , from which we also eagerly wait for the Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body that it may be conformed to His glorious body , according to the working by which He is able even to subdue all things to Himself. (Phil 3).
² Set your mind on things above, not on things on the earth . (Col 3).	¹ If then you were raised with Christ, seek those things which are above , where Christ is, sitting at the right hand of God. (Col 3). ³ For you died, and your life is hidden with Christ in God. ⁴ When Christ <i>who is</i> our life appears, then you also will appear with Him in glory . (Col 3).
¹⁵ And truly if they had called to mind that country from which they had come out , they would have had opportunity to return. (Heb 11).	¹⁶ But now they desire a better, that is, a heavenly <i>country</i> . Therefore God is not ashamed to be called their God, for He has prepared a city for them. (Heb 11).
⁹ By faith he [Abraham] dwelt in the land of promise as in a foreign country , dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; (Heb 11).	¹⁰ for he waited for the city which has foundations , whose builder and maker <i>is</i> God. (Heb 11).
²⁷ Now this, "Yet once more," indicates the removal of those things that are being shaken , (Heb 12).	²⁷ as of things that are made, that the things which cannot be shaken may remain." (Heb 12).

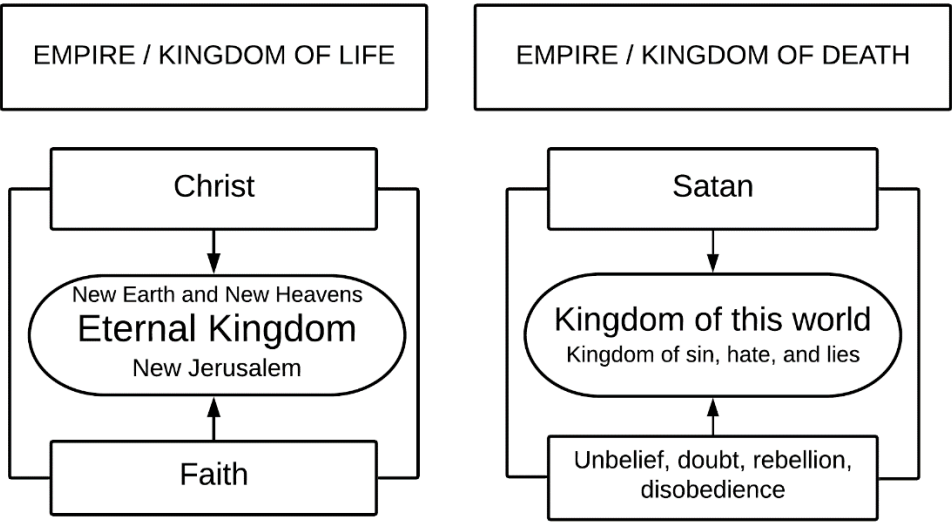
As we saw, the Scriptures are clear on the opposition between these two perspectives, is the opposition between the *empire of life* and the *empire of death*, the *power of death* (Hebrews 2: 14).

The first one is the kingdom of heaven, the kingdom of God, the Eternal Kingdom (with the New Jerusalem), to which we can enter by faith. Christ offers this kingdom since He is the way, the truth, and the life (John 14: 6). He the One who brought life and immortality to light through the Gospel: «but has now been revealed by the appearing of our Savior Jesus Christ, *who* has abolished death and brought life and immortality to light through the gospel...» (2 Timothy 1: 10).

The second, the empire of death, the power of death, is offered by Satan, the prince of this world (John 12: 31; 14: 30; 16: 11; Ephesians 2: 2); this is the kingdom of sin, hatred, lies, vanity, unbelief, doubt, rebellion, disobedience, and other works of the flesh. The Bible teaches that the Lord Jesus Christ destroyed the one who had the power of death: «Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil...» (Hebrews 2: 14)

Figure 3

The empire / kingdom of life and the empire / kingdom of death.

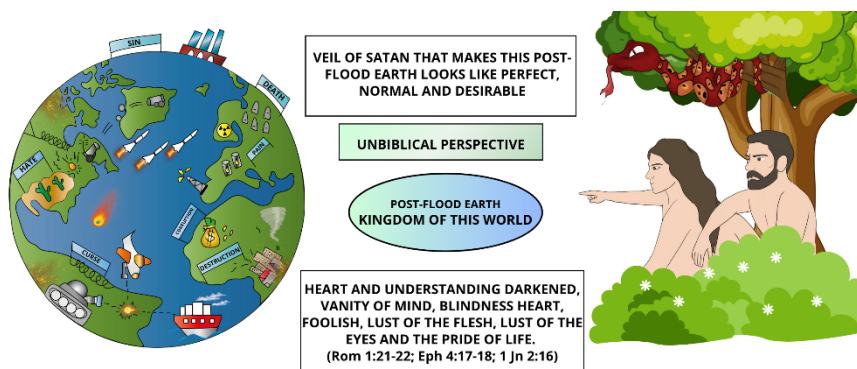


Satan has always attacked the man to read, interpret, and apply the Bible from his worldly, sinful, and corruptible perspective. In Eden, the first attack occurred when the serpent made the woman listen to his lies, which questioned the Word of God, the holy commandment.

The first thing the woman did was question the Word of God in her heart, the Scripture says she saw everything differently when she ate from the tree; she began to see that the tree was «...good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise...» (Genesis 3: 6a).

Figure 4

Unbiblical perspective. The Kingdom of this world.



The worldly and corruptible perspective of Scriptures is like a filter. It makes believers see the Post-Flood Earth and the world as covetable, good, perfect, normal, blessed, and the best of all possible worlds. The devil's objective is that all human beings remain blind, with a veil over their senses and understanding. This is what happened to Israel when they received the Law, which is spiritual, but they interpreted it carnally, in a corruptible and worldly way: «For we know that the law is spiritual, but I am carnal, sold under sin.» (Romans 7: 14).

This fact was evidenced when the Lord sent the Manna in the wilderness. The Israelites did not obey the commandment to gather the portion of the day and to not go out on the Sabbath. God wanted to teach obedience to His Word rather than satisfying the people's hunger because man will not live on bread alone, but on every word that comes out of the mouth of God (Deuteronomy 8: 3).

The interpretation of the Word of God in a corruptible way and from the view of the kingdom of this world was practiced by Cain, who thought the land belonged to him and that his farming was by his strength, so God did not deserve worship. In contrast, Abel understood his sinful condition and brought his heart and offering to the Lord.

Cain's descendants practiced this worldly and corruptible perspective; they built cities, artifacts, culture, music, among other activities and objects. Actually, this worldly perspective was practiced by most of humanity, except for the ancestry of Noah, who was perfect in his generations; this was evidenced by Enoch, who was Raptured because he walked in fellowship with God, indicating that he had an eternal view of the Word of God (Genesis 5: 24).

God decided to destroy the worldly and sinful kingdom and give mankind a new opportunity by sending the Flood. Later, they met in the land of Shinar commanded by Nimrod, the first mighty one on Earth, whose kingdom was Babel (Genesis 10: 8-10); their worldly and corruptible view and interpretation drove them to begin the building of a tower and a city. God stopped this rebellion with a judgment, confusing their language (Genesis 11: 5-9).

Despite this judgment, men took Babel, the city of Babylon, mother of all fornications, the Great Harlot, in their hearts and built it in all the places they went. Therefore, from Shem's descendants, the Lord decided to call Abraham, telling him to leave the city, the country where he lived and his family. God gave him the promises of the land, the descendants and the eternal government, the eternal inheritance which Abraham believed and was accounted it to him for righteousness (Genesis 12: 1-4; 15: 1-6).

Abraham welcomed the view of the Eternal Kingdom, the interpretation of the Word of God (The promises, the covenant, and the inheritance), from the eternal perspective and not corruptible and ephemeral. The Lord followed His plan of salvation with Abraham and his descendants in Isaac and Jacob, to whom He ratified the covenant, the promises, and the inheritance.

The people of Israel came from Jacob, the Lord blessed them to preserve and fulfill the promise of the Seed, who is Jesus Christ, the One who God spoke in Genesis 3: 15, who would crush the head of Satan. While the Lord developed His plan, the nations that had already entered the gate of Babel, of Babylon, the worship of Satan, continued in their ways.

However, the people of Israel clung to the perspective of the kingdom of this world and its view of the corruptible since they left Egypt. That is why they always longed to return to slavery and continuously contended with Moses, who was clear about what it meant the promised land of the Abrahamic Covenant. In the wilderness, the

people asked for water, meat, and bread; that is what they had in their hearts. Unfortunately, for Israel, God was only the provider of their physical and material needs, which were the center of their lives.

Is this similar to what is happening with the Church today? Indeed, it does look like it. The End Times Church is focused on earthliness in search of the hands of God. The End Times Church is immersed in the kingdom of this world and has forgotten the everlasting promises and covenants that are clearly and repeatedly stated throughout the Scriptures.

But, let's continue our story: Joshua received precise instructions from God for Israel when he commanded the battle in Jericho, the gateway to the promised land, but Achan welcomed the corruptible perspective, the view of the kingdom of this world when he took the Babylonish garment (symbol of his entrance to Babel) and the wedge of gold, which he brought to his tent, making the whole family a participant in his sin.

The sin of Achan brought consequences for the people of Israel because they lost the battle at Ai. Also, for this sin, God judged Achan and his family in the Valley of Trouble, the Valley of Achor, they all went to Hell. These events demonstrate that the interpretive perspective of God's Word based on the kingdom of this world leads to destruction, to perdition in Hell.

The history of the people of Israel has been the example of understanding the Word of God in a corruptible way since they left Egypt until the First Coming of Christ, that's why the Lord taught insisting on the eternal understanding of the Scriptures with the Holy Spirit, comparing spiritual things with spiritual (1 Corinthians 2: 13).

Another example that we can cite here is when the Lord told His disciples to beware of the leaven of the Pharisees, referring to their doctrine which was focused on the kingdom of this world. Let us read Matthew 16: 6-12:

⁶ Then Jesus said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees." ⁷ And they reasoned among themselves, saying, "*It is* because we have taken no bread." ⁸ But Jesus, being aware of it, said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread? ⁹ Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? ¹⁰ Nor the seven loaves of the four thousand and how many large baskets you took up? ¹¹ How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the

leaven of the Pharisees and Sadducees.” ¹² Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

Here the disciples understood what the Lord told them about the leaven of the Pharisees from a corruptible perspective. That is why the Lord said to them that the problem was not the physical bread, but the important thing was the doctrine. For this reason, Jesus reminds them of the miracle of the multiplication of the loaves and fish, since the son of God should not be anxious about what perishes.

Furthermore, we can see that the Lord was reminding His disciples of the preaching of the bread of life, which He taught after the multiplication of the five loaves (John chap. 6). This discourse is a clear example of the interpretation of Scripture from the perspective of the eternity of life, opposed to the corruptible, earthly, and worldly perspective of the multitude who sought Jesus for the bread that perishes. The center of this preaching of the bread of life is the resurrection of the dead, the foundation of the Gospel of Christ. Resurrection is the only method to obtain the eternal promises as a fulfillment of all the covenants.

The corruptible perspective, centered on the Post-Flood Earth was also held by the religious of Jesus' time, the Sadducees and Pharisees; Let's see some examples:

Table 3
Corruptible and incorruptible perspectives of the Scriptures

INTERPRETATION FROM THE KINGDOM OF THIS WORLD. EARTHLY INTERPRETATION.	INTERPRETATION OF THE SCRIPTURES FROM THE ETERNAL KINGDOM. SPIRITUAL INTERPRETATION.	EXPLANATION OF THE VERSES
¹¹ And when the Pharisees saw <i>it</i> , they said to His disciples, “Why does your Teacher eat with tax collectors and sinners? (Mat 9)	¹² When Jesus heard <i>that</i> , He said to them, “Those who are well have no need of a physician, but those who are sick. ¹³ But go and learn what <i>this</i> means: ‘I desire mercy and not sacrifice.’ For I did not come to call the righteous, but sinners, to repentance. (Mat 9).	The Pharisees believed that the Word of God was for those whom they considered righteous, but they did not understand that in the Old Testament, it says that there are no righteous (Psalm 14: 1), but all are sinners. For this reason, the Lord, besides reminding them of this, uses the method “ <i>It is written again</i> ” and quotes Hosea 6: 6. When the Lord tells them “go and learn,” He referred them to the entire chapter 6 of Hosea, where the Lord reproves Israel for the insincerity of their repentance.

¹ At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat. ²And when the Pharisees saw it, they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath! (Mat 12)	³ But He said to them, "Have you not read what David did when he was hungry, he and those who were with him: ⁴ how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? ⁵ Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? ⁶ Yet I say to you that in this place there is <i>One</i> greater than the temple. ⁷ But if you had known what <i>this</i> means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. ⁸ For the Son of Man is Lord even of the Sabbath." (Mat 12)	The Lord is telling them that they did not understand the battle He waged to keep David and fulfill the covenants in the Seed, which is Himself. It also reminds them of what is written in the Law on priests. Here again, the Lord uses the method "<i>It is written again</i>" since it refers them to Exodus 31: 15, and 35: 2, and relates it to Numbers 28: 9. Regarding the David event, the Lord refers them to 1 Samuel 21: 6.
¹ Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, ² "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." (Mat 15)	³ He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? ⁴ For God commanded, saying, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.' ⁵ But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me <i>is a gift to God</i>" — ⁶ then he need not honor his father or mother.' Thus you have made the commandment of God of no effect by your tradition. (Mat 15)	The Lord teaches them that the tradition of the elders is a commandment of men and cannot be above the Word of God; and for that reason, He quotes them Exodus 20: 12, Leviticus 19: 3, Deuteronomy 5: 16. But the Lord uses again "<i>It is written again</i>" because He refers them to Psalm 78: 36-37, Isaiah 29: 13 and Ezekiel 33: 31.
³ The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for <i>just any</i> reason?" (Mat 19)	⁴ And He answered and said to them, "Have you not read that He who made <i>them</i> at the beginning 'made them male and female,' ⁵ and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? ⁶ So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate." (Mat 19).	The Lord reminds Pharisees what He established from the beginning, before sin, as His plan and His perfect will, and it is the marriage, "getting married." Therefore, the Lord says that the practice of "marry and given in marriage" was not His plan or His will, but was introduced with the Leviratic marriage because of death, the consequence of sin. "Marry and given in marriage" has been a practice of the evil age, which began with the sin of Adam. Divorce also is part of the "marry and given in marriage"

⁷ They said to Him, “Why then did Moses command to give a certificate of divorce, and to put her away?” (Mat 19).	⁸ He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. ⁹ And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.” (Mat 19).	The Lord remembers the beginning of creation before sin. When the Lord speaks of the hardness of heart as the cause of the divorce letter, He is recalling the sin of man; therefore, divorce is part of the judgment of sin.
²³ The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, ²⁴ saying: “Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. ²⁵ Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. ²⁶ Likewise the second also, and the third, even to the seventh. ²⁷ Last of all the woman died also. ²⁸ Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.” (Mat 22)	²⁹ Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. ³¹ But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ³² ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.” ³³ And when the multitudes heard <i>this</i>, they were astonished at His teaching. (Mat 22).	Here the Lord clearly says that Sadducees were mistaken for they did not know the Scriptures and the power of God. They demonstrated to ignore the promises of the covenants, Edenic, Adamic, Noahic, Abrahamic, Mosaic, Land, and Davidic. Furthermore, the Sadducees were ignorant of the New Covenant prophesied by the prophets in the Old Testament, a covenant that Christ came to fulfill. They were before the author and finisher of the New Covenant, but they did not want to receive it or believe in Him.

What happened to the religious of the time of Jesus is the same that is happening to the Church of the End Times that we are living. The devil has veiled the Church with the corruptible interpretation of the Scriptures. Therefore, the Church is interpreting everything from this perspective of the kingdom of this world, of the Post-Flood Earth.

God removed the veil from His sons through the knowledge of the truth, thanks to the glorious Gospel; that is why Satan tries to deceive them by spreading false doctrines throughout the Earth, as the apostle Peter affirms (2 Peter 2: 18-22):

¹⁸ For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in

error. ¹⁹ While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. ²⁰ For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. ²¹ For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them. ²² But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

The only way for this Church that is veiled by the false doctrines to come out of this spiritual blindness that denies the promises and the eternal covenants is to repent and be filled with the Word of God, the sound doctrine, rejecting all lie.

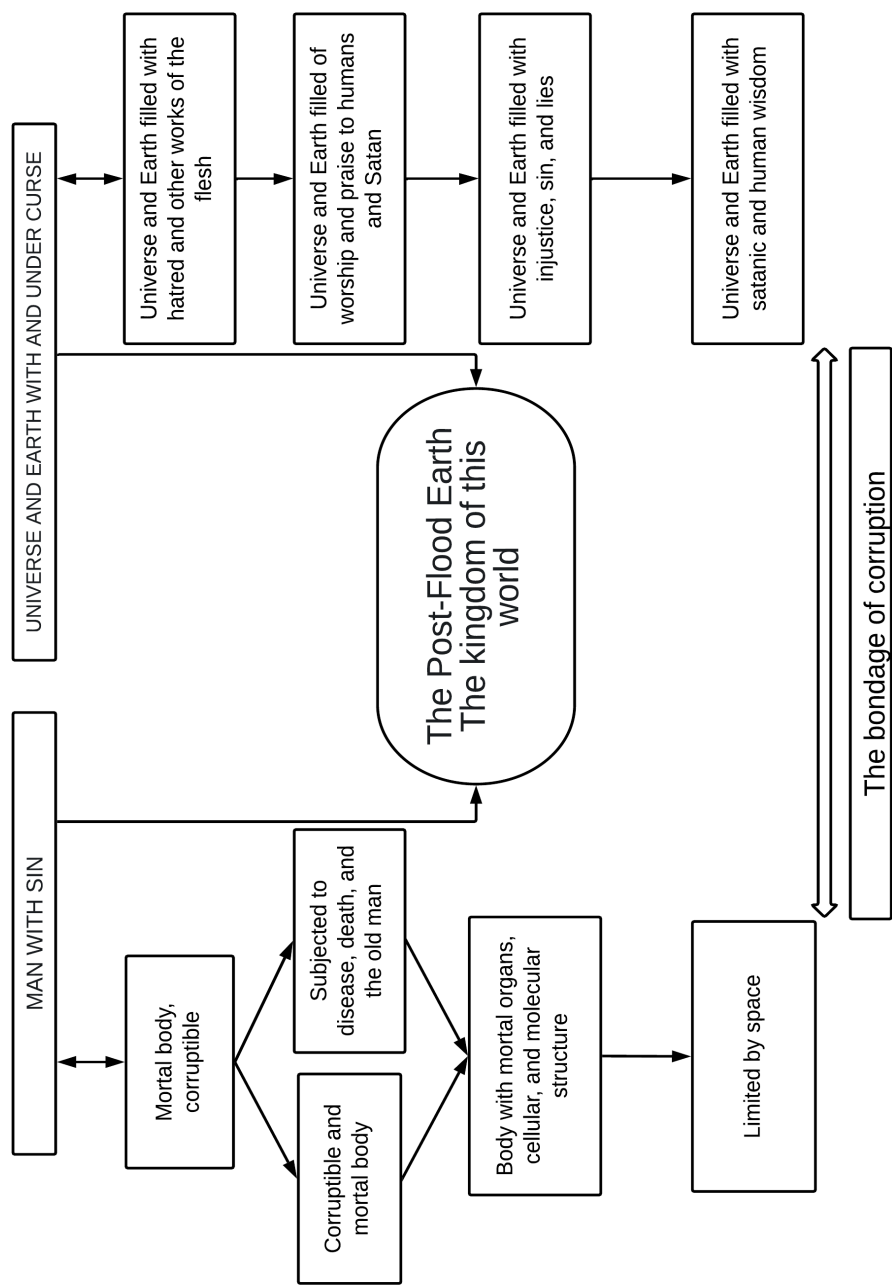
The earthly and worldly view and interpretation of Scriptures seek that the Church takes deep root in the evil age of this Universe and this Earth with the curse of sin. The Bible clearly teaches the characteristics of human beings and creation after the fall. Let's see:

Human being became mortal and corruptible after the fall. His natural physical body became subject to disease, death, and the nature of sin (old man). His organs, cellular, and molecular structure welcomed death; the human being has a body limited by space and time. This is the situation of man in the Post-Flood Earth who lives in *the bondage of corruption*.

After sin, the Universe and the Earth came under the curse and they were filled with hatred and other works of the flesh; because of fallen humanity, they were filled with the praise and adoration of man and Satan, injustice, sin, lies, and the Satanic wisdom, the human wisdom, was enthroned.

Figure 5

Post-Flood Earth. Kingdom of this world.



2.2. Hermeneutic Principles

2.2.1. *The Principle of history in the eternal perspective (past - present - future - eternal perspectives: From everlasting to everlasting)*

Now, it is necessary to be clear about the times God established within His perfect plan; the Bible refers to dispensations framed in eternity before the foundation of the world and eternity after the Millennium in the Eternal Kingdom.

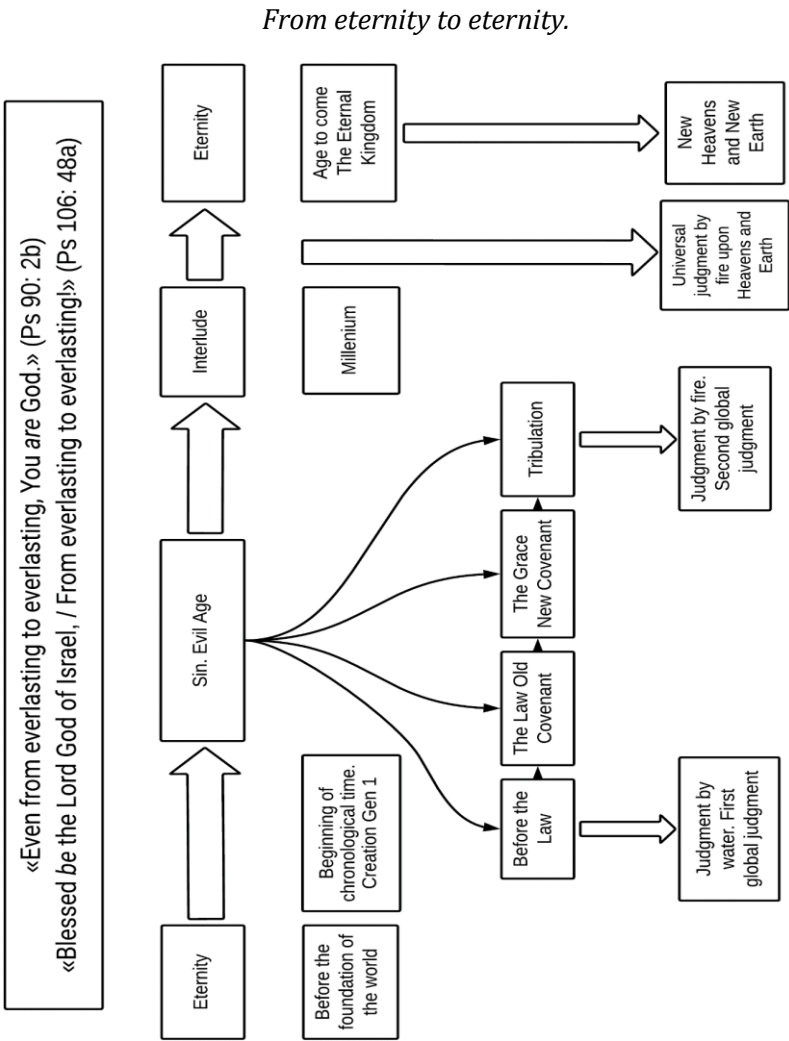
The God's Word mentions the eternal time in which the Triune God has always existed and dwelt (Psalm 106: 48). There are references to this with the expression *before the foundation of the world*: «¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot. ²⁰ He indeed was foreordained **before the foundation of the world**, but was manifest in these last times for you.» (1 Peter 1: 19-20. Highlighted by the authors). Another expression is *before the world was*: «⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You **before the world was**.» (John 17: 5. Highlighted by the authors).

The Scriptures speak of "from everlasting to everlasting" and "forever and ever": «Blessed *be* the LORD God of Israel / **From everlasting to everlasting!**...» (1 Chronicles 16: 36a) «...“Stand up *and* bless the LORD your God / **Forever and ever!** / “Blessed be Your glorious name, / Which is exalted above all blessing and praise!» (Nehemiah 9: 5b) (See also Psalms 103: 17; 106: 48). The eternity of God is reiterated throughout the Bible: «Before the mountains were brought forth, / Or ever You had formed the earth and the world, / Even **from everlasting to everlasting**, You *are* God.» (Psalm 90: 2). The Word of God says the Lord inhabits eternity: «For thus says the High and Lofty One / **Who inhabits eternity**, whose name *is* Holy: / “I dwell in the high and holy *place*, / With him *who* has a contrite and humble spirit, / To revive the spirit of the humble, / And to revive the heart of the contrite ones.» (Isaiah 57: 15) (All highlighted by the authors).

When the Lord made the creation, the chronological time began, which is confirmed because it was seven literal days in which He ended His work and on the seventh day He rested. After this time, Adam sinned, and the evil age began that will end with the Second Coming of Christ; therefore, this period includes the time before the Law, the Covenant of Law or Old Covenant, the New Covenant, and the seven year of Tribulation judgment.

After the evil age, there is a period that we consider as an interlude within human chronological time; this is the Millennium, the thousand years during which Christ will reign with His Church. At the end of the Millennium, and after the judgments on Satan, the demons, the lost, the Earth and the Heavens (Burned by fire), the age to come will begin, which corresponds to the Eternal Kingdom. Let's look at all this exposed in the following diagram:

Figure 6



For the correct interpretation of the Scriptures, it is necessary to keep in mind this divine temporal structure since the different periods are often interlaced in the same passage. We must know how to identify them, distinguish them to not fall into misinterpretations. However, it is not enough to recognize the times; it is also

necessary to know their characteristics related to the events in each period, as the Bible describes them explicitly.

Now, we will look at those characteristics, starting with key facts and features that are located in the time column corresponding to Eden or Paradise, before Adam's sin. The other columns represent periods or dispensations organized in ascending chronological order from left to right (a specific column will be marked "NO" when the characteristic of the left column does not appear in that dispensation):

Table 4

Time and its characteristics comparison

EDEN / PARADISE	AFTER SIN AND BEFORE THE LAW	LAW OR OLD COVENANT	NEW COVENANT (Grace period or Church age) (God extended Daniel's 69th week in time)	THE MILLENNIUM INTERLUDE	SHORT INTERLUDE	ETERNAL KINGDOM
Tree of life (Gen 2: 9). ➡	NO (Gen 3: 22).	NO (Gen 3: 22).	NO (Gen 3: 22).	NO (Gen 3: 22).	NO (Gen 3: 22).	Tree of life (Rev 22: 2).
Unimpeded presence of God (Gen 1: 26-30; 2: 7, 15-17; 21). ➡	NO (Gen 3: 23-24).	NO (Gen 3: 23-24).	NO (Gen 3: 23-24) The Holy Spirit indwells the believer, but we are absent from the Lord (2 Cor 5: 6-9)	NO (Gen 3: 23-24)	NO (Gen 3: 23-24).	Unimpeded physical presence of God (Rev 21: 3).
No sin (Gen chapters 1-2). ➡	Sin (Gen 3 and all the Genesis account).	Sin: All the Old Testament	Sin (All the New Testament; the entire history of mankind until the end of the Millennium). (For the Church:	Sin in mortal people (Is 65: 20).	Sin in mortal people (Rev 20: 3, 7-9).	No Sin (Rev 21: 4, 22: 3; Zech 14: 11; Jer 32: 39-40).

			Until the day of the Rapture).			
No death (Gen chapters 1-2). ➡	Death (Gen 3: 19; 4: 8; Gen 5: 1-32).	Death (Rom 5: 14, 17, 21).	Death (Rom 5: 14, 17, 21). For the Church, it will end in the Rapture (1 Cor 15: 51-56). For humanity, death will continue.	Death for sinners (second death) (Is 65: 20).	Death for sinners (second death) (Rev 20: 3, 7-9).	No death (1 Cor 15: 24-26; Rev 20: 14; 21: 4).
No disease, nor crying, nor suffering (Gen chapters 1-2). ➡	Disease, crying, suffering (Gen chapter 3 and all the Genesis account).	Disease, crying, suffering. All the Old Testament.	Disease, crying, suffering. (All the New Testament; the entire history of mankind until the end of the Millennium). (For the Church: until the day of the Rapture).	Disease, crying, suffering. (For sinners) (Zech 14: 18-19).	Crying, suffering (For sinners) (Rev 21).	No disease, nor crying, nor suffering (Rev. 21: 4).
Satan and demons released (Gen 3: 1-5). ➡	Satan and demons released (Job 1: 7; 2: 2).	Satan and demons released (Lev 17: 7; Deut 32: 17; Amos 5: 25-26; Acts 7: 42-43).	Satan and demons released (Eph 6: 12).	Satan and demons bounded (Rev 20: 1-3).	Satan and demons released (Rev 20: 8-9).	Satan and demons in the Lake of Fire forever (Rev 20: 10).
No curse on Earth (Gen chapters 1-2). ➡	Cursed Earth (Gen 3: 17).	Cursed Earth (Gen 3: 17).	Cursed Earth (Gen 3: 17).	Cursed Earth (Partially removed).	Cursed Earth (Gen 3: 17).	No curse on Earth (Rev 22: 3).
Earth with limits (Gen chapter 1)	Earth with limits (Gen chapter 1, Acts 17: 26).	Earth with limits (Gen chapter 1, Acts 17: 26).	Earth with limits (Gen chapter 1, Acts 17: 26).	Earth with limits (Eze chapter 47).	Earth with limits	Earth without limits / Extended because of the Third Heaven on it. Kingdom of heaven on



						Earth, heaven of heaven. (Is 44: 24; 9: 7; Eph 1: 10; Col 1: 20; Rev 21: 1-2).
Earth and Third Heaven separated (Gen chapter 1). 	Earth and Third Heaven separated (Gen chapter 1).	Earth and Third Heaven separated (Gen chapter 1).	Earth and Third Heaven separated (Gen chapter 1).	Earth and Third Heaven separated (Gen chapter 1).	Earth and Third Heaven separated	Earth and Third Heaven united (Eph 1: 10; Col 1: 20; Rev 21: 1-2).
Man's eternity and immortality (Gen chapters 1-2). 	Man's mortality (Is 51: 12; Rom 6: 12, 11; 1 Cor 15: 53-54; 2 Cor 4: 11; 5: 4).	Man's mortality (Is 51: 12; Rom 6: 12, 11; 1 Cor 15: 53-54; 2 Cor 4: 11; 5: 4).	Man's mortality (Is 51: 12; Rom 6: 12, 11; 1 Cor 15: 53-54; 2 Cor 4: 11; 5: 4).	Man's mortality (Is 51: 12; Rom 6: 12, 11; 1 Cor 15: 53-54; 2 Cor 4: 11; 5: 4). For the glorified people immortality and eternity.	Man's mortality (Is 51: 12). For the glorified people immortality and eternity.	Man's eternity and immortality (Rom 2: 7; 2 Tim 1: 10; Rev 21: 4).
Tested mankind by the existence of sin in the Universe (Gen 2: 9, 16-17). 	Tested mankind (Gen 2: 9, 16-17).	Tested mankind (Gen 2: 9, 16-17).	Tested mankind (After the Rapture: Rev 2: 3). Church has been tested in faith in her dispensation (Rev 2: 13; 1 Pet 1: 6-7; 4: 12). After the Rapture, mankind will suffer the hour of trial (Rev 3: 10), the Tribulation.	Tested mankind in their heart, for there will be blessing and Satan will be bound (Rev 20: 1-2).	Tested mankind (Rev 20: 3, 7-9).	Never again mankind will be tested (Rev 21: 4, 22: 3; Zech 14: 11; Jer 32: 39-40).
The old man, the flesh, did not exist, for the man had not sinned (Gen	There is the old man, the flesh, because of sin (Rom 8: 6; Gal 5: 19; Eph. 2: 3).	There is the old man, the flesh, because of sin (Rom 8: 6; Gal 5: 19; Eph 2: 3).	There is the old man, the flesh, because of sin (Rom 8: 6; Gal 5: 19; Eph 2: 3).	There is the old man, the flesh, because of sin (Rom 8: 6; Gal 5: 19; Eph 2: 3).	There is the old man, the flesh (Rev 20: 3, 7-9).	Never again the old man, the flesh, will exist. Only perfect glorified sons of God.

chapters 1-2). ➡						
No curse (Gen chapters 1-2). ➡	Curse (Gen 3: 17).	Curse (Gen 3: 17).	Curse (Gen 3: 17).	Curse (Gen 3: 17).	Curse (Gen 3: 17).	No curse (Zech 14: 11; Rev 2: 3).
No temple: The Paradise was the temple (Gen chapters 1-2). ➡	No Temple: Altars were built (Gen 8: 20).	Temple: The tabernacle (Ex chapter 26) Two Jewish Temples: Solomon's (2 Chr chapter 6) And that of Zerubbabel after 70 years of captivity (Ezra chapter 5).	Temple: For Jews, there is no temple. Church: every believer is a temple of the Holy Spirit. In the Tribulation, the third temple will be built (2 Thes 2: 4; Rev 11: 1).	Millennial temple (Eze 40-44).	Temple that will be destroyed when the Earth is burned.	No temple. God is the Temple (Rev 21: 22).
Adam, a legitimate son of God (Gen chapters 1-2; Luke 3: 38). ➡	Not legitimate sons of God (The humanity). Those who have the faith of Abraham are considered as "servants" (Lk 20: 37-38) and called "the adoption" (Rom 9: 4).	Not legitimate sons of God. Israel is considered people of God and the gentiles are not people (Ex 3: 10; 1 Pet 2: 10).	Not legitimate sons of God: The unconverted are creatures and the believers are children of God adopted in Christ, but in the Rapture, they will be legitimate sons of God (Gal 4: 5; Lk 20: 36)	Not legitimate sons of God (The human beings). The glorified believers will be legitimate sons of God in the Millennium (Rev 21: 7)	Human beings: Not legitimate sons of God.	All human beings will be legitimated sons of God (Rev 21: 3, 7).
Man praises God without impediment (Gen chapters 1-2) ➡	Not everyone praises God. Only those who have faith like Abel, Noah, Abraham (altars and holocaust)	Not everyone praises God, just the saints of the people of Israel. Most of humanity do not worship	Not everyone praises God only the holy Church praises. The apostate Church and the Gentiles	Not everyone praises God. The glorified will worship, the people of Israel and the Gentiles will praise, and others will not.	The lost people do not praise God.	All human beings will praise and worship God (Ps 22: 27; 48: 2; 57: 5, 11; 66: 4; 96: 1).

	(Heb 11: 4; Gen 8: 20; 22: 13). Most of humanity do not worship God.	God, the Gentiles neither.	worship Satan.			
Wisdom and knowledge of God (Gen chapters 1-2). 	Human wisdom, demonic (Gen 3: 6).	Human wisdom, demonic (Rom 1: 21-23; 1 Cor 1: 19-21). God gave the Law to Israel's people, but the majority reject it. Only some people had God's wisdom (Servants and prophets).	Human wisdom, demonic (The Church has the wisdom of God) (Rom 1: 21-23; 1 Cor 1: 19-21)	Wisdom of God taught by the Church (Is 11: 9; Hab 2: 14).	Human wisdom in the lost people.	Wisdom and knowledge of God in all the Earth and all the Universe (Jer 31: 34; Heb 8: 11).
Promised Holy descendants, the godly offspring (Gen 1: 28; Mal 2: 15). 	Descendants under sin, under curse (Is 65: 23).	Descendants under sin, under curse (Is 65: 23).	Descendants under sin, under curse (Is 65: 23).	Descendants under sin, under curse (Is 65: 23).	Descendants under sin, under curse (Is 65: 23).	Holy descendants, the posterity whom the Lord has blessed. (Gen 17: 7; Is 61: 9; 65: 23; Jer 31: 34; 32: 39; Ps 72: 15-18; 92: 12-13; Hos 14: 4-7).

2.2.2. The principle of the text: The internal biblical context and the external context.

This principle corresponds to the analysis of the verses concerning to:

- It's antecedent and consequent.
- With the passage.
- With the book.
- With the New Testament or the Old Testament.
- With the whole Bible.

The biblical perspective is based on a complete reading of the Scriptures whose center is eternity; it is a reading that considers each biblical text and the whole Bible. On the other hand, the unbiblical perspective performs fragmented reading, taking verses out of context and ignoring the relationships that we mention before.

Regarding the external context, we well know that in the biblical interpretation, it is necessary to consider the spatio-temporal coordinates, the social, cultural, geographical, and political coordinates in which the books of the Bible were written; this can shed light on specific contents. We can mention three types of relationships with the external context:

- a) The one that refers to the determination of the surrounding context of the text; for example, the Babylonian Empire, when Judah was deported; the Roman Empire at the first coming of Christ, among others.
- b) The one that refers to the fulfillment of prophecy within the biblical context (for example, the Assyrian and Babylonian captivity, the return after 70 years of captivity, the First Coming of Christ, the birth of the Church, among others).
- c) The one that refers to the fulfillment of prophecy outside the biblical context; for example, the destruction of the temple in 70 A.D. prophesied by the Lord Jesus Christ in Matthew 24: 1-2; the return of Israel to their Land in 1948 prophesied in the Old Testament by several prophets such as Ezekiel in chapter 36, and in the New Testament by the Lord Jesus Christ in Matthew 24: 32; the rebirth of the Roman Empire with the European Union prophesied in Daniel 9, among other events. A prodigious example is the fulfillment of all the signs of the end that we are experiencing at this time, which indicates the nearness of the Lord's day, the seven years of the Tribulation, and the soon Rapture of the Church before this previous judgment.

2.2.3. The principle of the language: Symbols, figures, allegories, words, sentences, text (Narrative, descriptive, lyrical, argumentative, and prophetic; by themselves and in their combinations).

This hermeneutical principle states that the interpretation of symbolic language must be made within the same biblical context, with the passages in which there is literal language. For example, when using the names of the devil, such as “the great

dragon” and “old serpent.” We should look for the texts where this character is associated with these metaphors or symbols (e.g., Revelation 12: 9; 20: 2).

About the figures and allegories, the principle is the same as regards the relationship between the symbolic element and the one indicated. An example is found in Hebrews 8: 5. This verse speaks of the tabernacle whose elements were copy and shadow of heavenly things. In Galatians chapter 4, Paul speaks of the allegory of Sarah and Hagar, which point to the New Covenant and the Old Covenant, respectively.

As for the words, in hermeneutics, they are used in several ways:

- (a) When these are keywords that allow identifying the central topic of the book or passage, as is the case of the word "justice" in the Epistle to the Romans.
- (b) When we look for definitions of the terms, which are found within the same Scriptures as "love" (1 Corinthians 13), "wisdom and understanding" (Job 28: 28; Psalm 111: 10; Proverbs 1: 7; 9: 10), among other terms.
- (c) When the words allow us to identify the time or dispensation the passage is talking about; some examples are the words that indicate the Eternal Kingdom, "eternal," "eternally," "forever," "forever and ever," "everlasting," "perpetually (perpetual)," "no longer," "eternity," among others.

For the interpretation, it is also necessary to consider the type of text that the biblical author uses. For example, if it is descriptive like the ten commandments, argumentative like the epistles of Paul, a narrative like Genesis, the book of Acts, the Gospels, among others; if it is a prophetic genre (Major and Minor prophets), or prophetic content (throughout the Bible); or if it is about poetic texts such as the Psalms, Job, Song of Solomon, among others; there are cases in which the prophecy contains poetry as in the book of Isaiah, or the lyrical text can contain prophecy as in the Psalms; the epistles also contains poetry like the hymns of the apostle Paul's letters. Later we will see examples of what we have just explained.

2.2.4. The principle of prophetic pluralism.

This principle implies the application of prophecy on several aspects; we consider two principles here:

- (a) The principle of double, triple, and more fulfillments.
- (b) The principle of prophetic alternation.

Before explaining these principles, it is necessary to establish the type of interpretation. There is a dispensational hermeneutic and a non-dispensational hermeneutic. As Hsieh (2015, p. 97) puts it, the difference between these does not consist in the distinction between literalism-not literalism, but in the different ways of understanding what literal hermeneutics means. The topic is complicated and implies the following:

- (a) Whether the New Testament (NT) can have priority over the Old Testament (OT); for example, what OT institutions and promises do the NT modify by nullification or expansion.
- (b) The understanding of how the NT uses the OT, for example, whether the NT can assign new or fuller meanings to OT texts.
- (c) The definition of and use of typology, especially whether or not it is legitimate to consider Israel as a type and the land of Canaan as a type.

Dispensationalists argue that the promises of the land remain unchanged in the New Testament. Consequently, we expected a future restoration of ethnic Jews to the land promised to Abraham, that is, the land of Canaan, as is established and reaffirmed in the New Testament. Non-dispensationalists argue that the Old Testament promises of the land have been changed - not annulled but expanded by the New Testament to include the entire world. This inheritance is given to all spiritual descendants of Abraham, both Jews, and Gentiles (Hsieh, 2015, p. 98). The typology justifies this postulate (Canaan is a type of "Paradise" and type of "rest"; and also by specific texts such as Matthew 5: 5, Romans 4: 13, and Ephesians 6: 3).

The concept of "expansion" implies that the promises were not given to all in the Old Testament but were expanded in the New Testament. This position is wrong because, God had all planned before the foundation of the world, He left everything written and it has been revealed (opening it) as the times or dispensations show up. The above means that the inheritance that the Lord showed Abraham was planned for Israel, the Church, and the nations from the beginning.

The Word of God says that Abraham believed, and it was accounted to him for righteousness (Genesis 15: 6; Romans 4: 3; Galatians 3: 6; James 2: 23) that was related to the promises of land and government. The servant believed all the promise and understood what the promise was, for Hebrews 11: 8-10 says:

⁸ By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. ⁹ By faith he dwelt in

the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ for he waited for the city which has foundations, whose builder and maker *is* God.

There was a full understanding of the promise in Abraham (And also in Abel and Noah), which implied not this Post-Flood Earth (the third Earth) but the sixth Earth; and this produced **faith** in them. The Church needs to understand the promise, especially now that we are about to obtain it, for the Rapture is at the door, and for those who will be in the Tribulation and would be saved, the promise will be given to them in the Millennium partially and in the Eternal Kingdom definitely. Let's read Hebrews 11: 13-16 (Highlighted by the authors):

¹³ These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth. ¹⁴ For those who say such things declare plainly that they seek a homeland. ¹⁵ And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return. ¹⁶ But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

Regarding the approach (a) of Hsieh (2015) according to which the New Testament (NT) can have priority over the Old Testament (OT), we consider that this is not the case. But, there are relationships of reciprocity, complementation, and ratification-confirmation of contents. In the New Testament is used the Old Testament, and the meanings and messages are explained within the New Covenant framework, understanding that this covenant was contemplated and described in detail in the Old Testament in prophecy.

It has been established that the Old Testament must be read in light of the New Testament. And it certainly is, but the New Testament also must be examined in the light of the Old Testament, and the Church of Christ has not done this for centuries. Because of this, the Church has suppressed the eternal promises that the Lord gave within eight covenants. Promises that were guaranteed by His oath in the Old Testament, and the blood of Christ, and the seal of the Holy Spirit in the New Testament. We will see in detail the reciprocity, complementarity, and ratification-complementation between the two testaments in this book on the Eternal Kingdom.

At this point (a), Hsieh (2015, p. 97) also says that it is necessary to see which institutions and promises are modified through annulment or expansion by New Testament. The answer is that there is no modification, cancellation or expansion

of institutions and promises in the New Testament because this would attempt against the attributes of God such as immutability, fidelity, and veracity, among others.

Regarding point (b) about the understanding of how the New Testament uses the Old Testament and if it can assign new or fuller meanings to the Old Testament texts, it is necessary to clarify that there is nothing new set. But, there was an opening of the Scriptures in the New Testament apostles thanks to the Holy Spirit who taught them, just as the Lord Jesus Christ promised in John 14: 26 and 16: 13.

Concerning the point (c) about the definition and use of typology, especially whether it is legitimate or not to consider Israel and the land of Canaan as a type, it is also necessary to clarify that the first are the people of God who will preserve their identity forever. But, in the New Testament uses metaphors such as “commonwealth of Israel” or “spiritual Israel” as references to the Church. These metaphors are a way of teaching that the promises were given to Israel, and the covenants made with this nation are also for the Gentiles in the Church. And it is amazing that the promises were made first to Israel, but the Church will receive them first on the day of the Rapture. Nevertheless, Israel will also receive the promises partially during the Millennium and with complete fulfillment in the Eternal Kingdom.

In respect of the land of Canaan as a type, it is important to clarify that it was indeed promised to Israel and was given as evidence of the eternal promise of the land that Abraham received and believed. Consequently, Canaan has a historical reality, but also a typological one, in the latter case, both for Israel and for the saved Gentiles in the Church and those of the saved nations, in the Eternal Kingdom.

Finally, it is necessary to say that in this book, we adopt the dispensationalist perspective that is the biblical one since the Scriptures clearly speaks of dispensations whose Greek term is οἰκονομία (*oikonomia*) (Ephesians 1: 10; 3: 9). To deny the dispensations is to deny the coming of Christ as the fulfillment of time; Ephesians 1: 9-10 (Highlighted by the authors):

⁹ ...having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, ¹⁰ **that in the dispensation of the fullness of the times** He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.

However, in this book, we also affirm the existence of biblical covenants, since all the Scriptures are full of them; the use of the term “covenant” appears 307 times in NKJV and 265 times in AKJV in its Hebrew form בְּרִית (*berîyth*) and in its Greek form διαθήκη (*diathēkē*). The first time the word appears is in Genesis 6: 18 to refer to God's covenant with Noah (Noahic Covenant). However, the first covenant is the one that the Lord made with Adam in Eden (Edenic Covenant); this is confirmed in Genesis chapters 1 and 2 and is named in Hosea 6: 7 (We will study this topic in Chapter 4).

Having clarified the doctrines of dispensations and biblical covenants, let us now look at the principles of prophetic pluralism:

2.2.4.1. The principle of double, triple and more fulfillments. Every biblical prophecy has two or more fulfillments. Besides the number of times the prophecy is applied in its concrete realization, it is necessary to see the classes that they can be. Let's take a look:

- (a) The specific and general fulfillment.
- (b) The spiritual and natural fulfillment.

2.2.4.1.1. The specific and general fulfillment. A specific fulfillment occurs when the prophecy is first applied to particular individuals, but the general fulfillment regarding an entire group or nation may be missing. It also happens when the application occurs in a specific time, or immediate future fulfillment remains. An example is the generation that came out of Egypt to which the promise of the land was given, but because of their sin of unbelief and disobedience, the whole generation perished in the desert and went to Hell.

Then, the promise was applied to the generation of the children that entered the promised land, which multiplied, and their descendants had the reign from Saul to the last kings when the Assyrian and Babylonian captivity occurred. At this time, Israel was exiled from their land, and it seemed that the promise had been canceled. However, the Jews were restored to the land after the 70 years prophesied by Jeremiah. Consequently, there was a fulfillment for a specific group at a particular time. Then a future general fulfillment occurred for an entire nation.

We can use Chapters 10 and 11 of Romans to support these two types. There is fulfillment for Israel but in specific times, because the Lord speaks of restoration.

The Psalm of David 69: 22-23, quoted in Romans 11: 9-10, speaks of the lost generations (The one that came out of Egypt, the one of the Assyrian and Babylonian captivity, the one of the First Coming of Christ), but this does not invalidate the promise and the covenant for Israel, which will be fulfilled in the future.

Another example that can be cited is the fulfillment of the promise made to Abraham about the inheritance of the promised land, which was fulfilled at various times with specific applications, but the general and definitive fulfillment is still missing.

The first partial fulfillment of this prophecy corresponding to the Abrahamic Covenant, occurred in the time of Joshua when they took the land, but they could not conquer it all because of disobedience. We are going to classify the fulfillments according to the Earths that we saw in Chapter 1. Let's see:

A. In the Post-Flood Earth

- (a) In the time of Joshua (Judges 1: 27-28).
- (b) In the time of David and Solomon: United kingdom (1 Chronicles 18).
- (c) In 1948.
- (d) In the Psalm 83 war.
- (e) The first half of the Tribulation.

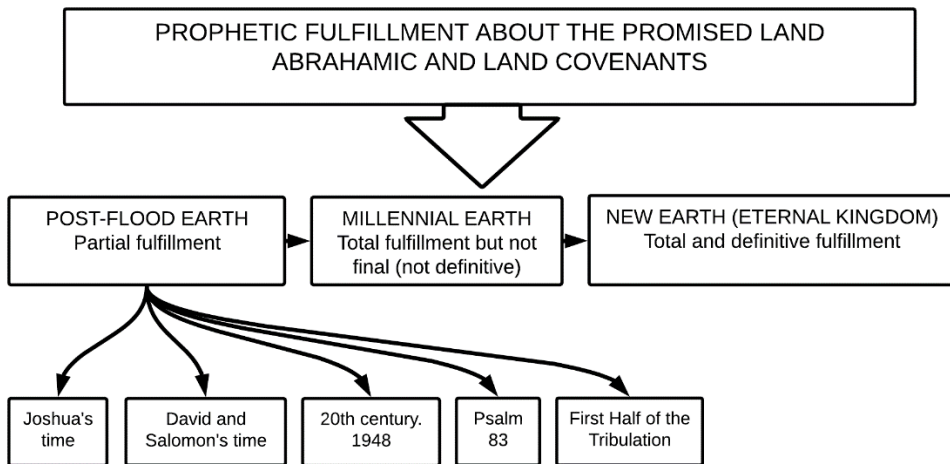
B. In the Millennial Earth

C. In the New Earth.

Let's see everything exposed in the following diagram:

Figure 7

Prophetic fulfillment about the promise land. Abrahamic Covenant and Land Covenant.



A. In the Post-Flood Earth

When Joshua died, the enemies of Israel made war against them and took away part of the land; then, the Lord raised judges to fight battles, and the land could rest (Judges 3: 11, 30; 5: 31; 8: 28). But every time a judge died, the people sinned, and God handed Israel over to the yoke of their enemies. This same scenario happened until Israel asked for a king at the time of Samuel, and Saul was chosen. Let us remember that at this time, the struggle of Israel was against the Philistines, and after Saul was rejected, the Lord raised David, who conquered the land; this time can be considered as a second fulfillment of the promise made to Abraham, which was consolidated in the reign of Solomon.

After all this, Solomon fell into apostasy with a multitude of gods, demons that he worshiped; and when he died, Israel was divided into two kingdoms, the northern one, Israel, and the southern one, Judah. All the kings of the first were wicked, and in the second there were godly leaders. Eventually, the Lord sent judgment on Israel initially with the Assyrian Empire and then on Judah through the Babylonian Empire. The Jews were exiled from their land and passed the 70 years of captivity prophesied by Jeremiah (Jeremiah 25: 1; 29: 10). When the time was up, the Jews returned to their land but under Gentile rule, with the Medo-Persian, Greek, and

Roman Empires until the First Coming of Christ, a time in which Israel continued in sin until the Lord said that their house it would be left desolated (Matthew 23: 38) and the temple would be destroyed (Matthew 24: 1-2).

In 70 A.D., this prophecy was fulfilled, the Jews were exiled from the land until 1948 when Israel was born as a nation, and the Jews were able to return to the promised land. Today, a small part of it is possessed, but the prophecy of Psalm 83 says that the enemies around Israel (inner ring) will try to destroy the nation and with the intention to erase it from the map, and cut them off from being a nation (Psalm 83: 4). These enemies are: Gaza (the Philistines), Assyria (Syria and Iraq), Amon-Moab-Edom (Gaza and Jordan), Tire (Lebanon), the Agrarians (Egypt), the Ishmaelites (Arabs) (Salus, 2013). The fulfillment of Psalm 83 poses a defeat for these enemies, which implies that Israel will gain territory from the promised land.

After this, the first battle of Gog and Magog will take place from which Israel will be victorious by the hand of the LORD (Ezekiel chapters 38 y 39). During this period the Antichrist will strengthen himself over the European Union, consolidating his leadership so that everything will be ready for the Tribulation to begin (2 Thessalonians 2: 3). The previous corresponds to the first seal (Revelation 6: 2). By this time of the battle of Gog and Magog and the manifestation of the Antichrist, the Church will no longer be on Earth as she will have already been raptured.

The Bible teaches that the Antichrist will sign peace a treaty with the Middle East that will apparently solve the Arab-Israeli conflict; this is the beginning of the seven years of the Tribulation and corresponds to the prophecy of Daniel 9: 27, the manifestation of the man of sin of 2 Thessalonians 2: 3 and the first seal of Revelation 6: 2. However, the Scripture says that there will be no peace because the second seal of Revelation 6: 3-4 corresponds to the wars, violence, and conflicts throughout the world. It says that the one who rode the red horse will be given the power to remove peace from the Earth and to make people kill each other; he will also receive a great sword, which indicates the magnitude of the wars and conflicts throughout the Earth.

During the first half of the seven years of the judgment of the Tribulation, Israel will have friendly relations with the Antichrist because the peace treaty will make possible the construction of the Third Temple. However, Daniel 9: 27 says that in the middle of the week, that is, in the middle of the Tribulation (42 weeks or 1260 days), the Antichrist will stop the sacrifice and the offering in the temple to put the abomination of desolation (Daniel 9: 27; 11: 31; Matthew 24: 15; Mark 13: 14). This

corresponds to when the man of sin enters the temple as God and pretends to be God (2 Thessalonians 2: 4).

After all this, the great persecution of the Jews at the hands of the Antichrist will take place, which will last until the end of the Tribulation. This time will be the second holocaust that the Jewish people will experience, not comparable to that of the World War II. Israel will leave the promised land towards the mountains (Matthew 24: 16; Mark 13: 14; Luke 21: 21); however, just during this period, the nation of Israel will repent and turn to Christ until the Second Coming of Christ, when they will say "Blessed is He who comes in the name of the LORD!" (Matthew 23: 39b). The Lord will pour out on the Jews "the Spirit of grace and supplication," and they will "look at the one they have pierced," and "they will mourn for Him as one mourns for his only son," grieving for the LORD "as one grieves for the firstborn" (Zechariah 12: 10b).

B. In the Millennial Earth

The total fulfillment, but not definitive of the prophecy about the promised land, will occur during the Millennium, the thousand-year reign of the Lord Jesus Christ with His holy Church that will be Raptured soon, before the beginning of the Tribulation judgment. The prophet Ezekiel describes in detail the boundaries and distribution of the land in this Millennial setting (Ezekiel 47: 13-23; 48).

C. In the New Earth

The Lord has promised to make New Heavens and a New Earth (Isaiah 65: 17-25; 2 Peter 3: 13; Revelation 21: 1-27). Since God promised Israel the land perpetually (Genesis 17: 8; 48: 4; Joshua 14: 9; 1 Chronicles 28: 8), we can assume that is on the New Earth where they will have their possession. The total and definitive fulfillment of the prophecy and the Abrahamic Covenant regarding the land will be in the New Earth, in the Eternal Kingdom.

In the specific and general fulfillment of prophecy, there is another example; and that is the one concerning the major and minor prophets whose prophecies seem to apply only to Israel and Judah. Still, they also have a greater, general scope over the whole earth and mankind. How to recognize these two scopes?

When it comes to the nations, there is no difficulty in identifying the general scope, but when it is only about Israel and Judah becomes necessary to see the hermeneutical keys, the language keys; let's look at each one of these:

(a) One key is to look at the Old Testament verses used in the New Testament, which clearly show the general and broader scope of the prophecy.

Examples of this are the prophecies of the Eternal Kingdom that we find in Jeremiah 31: 1 and in Revelation 21: 3; the New Covenant that we see in Jeremiah 31: 31 and Matthew 26: 28; and the outpouring of the Holy Spirit of Joel 2: 28-29, and Acts 2: 2-4. Let's look at the following table (All highlighted by the authors):

Table 5

Specific and general scope of biblical prophecy

SPECIFIC AND GENERAL SCOPE OF BIBLICAL PROPHECY	
SPECIFIC SCOPE: For Israel	GENERAL SCOPE: Also for the Church (And all the other Gentiles saved).
ETERNAL KINGDOM: ¹ “At the same time,” says the LORD, “I will be the God of all the families of Israel, and they shall be My people.” (Jer 31).	ETERNAL KINGDOM: ³ And I heard a loud voice from heaven saying, “Behold, the tabernacle of God <i>is</i> with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. (Rev 21).
NEW COVENANT: ³¹ “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— (Jer 31) (cf. Heb 8: 8).	NEW COVENANT: ²⁸ For this is My blood of the new covenant, which is shed for many for the remission of sins. (Mat 26) (cf. Mk 14: 24; Lk 22: 20; 1 Cor 11: 25; 2 Cor 3: 6; Heb 8: 8-13; 9: 15)
OUT POURING OF THE HOLY SPIRIT: ²⁸ “And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. ²⁹ And also on My menservants and on My maidservants I will pour out My Spirit in those days. (Joel 2).	OUT POURING OF THE HOLY SPIRIT: ² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and <i>one</i> sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2) (cf. Acts 2: 16-21).

(b) Another key is to view the prophetic passage within the Lord's eschatological plan, with the dispensations, times, and characteristics: Old Covenant, New

Covenant, Rapture, Tribulation, Second Coming, Millennium, and the Eternal Kingdom.

For the interpretation of the prophecy, we must understand the eschatological plan of the Lord and the characteristics of the periods; let's look at an example based on four periods: (a) the time before Adam's sin; (b) the time of sin (Evil age); (c) the transition (The Millennium); and (d) the age to come (Eternal Kingdom).

Table 6

*The Lord's eschatological plan and the characteristics of the time periods (P:
Periods. E: Events)*

E. → P.	BEFORE ADAM'S SIN	EVIL AGE	MILLENNIUM	ETERNAL KINGDOM AGE TO COME
SIN →	There was no sin. (They were saints) (Gen chapters 1-2).	All under sin, futility, and disobedience (Rom 8: 20; Rom 11: 32; Eph 2: 2; 5: 6; Col 3: 6).	Sin (Old man) in those who come out of the Great Tribulation with their mortal bodies and their descendants (Is 65: 20; Zech 14: 16-21). For the glorified people, there is no sin. (1 Cor 15: 52-57).	There will be no more sin (Rev 21: 27).
CURSE →	There was no curse, there was blessing (Gen chapters 1-2).	The curse covers everything (Gal 3: 10).	There is curse, but Jesus Christ will remove it partially in its effect over the Earth because of the sons of God that will be glorified human beings, without sin (Is 65: 20).	There will be no more curse (Rev 22: 3).
DEATH →	No death, (There was immortality and eternity). (Gen 1-2).	The power of death, the empire of death (Rom 5: 14, 17, 21; 6: 23).	There will be death for the people who enter with mortal body and their descendants (Is 65: 20). For the glorified people, there will never be death (They are immortal, eternal).	There will be no more death (Rev 21: 4).
MARRIAGE →	Get married / wedding (Gen 1: 27-28; 2: 23-24; Mat 19: 4-6, 8).	Marry and given in marriage; by death in the Levirate Marriage (Deut 25: 5-6); or by divorce because of fornication (Deut 24: 1; Mat 19: 7-8).	For the mortals: Get married, weddings officiated by the King and the Church as priests. For the glorified people: Get married; weddings officiated by the King and the Church with her priesthood.	Everyone will be glorified: Get married; weddings officiated by the King and the Church with her priesthood (Is 49: 18; Jer 33: 11; 14-22).
DESCENDANTS →	Ordained to be holy. Godly offspring. But, it didn't happen.	Sons for trouble; conceived in sin, separated from God, both for the unconverted and converted. The children of God must repent and receive Christ.	For the mortals: Accursed children; born in sin; separated of God: Both for the unconverted, for the converted. Their children must repent and receive Christ. For the glorified people: Sons of blessing; they will not bring forth for trouble (Is 61: 9-11); the legitimate sons of God.	Holy descendants, blessed, the posterity whom the Lord has blessed, godly offspring. (Is 65: 23; 49: 19-23; 66: 9-12, 22-23).
BODY →	Holy, immortal, eternal. (Gen	Mortal, corruptible, body of death (old man).	For those who enter with mortal bodies, will be corruptible, (Body of death, old man).	Holy, immortal, eternal. It will never die. It will be glorified

	chapters 1-2).		For the glorified people, it will be holy, eternal and immortal.	forever, with the image of the heavenly Man (Christ) for all the multiplied offspring (1 Cor 15).
RELATIONSHIP WITH GOD ➡	Total communion (Gen chapters 1-2).	For the unconverted, the communion with God is broken because of sin (Gen 3). For the children of God in Christ, there is communion. But, there is a fight against the flesh, the world, and Satan who want to break the communion. (1 Cor 1: 9; Rom 5: 1).	Those born will be unconverted: The relationship with God will be broken because of sin (Gen cap. 3). For the children of God in Christ, there is communion; they will fight against the flesh because there won't be world nor Satan since he will be bound. For the glorified people: There won't be a fight against the flesh, the world, and Satan no more (Rev 21: 3; 22: 3).	Total communion with God, eternally; forever He will dwell with His children and their multiplied offspring (Rev 21: 3).
TITLE OF THE HUMAN BEING ➡	Legitimate sons of God. (Gn chapters 1-2; Luke 3: 38).	For the unconverted: They are sons of Adam; the image of the earthly man (1 Cor 15: 47-49). For the converted: They are sons of God but adopted (Gal 4: 5; Eph 1: 5; Jn 1: 12).	Those born will be unconverted: Sons of Adam, the image of the earthly man (1 Cor 15: 47-49). For the converted: They are sons of God but adopted (Gal 4: 5; Eph 1: 5; Jn 1: 12). For the glorified people: They are legitimate sons of God (Rev 21: 3, 7; 2 Cor 6: 18; Heb 1: 5)	Legitimate sons of God: Everyone will be children of God, including their offsprings; they will be the posterity whom the Lord has blessed with their offsprings. (Is 65: 23; Mal 2: 15).
EARTH ➡	No curse. A blessed Earth, without sin. (Gen chapters 1-2).	Cursed Earth. The curse covers the whole Earth. The Post-Flood Earth, including the Earth of the Tribulation (Gen 3: 17).	The curse will be removed partially because of Christ's reign and the glorious liberty of the children of God (the glorified people). Millennial Kingdom (Rom 8: 21; Is 65: 25; Zech 14: 20-21)	New Earth, blessed forever, it will never have curse anymore, nor sin, nor corruption (Is 65: 17; 2 Pet 3: 13; Rev 21: 1). It will stretch (Is 44: 24; Ps 136: 6). Just like today, the rotation movement happens without we can sense; in the same way, the Earth will extend eternally without we can feel this movement. The Third Heaven will come down to the Earth (Rev 21: 1-27), and for being infinite, it must spread. The Kingdom of Heaven on Earth (Col 1: 20; Mat 6: 10; Luke 11: 2; 22: 18; Jn 3: 3, 5; Is. 57: 15).

(c) Another key is the relationship between the passages.

To understand the specific and general fulfillment, you can observe the relationships between the passages. Let's see an example:

When we read Isaiah 6 it seems like he ends the chapter by saying that the application was only for Judah, but the eschatological plan and the relationship with the passage that follows indicate that the scope of the prophecy is greater and general. We can corroborate this interpretation by comparing the verses of this chapter 6 with their citations in other biblical contexts, which refer to later times and even to another dispensation. Let's see:

The Lord gives to the prophet a word of judgment (Isaiah 6: 9-10)

⁹ And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; / Keep on seeing, but do not perceive.' / ¹⁰ "Make the heart of this people dull, / And their ears heavy, / And shut their eyes; / Lest they see with their eyes, / And hear with their ears, / And understand with their heart, / And return and be healed."

When the Lord says "this people" in verse 9, it seems that its application is only for the people of Judah and Israel at that time; but if we see the citation in the New Testament, we can notice an application to the generations of this temporal coordinate as we can see in Mark 4: 11-12 (cf. Luke 8: 10):

¹¹ And He said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, ¹² so that 'Seeing they may see and not perceive, / And hearing they may hear and not understand; / Lest they should turn, / And their sins be forgiven them.' "

This application in the generation that saw the First Coming of Christ continues until His Second Coming because Israel was cut off from the good olive tree for a time until the fullness of the Gentiles comes in (Romans 11: 25).

If we continue reading Isaiah 6, we can realize that the scope of the prophecy is prolonged and applies in a general way; Let's review (Isaiah 6: 11-12):

¹¹ Then I said, "LORD, how long?" / And He answered: / "Until the cities are laid waste and without inhabitant, / The houses are without a man, / The land is utterly desolate, / ¹² The LORD has removed men far away, / And the forsaken places are many in the midst of the land.

This passage seems to refer only to the people of Judah and Israel, but considering the application in the New Testament, the projection is future in the eschatological plan; in this context, when the Lord says that the cities will be laid waste and without inhabitants, that there will be no men in the houses, and He will remove men far away and the forsaken places are many in the midst of the land, is referring to the end of the Millennium when the adamic descendants will be removed from the Earth, and only the sons of God will remain, the posterity of Christ the one that will bring His image, the image of the heavenly (1 Corinthians 15: 49); we will talk more about this later.

When the second resurrection occurs, all the lost will appear before the Lord, and they will be sent to the Lake of Fire forever. In the New Earth, there will only be glorified human beings, sons of the kingdom, sons of the resurrection, or sons of God (Luke 20: 36)¹².

That is why the Lord says in Isaiah 6: 13: «But yet a tenth will be in it, / And will return and be for consuming, / As a terebinth tree or as an oak, / Whose stump remains when it is cut down. / So the holy seed shall be its stump.»

This tenth part may refer to the Millennial population that will join with Satan when he will be released from his prison, which will be judged by the Lord Jesus Christ. The stump, the holy seed can refer to three groups: The saved who will remain from the Millennium and who did not join Satan, who will be glorified and will enter the Eternal Kingdom, the glorified Church, and Israel, also glorified; in this way, the three peoples, the Church, Israel, and the nations will all be sons of God forever, and from this holy seed the entire New Earth will be populated for the glory and honor of God eternally, forever and ever; thus the words of Psalm 79: 13 will be fulfilled: «So we, Your people and sheep of Your pasture, / Will give You thanks forever; / **We will show forth Your praise to all generations.**» (Highlighted by the authors). We will fully explain this expression “to all generations” in chapter 6.

¹² This event of eliminating the adamic descendants from the face of the Earth (By being sent to the Lake of Fire), it is also found in Zephaniah chapter 1. The prophecy is in a general, broad scope, and not only of the way specific to Israel. The prophet speaks of the day of the LORD's wrath: «² “I will utterly consume everything / From the face of the land,” / Says the Lord; / ³ “I will consume man and beast; / I will consume the birds of the heavens, / The fish of the sea, / And the stumbling blocks along with the wicked. / I will cut off man from the face of the land,” / Says the Lord.» (Zephaniah 1: 2-3). Zephaniah's prophecy is more robust and broader than Isaiah 6. Due to the massive nature of the destruction, the temporary location is after the Millennium, when the Lord will destroy the Earth and the Heavens, to make new ones later.

In this context of Isaiah 6, we have just explained it is interesting to see the relationship with chapter 7. It speaks of the New Covenant when referring to the Incarnation of Christ with the coming of Immanuel: «Therefore the LORD Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.» (Isaiah 7: 14).

The New Covenant is the one that allows the *adamic descendant* to become the *posterity of Christ*, through His Redemptive Work. The holy seed that is Christ will enable the human descendants to become a holy seed and procreate the godly offspring (Malachi 2: 15), fulfilling the purpose for which the Lord made man and woman and joined them to become one flesh in marriage. This purpose was never fulfilled but will be carried out with the glorified children of God in the Eternal Kingdom and their holy offspring.

(d) Another key is to see the words used that can indicate the general application.

Here, we have to see the terms with a general application or when the terms refer to a whole event situation and in an eternal time. An example of this is the worship of God that, in some contexts, seems to apply in a specific way, for example, only from the people of Israel. But, when words such as "all," "all the world," "always," "for ever," are observed, we confirm the general application from mankind, which has never happened because of sin and death, but will occur in the Eternal Kingdom. Let's look at an example with Psalm 22: 25-27 (Highlighted by the authors):

²⁵ My praise *shall be* of You in the great assembly; / I will pay My vows before those who fear Him. ²⁶ The poor shall eat and be satisfied; / Those who seek Him will praise the LORD. / Let your heart live forever! ²⁷ **All the ends of the world** / Shall remember and turn to the LORD, / **And all the families of the nations** / Shall worship before You.

This Psalm describes the individual worship of David, as its seen in verse 25; but then goes on to speak of the humble and of those who seek the Lord who will praise Him. Then is added the expression "Let your heart live forever!" which points to the Eternal Kingdom by the keyword "forever"; this is confirmed in verse 27, as it says that "all the ends of the world" will turn to the Lord and all the families of the nations will worship Him (The keyword is "all").

This scene has never happened and will not happen in the Millennium because we know that there will be rebels who will join Satan when he will be released from his prison. The conclusion is that the application of the Psalm passage is in eternity with God.

2.2.4.1.2. The spiritual and natural prophetic fulfillment. In addition to the scope of the prophetic fulfillments, specific and general, the Bible raises two more classes that we have called: The spiritual and the natural. Spiritual fulfillment occurs in the sense of God's plan carried out according to His eternal purposes. An example of this is the natural Israel, which is the physical descendants of Abraham, and the spiritual Israel, which is the Church.

When we speak of natural fulfillment, we refer to the physical offspring, we do not use it in terms of what the Bible calls "natural man" who does not know the Lord. Natural Israel is the physical descendants (Genealogy) of Abraham, of which there was a part that was not saved and another that was saved in the Old Covenant (We refer to the saved Jewish people). It is important to note that in the framework of the New Covenant, the physical descendants, that being saved, also become spiritual Israel through Christ.

On the spiritual plane, the Church is the partial fulfillment of the promise made to Abraham; however, there will be final fulfillment for both Israel and the Church herself during the Eternal Kingdom. In Romans 11: 28-29, Paul refers to these two peoples, Israel and the Church (Emphasis added by authors):

²⁸Concerning the gospel *they are* enemies [Israel] for your sake [The Church], but concerning the election *they are* beloved [Israel] for the sake of the fathers. ²⁹For the gifts and the calling of God *are* irrevocable.

It is important to point out that many consider the Church as the definitive fulfillment of the Abrahamic Covenant regarding the offspring, but this is not like this; even though it is true that God contemplated the Gentiles in this covenant for salvation and participation of the promises and inheritance. The promise must also be fulfilled in natural Israel, in terms of the three aspects: The descendants, the Earth, and the government, in a concretely and tangible way in the New Creation that the Lord will made.

We propose that this fulfillment also includes the Church who, by becoming Abraham's offspring through the Seed that is Christ, inherits all the promises

regarding the three elements mentioned (This will be expanded in chapters 4 and 5).

2.2.5. The principle of the prophetic alternation

This principle proposes the alternation of:

- (a) Times.
- (b) Persons or peoples.
- (c) Events.

This principle works as follows: The prophet may be speaking from one time or dispensation and moving on to another.

For the recognition of the changes, it is necessary to know these times and dispensations in the entire eschatological plan of the Lord. It also often happens that the prophet refers to one person or people, such as Israel, for example, but goes on to point to another, such as the Church. Finally, the prophet can mention one event and move on to another. The way to recognize these changes is through intertextuality, that is, through comparison with other passages in which the reference is explicitly shown to corroborate the change.

2.2.5.1. Time alternation. This principle consists of the relationship of times within the same passage. It can occur alternating the past, present, and future or in the combination of dispensations and periods. To establish whether there is prophetic alternation or not, we need to consider the Lord's eschatological plan with its distinctive features. For example, in Isaiah 65 speaks of the New Heavens and the New Earth, which corresponds to the Eternal Kingdom, but it is alternated with the Millennium; this is a brief analysis in which the time change will be identified considering its characteristics (All highlighted by the authors):

Table 7

Changes of time and dispensations in Isaiah 65

VERSES (ISAIAH 65)	TIME/DISPENSATION
¹⁷ “For behold, I create new heavens and a new earth ; / And the former shall not be remembered or come to mind.	ETERNAL KINGDOM. The key expression is “New Heavens and New

	Earth”; because Revelations 21: 1-27 says that this is the time.
¹⁸ But be glad and rejoice forever in what I create; / For behold, I create Jerusalem <i>as</i> a rejoicing, / And her people a joy.	ETERNAL KINGDOM. The key word here is: “Forever”.
¹⁹ I will rejoice in Jerusalem, / And joy in My people; / The voice of weeping shall no longer be heard in her, / Nor the voice of crying.	ETERNAL KINGDOM. The key here are the expressions: “No longer” and “the voice of weeping shall no longer be heard in her.” That appears in Revelation 21: 4 referring to the Eternal Kingdom.
²⁰ “No more shall an infant from there live but a few days , / Nor an old man who has not fulfilled his days; / For the child shall die one hundred years old , / But the sinner being one hundred years old shall be accursed.	MILLENNIUM. The key expression here is “live but a few days,” which discards the Eternal Kingdom, because there will be no more death in it (Rev 21: 4). Other key words are “sinner” and “accursed”; in the Eternal Kingdom there will be no more curse and sin (Rev 22: 3). Sin will continue in the Millennium, as there will be an adamic descendant, with mortal bodies that will come out of the Tribulation, saved, but with the old man.
²¹ They shall build houses and inhabit <i>them</i> ; / They shall plant vineyards and eat their fruit. ²² They shall not build and another inhabit; / They shall not plant and another eat; / For as the days of a tree , so <i>shall be</i> the days of My people, / And My elect shall long enjoy the work of their hands.	MILLENNIUM. The key to identify the time here is the expression “for as the days of a tree,” referring to the age of the inhabitants. ETERNAL KINGDOM “My elect”, the reference is to glorified ones.
²³ They shall not labor in vain, / Nor bring forth children for trouble; / For they <i>shall be</i> the descendants of the blessed of the Lord , / And their offspring with them. / ²⁴ “It shall come to pass / That before they call, I will answer; / And while they are still speaking, I will hear.	ETERNAL KINGDOM. The key expression here is “Nor bring forth children for trouble,” “descendants of the blessed of the Lord.” It cannot refer to the Millennium because it would be interpreted that all those born at that time would be born without sin (Without curse) and would be legitimate sons of God (Descendants of God) and this is impossible since those who enter the Millennium alive and saved will have their mortal bodies and the old man. Therefore, all their children, their descendants, will be born with the curse of sin (They will not be the posterity whom the Lord has blessed); they will remain as adamic descendant.

²⁵ The wolf and the lamb shall feed together, / The lion shall eat straw like the ox, / And dust <i>shall be</i> the serpent's food. / They shall not hurt nor destroy in all My holy mountain, / Says the Lord.	ETERNAL KINGDOM. The key expression is "holy mountain," that refers to Mount Zion, the heavenly Jerusalem.

2.2.5.2. Actors or peoples alternation (Israel, the Church, and the nations). This occurs many times in the Bible; and one way to interpret when there is alternation of peoples is to see the intertextualities (For example, the Old Testament citations in the New Testament). An example is found again in Isaiah 65:

Table 8

Persons or peoples alternation

OLD TESTAMENT: ISAIAH 65	NEW TESTAMENT: REFERENCED PEOPLE
"I was sought by <i>those who</i> did not ask <i>for Me</i> ; / I was found by <i>those who</i> did not seek Me. / I said, 'Here I am, here I am,' / To a nation <i>that</i> was not called by My name. (v. 1)	GENTILES. We know because Paul is speaking about Gentiles since he say in Romans 10: 20: «But Isaiah is very bold and says: "I was found by those who did not seek Me; / I was made manifest to those who did not ask for Me."»
I have stretched out My hands all day long to a rebellious people, / Who walk in a way <i>that is</i> not good, / According to their own thoughts...(v2)	ISRAEL. Again, Paul clarifies this reference in Romans 10: 21: «"But to Israel he says: "All day long I have stretched out My hands / To a disobedient and contrary people."»

We will analyze the application of these promises of Isaiah 65 both for Israel and the Church taking the expression "the valley of Achor" as a guideline.

The valley of Achor was where Achan and his family fell as a symbol of the infidels, of sinners, of apostates, of those who reject the grace of God and despise the authority, and the government (2 Peter 2: 10). Achor means "trouble"; this is confirmed in Joshua 7: 25-26 (Highlighted by the authors):

²⁵ And Joshua said, "Why have you **troubled us**? The LORD will **trouble you** this day." So all Israel stoned him with stones; and they burned them with fire after they had stoned them with stones. ²⁶ Then they raised over him a great heap of stones, still there to this day. So the LORD turned from the fierceness of His anger. Therefore the name of that place has been called the Valley of Achor to this day.

It is remarkable that throughout chapter 65 of Isaiah, the Lord gives the promises for the faithful, for the saved, in that same valley of Achor, and the ultimate

fulfillment of this promise is the Eternal Kingdom. Isaiah 65 speaks of promises for the Millennium and the Eternal Kingdom as we saw previously, children are mentioned for blessing since it is stated that the saved or "Blessed of the Lord" will not give birth to trouble (Isaiah 65: 23).

The reference to Achan's episode, due to the mention of the "valley of Achor," allows us to contrast this man with the promise to give children for blessing. Achan dragged his children and all his family to perdition in Hell; his descendants were cursed.

Isaiah 65 speaks about the Eternal Kingdom, but also about the Valley of Achor. In the reading of the whole chapter we notice that it deals with the punishment of the rebels, which reminds Achan; that's why the prophet remembers the valley of Achor or valley of trouble. However, Isaiah 65 also refers to the blessing of the faithful. The context seems to be only for Israel, but we want to show that it is also for the Church, because the prophet Isaiah in chapter 65 refers prophetically to her. Let's see Isaiah 65: 1: «"I was sought by those who did not ask for Me; / I was found by those who did not seek Me. / I said, 'Here I am, here I am,' / To a nation that was not called by My name.»

As we stated in previous pages, here, it prophetically refers to the Gentiles who would find Christ without seeking him and would become the Church. This is confirmed because Paul takes up this same verse in Romans 10: 12-21; let's read (Highlighted by the authors):

¹² For there is no distinction between Jew and Greek, for the same LORD over all is rich to all who call upon Him. ¹³ For "whoever calls on the name of the LORD shall be saved." ¹⁴ How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? ¹⁵ And how shall they preach unless they are sent? As it is written: / "How beautiful are the feet of those who preach the gospel of peace, / Who bring glad tidings of good things!" ¹⁶ But they have not all obeyed the gospel. For Isaiah says, "LORD, who has believed our report?" ¹⁷ So then faith *comes* by hearing, and hearing by the word of God. ¹⁸ But I say, have they not heard? Yes indeed: / "Their sound has gone out to all the earth, / And their words to the ends of the world." ¹⁹ But I say, did Israel not know? First Moses says: / "I will provoke you to jealousy by *those who* are not a nation, / I will move you to anger by a foolish nation." ²⁰ **But Isaiah is very bold and says: / "I was found by those who did not seek Me; / I was made manifest to those who did not ask for Me."** ²¹ But to Israel he says: / "All day long I have stretched out My hands / To a disobedient and contrary people."

Now, let's return to the passage in Isaiah 65 which speaks of the servants of God. As we see, the reference is to Israel and the Church (Isaiah 65: 8-10. Highlighted by the authors):

⁸ Thus says the LORD: / "As the new wine is found in the cluster, / And *one* says, 'Do not destroy it, / For a blessing is in it,' / So will I do for My servants' sake, / That I may not destroy them all. / ⁹ I will bring forth descendants from Jacob, / And from Judah an heir of My mountains; / My elect shall inherit it, / And My servants shall dwell there. / ¹⁰ Sharon shall be a fold of flocks, / And **the Valley of Achor** a place for herds to lie down, / For My people who have sought Me.

Paul quotes the heading of Isaiah, as we see in Romans 10, from which we can interpret that all this blessing that Isaiah 65 describes is as much for Israel as it is for the Church. Let's keep reading Isaiah 65: 11-16:

¹¹ "But you are those who forsake the LORD, / Who forget My holy mountain, / Who prepare a table for Gad, / And who furnish a drink offering for Meni. ¹² Therefore I will number you for the sword, / And you shall all bow down to the slaughter; / Because, when I called, you did not answer; / When I spoke, you did not hear, / But did evil before My eyes, / And chose that in which I do not delight." ¹³ Therefore thus says the LORD God: / "Behold, My servants shall eat, / But you shall be hungry; / Behold, My servants shall drink, / But you shall be thirsty; / Behold, My servants shall rejoice, / But you shall be ashamed; ¹⁴ Behold, My servants shall sing for joy of heart, / But you shall cry for sorrow of heart, / And wail for grief of spirit. ¹⁵ You shall leave your name as a curse to My chosen; / For the LORD God will slay you, / And call His servants by another name; ¹⁶ So that he who blesses himself in the earth / Shall bless himself in the God of truth; / And he who swears in the earth / Shall swear by the God of truth; / Because the former troubles are forgotten, And because they are hidden from My eyes.

In Isaiah's description, the saved clearly opposes the unsaved of both the people of Israel and the Gentiles (The Church). Then, Isaiah 65 speaks of the New Heaven and the New Earth, which is the Eternal Kingdom; let's continue with Isaiah 65: 17-25:

¹⁷ "For behold, I create new heavens and a new earth; / And the former shall not be remembered or come to mind. ¹⁸ But be glad and rejoice forever in what I create; / For behold, I create Jerusalem as a rejoicing, / And her people a joy. ¹⁹ I will rejoice in Jerusalem, / And joy in My people; / The voice of weeping shall no longer be heard in her, / Nor the voice of crying. ²⁰ "No more shall an infant from there *live but a few days*, / Nor an old man who has not fulfilled his days; / For the child shall die one hundred years old, / But the sinner *being* one hundred years old shall be accursed. ²¹ They shall build houses and inhabit *them*; / They shall plant vineyards and eat their fruit. ²² They shall not build and another inhabit; / They shall not plant and another eat; / For as the days of a tree, *so shall* be the days of My people, / And My elect shall long enjoy the work of their hands. ²³ They shall not labor in vain, / Nor bring forth children for trouble; / For they *shall be* the descendants of the blessed of the LORD, / And their offspring with them. ²⁴ "It shall come to pass / That

before they call, I will answer; / And while they are still speaking, I will hear. ²⁵ The wolf and the lamb shall feed together, / The lion shall eat straw like the ox, / And dust *shall* be the serpent's food. / They shall not hurt nor destroy in all My holy mountain," / Says the LORD.

This passage says that those Millennial and eternal blessings are for us, the Church, but let us remember the requirements: Faith, holiness, and obedience. And because we have these mighty promises, we must not fear. Our promises are the same that God gave Abraham, and the Lord told him not to be afraid; these promises are through Jesus Christ; let's read Genesis 15: 1: «After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."»

That is why the author of Hebrews says that the Lord did not give aid to angels, He does give aid to the seed of Abraham as it is said in Hebrews 2: 14-16:

¹⁴ Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, ¹⁵ and release those who through fear of death were all their lifetime subject to bondage. ¹⁶ For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

The Lord did His Redemption Work for all mankind, but those who receive it are part now of the Church, the true believers. His blood was shed for the inheritance of which the Word of God speaks, the Eternal Kingdom, because by being saved in Christ, we are joint heirs with Him, and we inherit all things.

Because we have the blessings in Christ, the Lord tells us not to fear. But the troubled one is Achan because of sin, that is why he perished in the valley of trouble or valley of Achor. Christ's love has freed us from fear because His love casts out fear (1 Jhon 4: 18). In Christ, the valley of Achor in which we lived when we were unconverted and when we did not know Him was transformed into a valley of blessing; the valley of confusion has become a valley of joy for eternity. This is what the prophet Isaiah speaks.

2.2.5.3. Events alternation. This principle is very common in prophetic Scriptures; we can find an example of this in Isaiah 7, when the prophet inserts the event of the First Coming of Christ (the Incarnation) in the message to Ahaz. Another example is Joel 2: 28-32; let's see the analysis (Emphasis added by authors):

²⁸ “And it shall come to pass afterward / That I will pour out My Spirit on all flesh; / Your sons and your daughters shall prophesy, / Your old men shall dream dreams, / Your young men shall see visions. [EVENT CITED IN ACTS 2 FOR THE CHURCH] ²⁹ And also on My menservants and on My maidservants / I will pour out My Spirit in those days. [EVENT CITED IN ACTS 2 FOR THE CHURCH] ³⁰ “And I will show wonders in the heavens and in the earth: / Blood and fire and pillars of smoke. [EVENTS OF THE TRIBULATION JUDGMENT] ³¹ The sun shall be turned into darkness, / And the moon into blood, / Before the coming of the great and awesome day of the LORD. [EVENTS OF THE TRIBULATION JUDGMENT] ³² And it shall come to pass / *That* whoever calls on the name of the LORD / Shall be saved. / For in Mount Zion and in Jerusalem there shall be deliverance, / As the LORD has said, / Among the remnant whom the LORD calls. [CONVERSION FROM THE PERIOD OF THE CHURCH (Acts 2: 21; Romans 10: 13) [UNTIL THE SECOND COMING OF CHRIST].

2.2.6. The typology principle

This principle is manifested in the relationships between the following entities:

- (a) Peoples: E.g., Israel-Church.
- (b) Persons: E.g., Abel-Christ.
- (c) Objects: E.g., Ark of Noah referring to Christ.
- (d) Being: The Lamb referred to Christ.
- (e) Cities: Sodom – Babylon – Rome relations.

Let's look at this example with the Israel-Church peoples regarding the infidelity of both:

2.2.6.1. The apostasy of Israel (Judah)¹³: The unfaithful wife – The apostasy of the Church: The unfaithful wife. Today, the Church is living as Israel was in the time of Jeremiah when Judah was about to receive the judgment of God due to their apostasy; that's why the Lord says: «Thus says the LORD: / “Stand in the ways and see, / And ask for the old paths, where the good way *is*, / And walk in it; / Then you will find rest for your souls. / But they said, ‘We will not walk *in it*.’ ...» (Jeremiah 6: 16). But Judah did not want to listen; therefore, the Lord imputes them various charges for their apostasy.

In what follows, we will demonstrate that these are the same charges that the Lord imputes to the apostate Church of today. For these charges, God will judge her as Judah was if there is no repentance. In the book of Hebrews, the author reiterates that if the people of Israel did not escape the judgment of God, how will the Church escape?! Hebrews 2: 1-3 says:

¹³ We consider the divided kingdom Israel-Judah as together in the people of Israel, that is, the Jewish people.

«¹Therefore we must give the more earnest heed to the things we have heard, lest we drift away. ²For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the LORD, and was confirmed to us by those who heard *Him*...»

Just as the people of Israel/Judah apostatized from the faith, so has done End Times Church as it was prophesied in the Bible. Just as the Lord poured out His judgment over the Jewish people, so He will pour out judgment on the Church because of her apostasy. Let's study this relationship with chapters 6 and 7 of the book of the prophet Jeremiah.

The word that the Lord gives through this servant is situated in the historical context of the imminent judgment. The Lord would use the Babylonian Empire as an instrument for this judgment; in Jeremiah 6: 1-2, it says:

¹ "O you children of Benjamin, / Gather yourselves to flee from the midst of Jerusalem! / Blow the trumpet in Tekoa, / And set up a signal-fire in Beth Haccerem; / For disaster appears out of the north, / And great destruction. / ² I have likened the daughter of Zion / To a lovely and delicate woman.

Before this prophesy, the Lord detail the charges against Judah for which He sent judgment; we are going to list them and explain them, and demonstrate biblically that are the same charges that the Lord makes to the Church today, which has turned away from His Holy Word to hear doctrines of demons for which the Bible is used, but misrepresenting the message, twisting the Scriptures (cf. 2 Peter 3: 16). Let's review the charges that Jeremiah denounces and their application to the Church today:

Charges against Judah and their relationship with the End-Time Church

First charge against Judah: All Judah was full of oppression: «For thus has the LORD of hosts said: / "Cut down trees, / And build a mound against Jerusalem. / This *is* the city to be punished. / She *is* full of oppression in her midst.» (Jeremiah 6: 6)

How does this apply to the apostate Church of the End Times? The Lord declares that whoever exercises violence, oppression is the one who stands against His Word,

blaspheming, and slandering those who preach what is written. This is related to what Matthew 11: 12 says: «And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.» Remarkably, the timeline established here by Lord Jesus from the preaching of the kingdom by John the Baptist to His preaching of the Kingdom of Heaven is at hand. During that period, the Kingdom of Heaven had suffered violence.

What violence? How did the violent take the kingdom by force? The violence was the reproach, the attack that the religious people of the time made against John the Baptist and the Lord Jesus Christ because of the preaching of the Kingdom of Heaven that had drawn near, to which mankind can only enter through repentance. The objective of the religious people (pharisees, sadducees, scribes, priests, teachers, and doctors of the Law) was to impede the preaching of the Gospel, the good news of the eternal promises and inheritance; in this way, they exerted violence on the kingdom and wanted to take it away.

The same is happening today with the apostate Church, which reproaches the preaching of the Eternal Kingdom, but this apostate Church is being exhorted to repent of this and for having abandoned the Word of God. Because of the exhortation that the Lord is giving them through the holy Church, the apostate Church reviles the holy Church, attacks her in all the ways as Israel and Judah did against the prophets, and as the religious people did against John the Baptist and the Lord Jesus Christ.

John the Baptist came to prepare the way of the Lord and to make His paths straight; he was the prophet sent as the voice crying out in the wilderness (Isaiah 40: 3; Malachi 3: 1; Matthew 3: 3; Mark 1: 3; Luke 3: 4). Which wilderness? The aridity, the wilderness that Israel had become, because they abandoned the Word of God, they abandoned the Lord, fountain of living water, and hewn themselves cisterns (Jeremiah 2: 13).

John the Baptist was sent as the voice crying out in the wilderness: "Repent for the kingdom of heaven is at hand!"; he was proclaiming that Jesus had drawn near and with Him also the kingdom because the Lord Jesus Christ Himself said that the kingdom was among them (Luke 17: 21); and this is the Eternal Kingdom, the promise and the inheritance.

John the Baptist was testifying against Israel for their sin, and also the Lord Jesus Christ did so when He called for repentance and testified against the works of Israel

and its religious leaders. And both John the Baptist and the Lord were rejected and reproached. In Matthew 11: 13-19, it says:

¹³ For all the prophets and the law prophesied until John. ¹⁴ And if you are willing to receive *it*, he is Elijah who is to come. ¹⁵ He who has ears to hear, let him hear! ¹⁶ "But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions, ¹⁷ and saying: 'We played the flute for you, / And you did not dance; / We mourned to you, / And you did not lament.' ¹⁸ For John came neither eating nor drinking, and they say, 'He has a demon.' ¹⁹ The Son of Man came eating and drinking, and they say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children."

The apostate Church has taken this verse "...and the violent take it by force" to twist it by saying that we must take the kingdom, snatch the riches from Satan and take other things from him. But what the Lord Jesus Christ said is that those who do not want to hear the One who speaks from Heaven, rise against the prophet, against the servant of God, against the messenger, accusing them, reviling them, as they did with Jeremiah, with John the Baptist to whom the religious leaders said "you have a demon", or with the Lord Jesus Christ to whom they said, "glutton and winebibber" (Matthew 11: 18-19).

This is the violence against the kingdom of God; it is how the violent take it by force because they want to suppress the truth in unrighteousness (Romans 1: 18), they want to impede the Word of God from run swiftly, be glorified and produce the effect for which it has been sent which is the fruits worthy of repentance. The apostate Church does the same thing that Judah did, she is full of violence, and for this, she will be judged if she does not repent. Let's look at the second charge:

Second charge against Judah: She welled up with her wickedness, violence and plundering.

Jeremiah 6: 7 says: «As a fountain wells up with water, / So she wells up with her wickedness. / Violence and plundering are heard in her. / Before Me continually *are* grief and wounds.» The apostate Church is also full of violence and plundering. At the beginning of His ministry, the Lord entered the temple and cleansed it, He overturned the tables of the money changers, and said that they had been turned His house into a house of merchandise; John 2: 16-17 says:

¹⁶ ...and He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" ¹⁷ Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."

In this scene, the disciples remembered that was written: "Zeal for Your house has eaten Me up" (cf. Psalm 69: 9), which indicates that Israel had perverted the Lord's house, making it a house of merchandise.

In the same way, the apostate Church today has become a house of merchandise, with "blessings pacts," sows with money or "seed-faith," "televangelisms" in which all is about money and all kinds of robbery disguised as worship to the Lord. All this is the prophetic fulfillment of the word given by Peter about the preaching and teaching of false prophets and teachers: «...by covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.» (2 Peter 2: 3 AKJV¹⁴).

Apostasy has grown throughout the world like a monstrous tree, and there is no zeal for the house of the Lord, as Elijah had when the prophets of Baal gloated among the people. 1 Kings 19: 9-10 says:

⁹ And there he went into a cave, and spent the night in that place; and behold, the word of the Lord came to him, and He said to him, "What are you doing here, Elijah?" ¹⁰ So he said, "I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

God knew what Elijah was doing, but He asked him twice, "What are you doing here, Elijah?" the Lord wanted to hear from Elijah's lips the zeal for the Lord's house, the zeal for the faith, how he contended earnestly for the faith (Jude 1: 3).

While the Lord asks the apostate Church, "Where are you?", as He did with Adam (Genesis 3: 9), the Lord is also asking the holy Church, which is awake and watching for His coming: "What are you doing here Church?" And the Lord is waiting for His Church, His beloved, to respond to Him like Elijah who was raptured: "I have been very zealous for the Lord God of hosts; for your house Lord because the Church, your children, have left your covenant, they have torn down your altars, and they

¹⁴ We used the AKJV in this case because this translation "merchandise" is more accurate. The greek word is *emporeuomai* (ἐμπορεύομαι) and means "make gain or business of, travel as a merchant..."

are killing your prophets, blaming them; I alone am left; and they seek to take my eternal life." And for this reason, the holy Church is crying out like Elijah did: "Come for me Lord, I want to go home, I have zeal for your house, I want to be in your presence." The Lord will answer the cry, He will redeem her in her body, glorifying her, and He is going to free her from this world, from this Earth.

The apostate Church has no zeal for the house of the Lord as Israel at the time of Elijah (since this people worshiped the Baals, united with them, adored them, and made violence against the prophets). The apostate Church does the same because she does not want to repent and wishes to continue worshiping the Baals, for she loves their supposed benefits. This apostate Church is full of merchandise of souls of man, full of theft and deception.

At the end of His ministry, before dying, the Lord Jesus did the same purification that He did at the beginning of this ministry: «...and He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'» (Matthew 21: 13). This is significant concerning the End Time Church, for the Lord wants her to purify herself because she is certainly coming to the end of her earthly ministry in this dispensation.

With each call to repentance, the Lord is seeking to enter the churches to tear down the walls of the money changers, whips the merchandise, destroy the house of merchandise and the den of thieves, to purify her so that she can be raised on the day of the Rapture, the glorious day that is at the door.

The Lord sent Jeremiah to tell the people of Judah to amend their ways and their works; He said the prophet to stand at the door of the Lord house and proclaim the following:

(a) «Amend your ways and your doings, and I will cause you to dwell in this place.» (Jeremiah 7: 3) This is what the Lord is saying to the apostate Church so that she may repent; it is the same admonition that He makes in the messages to the churches of Ephesus, Pergamum, Thyatira, Sardis, and Laodicea, to which He exhorts with the following: "Therefore, repent..."

(b) «Do not trust in these lying words, saying, 'The temple of the LORD, the temple of the LORD, the temple of the LORD are these.'» (Jeremiah 7: 4) In the same way, the apostate Church is saying, "this is house of God, and this is the gate of heaven, this is the temple of God, I am fine," but this is a lie of the devil, and certainly in those

pulpits, the lie is published. The Lord continues to tell the people of Judah (Just as He is telling now) what is written in Jeremiah 7: 5-7:

⁵ “For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor, ⁶ if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other gods to your hurt, ⁷ then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever.

The Lord told Judah to stop suppressing the truth in unrighteousness instead of preaching and living truth and justice of God. He says the same to the Church today: “Do not go after the gods of materialism, vanity, and vainglory, because the promise is: Eternity with God, the Eternal Kingdom, the New Jerusalem, the New Heavens and the New Earth.” The Lord promised the same thing to Judah, for He told them in verse 7 He would make them dwell in the land that He gave to their parents forever. God refers to the New Earth He will make after the Millennium, the Eternal Kingdom.

In this same chapter 7 of Jeremiah, the prophet continues with the statement of charges against Judah for sin; let's see:

Third charge against Judah: Do not trust in lying words.

The Lord told Judah: «Behold, you trust in lying words that cannot profit.» (Jeremiah 7: 8). Likewise, those who attend apostate Churches trust the false words of false prophets, teachers, and false apostles. If they do not repent, they will be left in the Tribulation and suffer the deception of the Antichrist; they will fall under the strong delusion that God himself will send as judgment; 2 Thessalonians 2: 9-12 says:

...⁹The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, ¹⁰and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. ¹¹And for this reason God will send them strong delusion, that they should believe the lie, ¹²that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Fouth charge against Judah: Reiteration of steal, murder, adultery and idolatry.

The prophet continues to reprehend the sinful people: «Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods

whom you do not know» (Jeremiah 7: 9). The unfaithful and apostate Church does the same, then, as we saw in the second charge againsts Judah in Jeremiah 6, she steals by being a den of thieves, a market house; she also kills, because the false teachers murder souls by preaching a false gospel that makes the assistants twice son of Hell; and everyone who reproduces this message does the same. The apostate Church commits adultery, since she has left the Lord and His Word to accept the doctrines of demons, in this way she incenses Baal, for she seeks prosperity and fertility, as Israel and Judah did, following Baal.

After these charges, the Lord confronts Judah, just as He is facing the Church today; let's read Jeremiah 7: 10-11:

¹⁰ and *then* come and stand before Me in this house which is called by My name, and say, 'We are delivered to do all these abominations'? ¹¹ Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen *it*," says the LORD.

Thus says the Lord to the apostate Church: "You are a den of thieves and I am seeing you. And that's why I'm going to judge you if you don't repent". After these charges, let's look now at the judgments:

God's judgments upon Judah and their relationship to the End-Time Church.

First Judgment: I will turn you into a desert, a land not inhabited, my soul will depart from you.

Before with this announcement of judgment, the Lord says to Judah: «Be instructed, O Jerusalem, / Lest My soul depart from you; / Lest I make you desolate, / A land not inhabited.» (Jeremiah 6: 8). When the Lord says that He will turn Judah into a wilderness and land not inhabited, He is certainly referring to several literal fulfillments. Let us see:

- (a) When Israel went into captivity to the Babylonian Empire.
- (b) After Israel was driven out of their land in A.D. 70. in what was the second dispersion and the land became desolate, a land not inhabited.
- (c) But "desolate" also refers to the spiritual, as Israel rejected Jesus at His first coming and the Lord proclaimed a judgment over Jerusalem and the Jewish people that we find in Matthew 23: 37-39:

³⁷ "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under

her wings, but you were not willing! ³⁸ See! Your house is left to you desolate; ³⁹ for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!' "

(d) There is a fourth fulfillment of the announcement made by the prophet Jeremiah. It will occur during the middle of the Tribulation when the Antichrist will persecute the people of Israel this will be the second holocaust, the worst in all their history.

This prophecy of the Lord Jesus Christ is similar to Jeremiah chapter 6; the prophet's prophecy was fulfilled in the 70 years of desolation of the Babylonian captivity when Jerusalem was reduced to ruins, the walls have fallen, just as Nehemiah found it (Nehemiah 1: 3; 2: 13). On the other hand, the prophecy of the Lord Jesus Christ was fulfilled after 70 A.D. when the Jews were expelled from the land, and Jerusalem was burned. This prophetic fulfillment is the application of the curses of the Law that we find in Leviticus 26: 33: «I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste.»

However, the prophecy of the Lord Jesus Christ also speaks of a spiritual desert, since it says, "Your house is left to you desolate"; He also mentions how He would depart from the Jewish nation in their spiritual relationship. The same thing happened in Jeremiah's time; therefore, the prophet says: «Be instructed, O Jerusalem, / Lest My soul depart from you» (Jeremiah 6: 8). Since the Jews did not want be instructed, for refusing to repentance, then the soul of the Lord departed from them, in the same way as it happened after 70 A.D.

In the Law, the Lord said that if Israel obeyed, the following would occur: «I will set My tabernacle among you, and My soul shall not abhor you. I will walk among you and be your God, and you shall be My people.» (Leviticus 26: 11-12). But the Jews did not obey; they did not repent despite so many prophets and signs that the Lord sent; therefore, the judgment occurred: The soul of the Lord abhor them and He stopped walking among them.

However, this judgment of the Lord to separate from His people and leave the house of Israel desolate does not mean that the Lord rejected them definitely, because He certainly prepared a plan that has been carried out and will continue, as it is sustained in specific covenants that God did with His people, as Leviticus 26: 44 says: «Yet for all that, when they are in the land of their enemies, I will not cast them

away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I *am* the LORD their God.»

This is why the Jewish people reborn when they became a nation in 1948, fulfilling the prophecy of the Lord Jesus Christ about the flourish of the fig tree; likewise, it is the reason why Israel have not been exterminated and have not been and will not be wiped off the map.

Now, what relationship does this judgment have on Judah and the apostate Church? The first relationship is that the cause of the judgment is apostasy and non-repentance, and both peoples fell into it. The second relationship is that the Lord Jesus Christ tells the apostate Church the same thing, to leave it desolate. Let's read Revelation 2: 5: «Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.»

This judgment, "I will come to you quickly and remove your lampstand from its place," means that the Church will be removed, the Lord will not look her anymore nor be with her, and will cease to be her God, because God's mandate for the Church is accept His Word, to do not leave Him, do not contaminate herself with the world, nor follow idols. 2 Corinthians 6: 15-18 says:

¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever?

¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them / And walk among them. / I will be their God, / And they shall be My people." / ¹⁷ Therefore / "Come out from among them / And be separate, says the LORD. / Do not touch what is unclean, / And I will receive you." / ¹⁸ "I will be a Father to you, / And you shall be My sons and daughters, / Says the LORD Almighty."

In the same way, as the Lord did with Jewish people in Jeremiah's time, He is exhorting, inviting to repentance to the apostate Church and those who, even though are in a Church of sound doctrine, have an apostate heart. The Lord does it so as not to pour out His judgment on them; He is telling them: "Be instructed!" Let's look at the second judgment on Judah and how it applies to the Church and apostate believers:

Second judgment: I will pour out my anger on everyone, children, young men, husband, wife, aged, and full of days.

This is a terrible judgment; let's read Jeremiah 6: 11: «Therefore I am full of the fury of the LORD. / I am weary of holding *it* in. / “I will pour it out on the children outside, / And on the assembly of young men together; / For even the husband shall be taken with the wife, / The aged with *him who* is full of days.» This occurred in Judah at the captivity when the Babylonian Empire destroyed the people and Jerusalem. The Lord gives the reason why He would pour out this anger in Jeremiah 6: 10: «To whom shall I speak and give warning, / That they may hear? / Indeed their ear is uncircumcised, / And they cannot give heed. Behold, the word of the LORD is a reproach to them; / They have no delight in it.»

This outpouring of wrath prophetically points to the Tribulation's wrath for the apostates if they don't repent. Let's read Revelation 6: 16-17: «¹⁶...and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! ¹⁷For the great day of His wrath has come, and who is able to stand?” ...»

In the same way that He did with the Jewish people through Jeremiah, the Lord is doing it today, for He has raised voices through which He is proclaiming repentance. He is speaking so that they hear, but they cannot hear because they have swollen ears with so many false words, fables, and doctrines of demons. To many apostate Churches and people with apostate hearts, the Word of God is a reproach to them; they have no delight in it. Let's look at the third judgment on Judah and its relationship to the Church and apostate hearts:

Third judgment: Their fields and wives will be scatter.

This judgment shows the increasing wrath of the Lord: «And their houses shall be turned over to others, / Fields and wives together; / For I will stretch out My hand / Against the inhabitants of the land,” says the LORD.» (Jeremiah 6: 12). This occurred when Babylon took the land and the city of Jerusalem. For the apostate Church and apostate hearts, this will also happen, all the properties and goods they lusted and to which they clung, and the families to whom they did not preach the Gospel, they will come under the wrath of the Lord Almighty in the Tribulation. Why? The reason is the same as Jeremiah stated for Judah. Let's read Jeremiah 6: 13-14:

¹³ “Because from the least of them even to the greatest of them, / Everyone is given to covetousness; / And from the prophet even to the priest, / Everyone deals falsely. / ¹⁴They

have also healed the hurt of My people slightly, / Saying, 'Peace, peace!' / When there is no peace...

This is what false prophets, teachers, and pastors do, just like believers who lust material things, fame, power, titles, lust to be admired because of the vanity and pride, they even dare to say it is the blessing of God, but what they have in their hearts is a multitude of idols that they are not willing to abandon. The false prophets, pastors, apostles, and teachers say: "peace, peace, prosperity, prosperity, blessing, blessing, house and car keys, 'powerful' ministries to the nations, many will recognize you"; but all these promises are lies, divinations, filth, Baal and Jezebel prophecies.

When those who have apostate hearts are told that peace is not going to come, but the devastations will last till the end of the war, as is written in Daniel 9: 26, they react by saying: "No; I don't think so, that is not going to happen, the pastor and prophets are exaggerating, they just speak the bad all the time, wishing the bad; they should wish peace, blessing, prosperity." But the Word of God is clear and testifies against all apostates.

Why will the Lord judge the apostate Church and everyone with an apostate heart during the Tribulation? Because the Lord says in Jeremiah 6: 15: «Were they ashamed when they had committed abomination? / No! They were not at all ashamed; / Nor did they know how to blush. / Therefore they shall fall among those who fall; / At the time I punish them, / They shall be cast down," says the LORD.» However, the Lord speaks from heaven, and just as He told Judah through Jeremiah, He says today to the Church and to those who have apostate hearts: «Thus says the LORD: "Stand in the ways and see, / And ask for the old paths, where the good way is, / And walk in it; / Then you will find rest for your souls. / But they said, 'We will not walk in it.'» (Jeremiah 6: 16). However, at this glorious invitation, Judah responded: «...We will not walk in it.» (Jeremiah 6: 16b). This is what many apostate Churches worldwide say, and those that boast of not being in an apostate Church, but their hearts are already unfaithful.

The Lord is sending messengers throughout the Earth saying: "Christ is coming, the sound of the trumpet is about to sound, the Rapture is at the door, repent, come and reason with the Lord, leave vanity, pride, materialism, lay aside every weight"; but many say stubbornly and obstinately: "We will not listen."

In the face of the hardness of heart, the Lord pronounces judgment upon the Church and apostate people, just as He did with Israel and Judah through Jeremiah; it is the

judgment of the Tribulation and the Great Tribulation that will begin when the dispensation of the Church ends. Let's read the Lord's judgment on Judah in Jeremiah 6: 18-19:

¹⁸ Therefore hear, you nations, / And know, O congregation, what is among them. / ¹⁹ Hear, O earth! / Behold, I will certainly bring calamity on this people— / The fruit of their thoughts, / Because they have not heeded My words / Nor My law, but rejected it.

The relationship between this judgment on Judah, with the apostate Church and those who have apostate hearts is that if they do not repent now when she is being called in the messages of the five apostate churches of Revelation chapters 2 and 3, she will be left behind in the Rapture and will receive a strong delusion that will make her believe the lie as 2 Thessalonians 2: 9-12 says.

The apostates will join the Antichrist and the false prophet in the Great Harlot, they will unite with Babylon, and the judgment that will fall on it will also be poured out on all the apostate Churches, as they will be left behind when the Rapture occurs. Let us read Jeremiah 7: 32-34:

³² "Therefore behold, the days are coming," says the Lord, "when it will no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Tophet until there is no room. ³³ The corpses of this people will be food for the birds of the heaven and for the beasts of the earth. And no one will frighten them away. ³⁴ Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall be desolate.

The first fulfillment of this prophecy occurred in the Assyrian and Babylonian captivity, but in its second fulfillment will take place during the Tribulation. And the apostate Church, together with rebellious and unbelieving hearts, will suffer this judgment; Let's see Revelation 18: 23-24:

²³ The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived. ²⁴ And in her was found the blood of prophets and saints, and of all who were slain on the earth.

Finally, the comparison of the apostate Church with Israel and Judah is also based on how the Lord announced we are living the End Times now, through the prophecies of all servants who were sent to warn the Jewish people. And as in

Jeremiah's time, the same thing is happening: They did not want to listen. It is happening in the same way as in the time of Jesus when the Lord sent John the Baptist, and He Himself preached the Gospel, but the Jews did not receive what the Lord told them: «¹⁶ “But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions, ¹⁷ and saying: / ‘We played the flute for you, / And you did not dance; / We mourned to you, / And you did not lament.’» (Matthew 11: 16-17).

There were more than 300 precise and specific prophecies that the Lord Jesus Christ fulfilled, which were not hidden; they were contained in the Old Testament so the people could recognize that Jesus was the Messiah and believe in Him. Let's remember one of them, and it is that of Micah 5: 2, referring to where the Christ would be born, which was known to the scribes and priests, as Matthew 2: 1-6 affirms:

¹ Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, ² saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.” ³ When Herod the king heard *this*, he was troubled, and all Jerusalem with him. ⁴ And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. ⁵ So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet: ⁶ ‘But you, Bethlehem, *in* the land of Judah, / Are not the least among the rulers of Judah; / For out of you shall come a Ruler / Who will shepherd My people Israel.’

It can be seen in this passage that, as a result of the visit of the wise men from the East to worship Jesus, Herod and all of Jerusalem were disturbed; Matthew says that all the chief priests and scribes were summoned and claimed to know Micah's prophecy since they quoted it. But when the Lord Jesus began His ministry, the scribes and priests closed their hearts, their eyes, and their ears to what was evident from all the signs that Jesus did and that, according to the Old Testament, confirmed that He was the promised Messiah; however, they did not believe.

In the same way, it happens today, when the prophetic Word is no longer closed up and sealed as in the time of Daniel (Daniel 12: 9) because the End Times have already arrived and the Lord Himself said that the prophecy would no longer be sealed (Revelation 22: 10). All the prophecies of the end have been fulfilled and continue fulfilling before our eyes; there is an exponential curve of prophetic signs and events that have already occurred in the 20th century and in 21st century. All this shows us that Jesus is at the very gates of heaven waiting for the Father's order to come for His Church since the Tribulation is ready to start. The Rapture of the

holy Church must occur before since the Lord has promised to deliver us from the wrath to come and keep us from the terrible test that will come upon the whole world (Revelation 3: 10).

However, as the Jews did with the more than 300 prophecies that the Lord Jesus Christ fulfilled at His First Coming, many Churches and believers who have apostasy in their hearts are doing the same thing, in addition to the unsaved throughout the Earth; they are closing their eyes, their ears, and their hearts. However, the Lord will not tire of saying to them: "Wake up Church! Repent!; come to me, let's reason together" (cf. Isaiah 1: 18). The Lord will not stop saying: «And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.» (Revelation 22: 12).

2.2.7. The principle of prophetic specificity: taking into account only one application

There are specific promises for the three eternal peoples: Israel, the Church, and the nations. For example, the Church has been promised to rule with Christ, with a rod of iron during the Millennium. Let us read Revelation 2: 26-27 (Highlighted by the authors):

²⁶ And he who overcomes, and keeps My works until the end, to him I will give power over the nations— / ²⁷ **He shall rule them with a rod of iron;** / They shall be dashed to pieces like the potter's vessels'— / as I also have received from My Father...

As for Israel, the Lord promised David that he would be king over this people forever; let's read now Ezekiel 34: 22-24 (Highlighted by the authors):

²² therefore I will save My flock, and they shall **no longer** be a prey; and I will judge between sheep and sheep. ²³ I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd. ²⁴ **And I, the LORD, will be their God, and My servant David a prince among them;** I, the LORD, have spoken.

There are keywords here to identify that these promises for David and the people of Israel are in the Eternal Kingdom. Let us see:

(a) The expression "no longer."

(b) The end of the passage quoted where the Lord says that He will be their God, which refers to Revelation 21: 3: «And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they

shall be His people. **God Himself will be with them and be their God...**» We can corroborate the time of the Eternal Kingdom in Ezekiel 34: 30-31 (Highlighted by the authors):

³⁰ Thus they shall know that **I, the LORD their God, am with them, and they**, the house of Israel, are My people," says the LORD God.' ³¹ "You are My flock, the flock of My pasture; you are men, **and I am your God**," says the LORD God.

2.2.8. The unsealed Scripture principle

This principle is found in Revelation 22: 10: «And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand.» The book of Revelation was written primarily for the End Time Church, that is, for us, when the judgments of the Tribulation described there, and the fulfillment of the millennial and eternal promises would approach. Therefore, the Lord says that the reason why the book should not be sealed is that "the time is at hand."

We can compare the aforementioned with what the Lord commands Daniel: «⁸ Although I heard, I did not understand. Then I said, "My lord, what *shall be* the end of these *things*?" ⁹ And he said, "Go *your way*, Daniel, for the words *are* closed up and sealed till the time of the end.» (Daniel 12: 8-9). It is clearly explained here that because the end was not near Daniel's time, the prophecy would be sealed. But when the time of the end came, as Revelation 22: 10 says, the prophetic Word would be opened, the Scriptures referring to that time would no longer be sealed.

It is regrettable that now in the End Times, the Church is not prepared, she does not want to read, study, and understand God's prophetic Word, especially the book of Revelation. This is because of the apostasy that has increased worldwide, has blinded the minds, closed the ears, and darkened the spiritual senses of the children of God. They are guilty for this, the pastors in the first instance, to whom the Lord calls "the angel of the Church" in Revelation 1: 20 and in chapters 2 and 3. Now, when many churches have abandoned the faith and the Word of God, we are living the prophecies of Revelations chapters 2 and 3.

Satan's goal is to convince the believers in the Church that they are not living in End Times, so that they do not come close to reading and understanding prophecy, that they do not prepare for the Rapture and not obey the three orders the Lord gave in Mark 13: 33: "to take heed [to the signs], to watch, and to pray" (Emphasis added by authors), for the time is not known. But the church who obeys these commands knows, by the Holy Spirit, the time, the day, and the hour of the departure with

Christ for the Lord Himself commanded us to watch, for when the master of the house knows what hour the thief cometh, he watches (Matthew 24: 43). Paul also said the Day of the Lord will not overtake as a thief to the sons of the day, the sons of light (1 Thessalonians 5: 4-6; Matthew 25: 6). In other passages it is stated the unfaithful servant, the foolish virgins, and the dead Church are the ones who will be taken as thieves and will not know the hour (Matthew 24: 50; Matthew 25: 10; Revelation 3: 3).

The devil also extends the lie that prophecy is difficult to understand, but the promise of the not sealed Scripture is there, just as we read in Revelation 22: 10, and everyone who wants it, will receive it. Since prophecy is not sealed in these end times, the Lord has provided two things for His Church that would live in the end times: (a) to open the Scriptures; and (b) to open the understanding of the believers; these two processes are related; let's look:

2.2.8.1. The principle of the opened Scripture. The opening of the Scriptures consists of God explaining His Word by relating it to events, doctrines, and prophetic fulfillments from the eternal perspective described in this book. We can see this principle illustrated in Luke 24: 13-32. Here it is related to the encounter the Lord Jesus Christ had with two disciples who were on their way to Emmaus after Jesus rose from the dead. These men demonstrated a lack of knowledge and understanding of the Scriptures and all prophetic announcements which the Lord had made concerning His sufferings, death, and resurrection. Let us read Luke 24: 16-25 (Highlighted by the authors):

¹⁶ But their eyes were restrained, so that they did not know Him. ¹⁷ And He said to them, "What kind of conversation *is* this that you have with one another as you walk and are sad?" ¹⁸ Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" ¹⁹ And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who **was** a Prophet mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. ²¹ **But** we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. ²² **Yes, and certain women** of our company, who arrived at the tomb early, astonished us. ²³ When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. ²⁴ And certain of those *who were* with us went to the tomb and found *it* just as the women had said; **but** Him they did not see." ²⁵ Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken!...»

Let's analyze this passage. First of all, it is notorious the unbelief of the disciples in several expressions: The use of the past "was," "who **was** a prophet" which indicates something that has already ended; the use of "but" when they state in the past that the disciples expected Jesus to be the One who would redeem them, but He died and three days had already passed; in addition to this, the disciples mentioned the event of the resurrection narrated by the women and the confirmation of the absence of the Lord's body; this is followed by another "but" which reiterates that no one saw Jesus and therefore, there was no evidence of His resurrection.

Because all these arguments, the Lord harshly rebukes the disciples for their unbelief, so He begins to teach them by opening the Scriptures to them with the method of quoting the Old Testament and applying it to His Redeeming Work. Luke 24: 25-27 says (Highlighted by the authors):

²⁵ Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into His glory?" ²⁷ **And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.**

The disciples themselves said that the Lord was opening the Scriptures to them, which produced fire in their hearts; this is the effect when the Lord opens His Word before our eyes, soul and spirit. Let's read Luke 24: 31-32: «³¹ Then their eyes were opened and they knew Him; and He vanished from their sight. ³² And they said to one another, "Did not our heart burn within us while He talked with us on the road, **and while He opened the Scriptures to us?**"» (Highlighted by the authors).

The Lord began to open the Scriptures to His disciples, and we believe that He did it intensely in those forty days that was with them, before He ascended to Heaven. However, the opening of the Word was more intense after His ascension, with the coming of the Holy Spirit, because He Himself promised that He would send Him to teach the Church all things, to lead her into all truth to be glorified (John 14: 26; 16: 13) so that she would know when He would take her away in the Rapture, having resurrected and glorified her.

He made this promise in the Upper Room discourse, in which the Lord began by speaking of the Rapture of the Church: «¹ Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.» (John 14: 1-3).

The Lord also ended the discourse with this promise; which indicates the End Times, which has already arrived in our days: «²⁴ Father, **I desire** that they also whom You gave Me **may be with Me where I am**, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.» (John 17: 24. Highlighted by the authors)

But in the middle of the Upper Room discourse, Jesus spoke of the coming of the Holy Spirit, and the promise is that He would reveal all things to us and lead us into all truth; let's read John 16: 12-15 (Highlighted by the authors):

¹² I still have many things to say to you, but you cannot bear *them* now. ¹³ However, when He, the Spirit of truth, has come, **He will guide you into all truth**; for He will not speak on His own *authority*, but whatever He hears He will speak; **and He will tell you things to come**. ¹⁴ He will glorify Me, for He will take of what is Mine and declare it to you. ¹⁵ All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.

We consider that this passage applies not only to the time of the Church in her beginnings, but also to the end of the age because, as we stated before, the discourse of the Upper Room begins and ends with the Rapture of the Church, which is about to happen. It should be noted that after verse 15 of John 16, the Lord Jesus again speaks of the Rapture in the passage from 16 to 24.

This promise of End Time revelation by the Holy Spirit is found in 1 Corinthians 2: 7-10 (Highlighted by the authors):

⁷ But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, ⁸ which none of the rulers of this age knew; for had they known, they would not have crucified the LORD of glory. ⁹ But as it is written: / "Eye has not seen, nor ear heard, / Nor have entered into the heart of man The things which God has prepared for those who love Him." ¹⁰ **But God has revealed *them* to us through His Spirit**. For the Spirit searches all things, yes, the deep things of God."

When the apostle says "as it is written" he is referring to Isaiah 64: 4: «For since the beginning of the world / **Men have not heard nor perceived by the ear, / Nor has the eye seen any God besides You, / Who acts for the one who waits for Him.**» (Highlighter by authors), which the prophet places in a prophetic context of judgment referring to the Second Coming of Christ, that is, the time of the end.

There is another reference of what Paul enunciates with the expression "as it is written" and it is Isaiah 65: 17: «For behold, I create new heavens and a new earth;

/ And the former shall not be remembered or come to mind.» The only things that eye has not seen, nor ear heard, nor have entered into the heart of man are the New Jerusalem, the New Heavens, and the New Earth. However, these things are not hidden; the Lord left written part of them so we may be strengthened by knowing them. But only the Holy Spirit can open the Scripture to reveal these things, as the Apostle Paul states in 1 Corinthians 2: 10.

There is a third reference to the expression "as it is written" that we want to mention, and it is Jeremiah 33: 3: «'Call to Me, and I will answer you, and show you great and mighty things, which you do not know'» The apostle Paul refers to this cry by relating it to the Holy Spirit in Romans 8: 15-17:

¹⁵ For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." ¹⁶ The Spirit Himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.

After saying this, the apostle adds in Romans 8: 26-27:

²⁶ Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. ²⁷ Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to *the will of God*.

The Lord has disposed of the Holy Spirit to open the Scriptures to the Church in the End Time. Prophecy is no longer sealed as it was in Daniel's time; God has also disposed for the Church to groan through the Holy Spirit, for the redemption of the body, since the Rapture is at hand and this cry is answered by the Lord.

The principle of unsealed Scripture is operating now more than ever; the Holy Spirit is opening the Word of God, leading us to understand more about the Eternal Kingdom, the inheritance, and the eternal promises that await us. This way, it is fulfilling what God's Word says, the Holy Spirit «¹⁶bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and joint heirs with Christ» (Romans 8: 16-17).

2.2.8.2. The principle of the opened understanding. The Holy Spirit opens the Scriptures which are no longer sealed, but He also opens the understanding. This happened to the apostles in the beginning of the Church, The Holy Spirit opened the Old Testament Scriptures to them so they could see the prophetic fulfillments and applications in times, events, and peoples.

The principles of the unsealed Scripture and the opened understanding are found on Luke 24, as we just read. This scene occurs after the event on the road to Emmaus, when the Lord opens the Scripture to those two disciples. Jesus presented Himself before the rest of the disciples who thought He was a spirit, but He showed them His resurrected and glorified body, with bones and flesh; let's read Luke 24: 44-49 (Highlighted by the authors):

⁴⁴ Then He said to them, "These *are* the words which I spoke to you while I was still with you, **that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.**" ⁴⁵ And He opened their understanding, **that they might comprehend the Scriptures.** ⁴⁶ Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day," ⁴⁷ and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. ⁴⁸ And you are witnesses of these things. ⁴⁹ Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.

What a powerful passage! The opening of the understanding and the unsealed Scriptures appear here by explaining the Old Testament's books (The Law, that is, the five books of Moses, the prophets including the Major and Minor ones, and the Psalms). These prophecies were fulfilled with the death and resurrection of Christ. We also find it fascinating to see that in this same passage, the Lord announced the coming of the Holy Spirit, the promise of the Father.

The evidence of these two principles is seen in all the explanations given by the apostles and other writers in the New Testament's books. For example, in his Gospel, Matthew shows how all the Old Testament prophecies were fulfilled in Christ; the Holy Spirit revealed to Peter in his first speech the application of the Psalms for the Lord Jesus Christ. And the apostle Paul explains many passages and verses of the Old Testament in their application and prophetic fulfillment in the Church, demonstrating that the Church appeared written, but she had not been revealed.

This same work the Lord did in the early Christian Church is being done at this time when we are about to depart on the Rapture. The Age of Grace is about to end so that the judgment of the Tribulation will begin. The Lord has active the principle of the unsealed Scripture for His Church to understand the signs of the End Time so she can be prepared for His coming. This is necessary because of the mission to announce His Coming, the preaching of the judgments and eternal promises.

But the apostate Church and the asleep Church do not have an open understanding, and the Scriptures have been sealed before their very eyes. This is because of their foolish and unrepentant heart, because of their worldly hermeneutics, because of their earthly interpretation of the Bible rooted in the kingdom of this world, the greed, and covetousness of her hearts, because of their fornications with the Earth, with the world, with the idols of vanity, vainglory, and materialism; and also because of the spiritual fornications of Jezebel, Balaam, the Nicolaitan doctrine, and the physical fornications that have entered into many Churches, they are practicing "marrying and giving in marriage" as was in Noah's generation, and the welcome to the sin of homosexuality, like Lot's generation.

2.2.9. The principle of the eternity in the Scripture

The center of the Word of God is the eternity of life, and we must learn to read this eternity. To do this, we will use keywords and expressions that the Holy Spirit left written so that we can get a detailed description of the Eternal Kingdom, also called the Kingdom of God, the Kingdom of Heaven, our dwelling place, the New Earth, and the New Heavens, the New Jerusalem.

When we see these keywords and expressions, we get amazed at what the Lord has promised for eternity because they are tangible and concrete things, in activities, events, places, people, and times. Many Churches tend to miss all this because of the corruptible interpretive perspective, centered on the kingdom of this world and from a fragmented view of the Scriptures.

Let us look at some keywords that allow us to identify whether the chapter, passage, or verses contain information about the Eternal Kingdom:

Everlasting, eternal, forever, forever and ever, from everlasting to everlasting, no more, no longer, to all generations, from generation to generation.

Let us now consider an example using one of the terms in the Bible extracting characteristics of the Eternal Kingdom from the contexts in which they appear:

Everlasting:

This expression appears to refer to God, to His Word, to His love, to the eternal covenant, among other references. We find, for example, expressions such as "everlasting kingdom" (Daniel 7: 27; 2 Peter 1: 11), "everlasting king" (Jeremiah 10: 10), "everlasting dominion" (Daniel 7: 14), "everlasting covenant" or "perpetual covenant" (Isaiah 55: 3; Jeremiah 32: 40; 50: 5; Hebrews 13: 20). Let us briefly analyze the passage from Daniel 7: 13-14 in which a description appears about the organization and structure of government of the Eternal Kingdom (Highlighted by the authors):

¹³ I was watching in the night visions, / And behold, One like the Son of Man, / Coming with the clouds of heaven! / He came to the Ancient of Days, / And they brought Him near before Him. / ¹⁴ Then to Him was given dominion and glory and a kingdom, / That **all peoples, nations, and languages should serve Him.** / His dominion is an **everlasting dominion,** / Which **shall not pass away,** / And His kingdom the one / Which **shall not be destroyed.**

One could interpret these verses as applied to the Millennium, but this is not the case because of keywords and expressions that point to the Eternal Kingdom. These keys are: "all peoples, nations, and languages should serve Him," "everlasting dominion." The expression "shall not pass away" is reiterated, and "shall not be destroyed."

In this context of the Eternal Kingdom, we speak of peoples, nations, and languages serving the Lord (v. 14). To confirm that Daniel is speaking of the Eternal Kingdom, we can compare the verses cited with Revelation 22: 3, which speaks of the servants serving God in the New Jerusalem that is in the scenario of eternity.

The prophet gives another description of the Eternal Kingdom describing the Church; let us read Daniel 7: 27: «Then the kingdom and dominion, / And the greatness of the kingdoms under the whole heaven, / **Shall be given to the people, the saints of the Most High. / His kingdom is an everlasting kingdom, / And all dominions shall serve and obey Him.**» (Highlighted by the authors).

Here Daniel speaks of kingdoms under the whole heaven referring to the nations. He also says that their domain will be given to the people, the Saints of the Most

High. Then, the specification of the Eternal Kingdom is added, since it is used keywords like "all dominions," referring to when all human beings will serve and obey God.

Now, who are the Saints of the Most High? They are the Church's members because they have the promise of being kings and priests forever (Revelation 1: 6; 3: 21; 4: 4; 5: 10; Matthew 19: 28). We will see all this in more detail in Chapter 9 of this book.

2.2.10. The principle of the connection of terms and meaning

This principle refers to contextual reading and proposes how the books, passages, verses, expressions, and terms of the Scriptures are connected. The Lord establishes semantic networks or frame networks whose connection is achieved by two methods. Let us see: The presence of passages and verses of the Old Testament in the New Testament; the use of the same or analogous words and expressions in various passages establishing the connection.

In interpretation, it is necessary to perform lexical searches, to trace the words and expressions to establish the meanings and function in the passage. An example of this was seen when we took the expression "the valley of Achor" from Achan's event (Joshua 7: 24-26); now, let's look at this lexical search in three passages (Highlighted by the authors).

Table 9

The Valley of Achor in Joshua 7, Isaiah 65, and Hosea 2

Joshua 7: 24-26 (NKJV)	Isaiah 65: 9-12 (NKJV)	Hosea 2: 15-20 (NKJV)	Hosea 2: 15-20 (AKJV)
²⁴ Then Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the garment, the wedge of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent, and all that he had, and they brought them to the	⁹ I will bring forth descendants from Jacob, / And from Judah an heir of My mountains; / My elect shall inherit it, / And My servants shall dwell there. / ¹⁰ Sharon shall be a fold of flocks, /	¹⁵ I will give her her vineyards from there, / And the Valley of Achor as a door of hope; / She shall sing there, / As in the days of her youth, / As in the day when she came up from the land of Egypt. / ¹⁶ "And it shall be, in that day," / Says the LORD, /	¹⁵ And I will give her her vineyards from thence, / and the valley of Achor for a door of hope: / and she shall sing there, as in the days of her youth, / and as in the day when she came up out of the land of Egypt. / ¹⁶ And it shall be at that day, saith the LORD, / <i>that</i> thou shalt call me Ishi; and shalt call me no more

Valley of Achor / ²⁵ And Joshua said, "Why have you troubled us? The LORD will trouble you this day." So all Israel stoned him with stones; and they burned them with fire after they had stoned them with stones / ²⁶ Then they raised over him a great heap of stones, still there to this day. So the LORD turned from the fierceness of His anger. Therefore the name of that place has been called the Valley of Achor to this day.	And the Valley of Achor a place for herds to lie down, / For My people who have sought Me. / ¹¹ "But you <i>are</i> those who forsake the LORD, / Who forget My holy mountain, / Who prepare a table for Gad, / And who furnish a drink offering for Meni. / ¹² Therefore I will number you for the sword, / And you shall all bow down to the slaughter; / Because, when I called, you did not answer; / When I spoke, you did not hear, / But did evil before My eyes, / And chose that in which I do not delight."	"That you will call Me 'My Husband,' / And no longer call Me 'My Master,' / ¹⁷ For I will take from her mouth the names of the Baals, / And they shall be remembered by their name no more. ¹⁸In that day I will make a covenant for them / With the beasts of the field, / With the birds of the air, / And <i>with</i> the creeping things of the ground. / Bow and sword of battle I will shatter from the earth, / To make them lie down safely. / ¹⁹ "I will betroth you to Me forever; / Yes, I will betroth you to Me / In righteousness and justice, / In lovingkindness and mercy; / ²⁰ I will betroth you to Me in faithfulness, / And you shall know the LORD.	Baali. / ¹⁷ For I will take away the names of Baalim out of her mouth, / and they shall no more be remembered by their name. / ¹⁸ And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, / and <i>with</i> the creeping things of the ground: / and I will break the bow and the sword and the battle out of the earth, / and will make them to lie down safely. / ¹⁹ And I will betroth thee unto me for ever; / yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. / ²⁰ I will even betroth thee unto me in faithfulness: / and thou shalt know the LORD.

When we read this expression "the valley of Achor" in the passages quoted from Isaiah and Hosea, we ask ourselves why does the Holy Spirit use it in such contexts and what relationship does it have with the original context, which is the passage from Joshua 7: 24-26?

To answer this question, which is related to the interpretation of the passages, it is necessary to compare them in their contents and language: The passage of Joshua speaks about the judgment on Achan for his ungodliness since he lied and stole; but this judgment fell upon all his family, his offspring that was cut off (sons, daughters) and his possessions (inheritance); for this reason, the valley of Achor was called "the valley of trouble."

Isaiah's passage deals with the blessing of those who follow the Lord, which implies descendants and inheritance (it is used the expressions: "Heir of My mountains"; "My elect shall inherit it [the land]"); these are opposed to those who leave the Lord

("those who forsake the Lord"), who can be compared to Achan, for he preferred to choose the Babylonish garment and the wedge of gold (the things of this world; the greed and covetousness).

If we apply what Isaiah says, Achan did evil in the sight of the Lord and chose what displeased Him. Because of the blessing of those who follow God and obey Him, (descent and inheritance), the valley of Achor changes its meaning, for instead of being the "valley of trouble" it becomes "the valley place for herds to lie down, for My people who have sought Me."

However, Isaiah speaks prophetically of the future (he uses words like: "I will bring forth", "shall inherit", "shall dwell there", and "shall be"). The question is: What prophetic time does he mean? To answer this question, we can see a lexical key (keyword), which is the expression "My elect shall inherit it [the land]," that indicates the Eternal Kingdom, the New Earth, where the Abrahamic Covenant will have the definitive fulfillment.

We can find this same expression "inherit" referring to the land in other contexts, in a way that semantic networks can be established; such contexts are: Exodus 32: 13 ("inherit forever"), Ezra 9: 12 ("inheritance to your children forever"), Isaiah 57: 13 ("inherit My holy mountain"), Matthew 5: 5 ("inherit the Earth"); also, other synonymous expressions can be found in the Scriptures, an example of which is "possession": Genesis 48: 4 ("everlasting possession"), and Isaiah 57: 13 ("possess the land").

There are two facts that can be concluded from the verses cited regarding the expression "land for inheritance": (a) This promise was given not only to Israel, but also to the Church (Matthew 5: 5) and to all the saved Gentiles of the nations. (b) The time referred in the verses is the Eternal Kingdom.

The location of the valley of Achor and its new meaning of blessing instead of a curse as it was in Achan's event can be confirmed by considering the whole chapter of Isaiah 65. This chapter begins with a reference to the New Covenant (Isaiah 65: 1-2)¹⁵. It ends with the New Heavens and the New Earth, which clearly designates the Eternal Kingdom (Isaiah 65: 17-25).

¹⁵ These verses refer to the New Covenant concerning the entrance of the Gentiles to the covenants and promises. Paul quotes them in Romans 10: 20-21; in this chapter, the apostle says in verse 16 that not all obeyed the Gospel, referring to the people of Israel; in verse 9, Paul affirms that only by confessing with the mouth the Lord Jesus and believing in the heart that God raised Him from the dead, we can be saved.

In like manner, Hosea's passage speaks of the valley of Achor; the prophet places it in the future because he uses expressions such as: "You will call Me," "I will make," "I will betroth you to Me;" here, the Lord gives a second meaning to the valley of Achor, and it is also a blessing like in the context of Isaiah 65; this meaning is "door of hope" (Hosea 2: 15).

At this point, the question we can ask is: Why is it called this way? The answer takes us back to the passage of Joshua 7 and to the event of the judgment on Achan and his family, for their sin of greed and covetousness, which is idolatry, that is strongly condemned by the Lord causing His wrath as Colossians 3: 5-6 states:

⁵ Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. ⁶ Because of these things the wrath of God is coming upon the sons of disobedience...

In that regard, we can conclude here that Achan was a fornicator (He fornicated with the Earth)¹⁶, impure, with disordered passions, bad desires, greed and idolatry.

Hosea alludes to the above, for the Lord says in a prophetic way: «For I will take from her mouth the names of the Baals, / And they shall be remembered by their name no more.» (Hosea 2: 17). These Baals are idols, the demons, that the people of Israel worshipped with which they were fornicating for greed, covetousness of material goods, fertility, or prosperity (Hosea 2: 13; 11: 2).

Let us remember that Baal was the false god, not only of the Canaanites but also of other peoples, such as Babylonians. Achan lusted Babylonish garment, which represented these people, their culture, possessions, and gods. In this way, he despised the promised land, the inheritance, the New Earth, the New Jerusalem. He rejected the Lord and His Word since there was a warning not to take from the accursed thing. Because of his sin, Achan became a son of disobedience upon whom the wrath of God came as Colossians 3: 5-6 says about those who are covetous and idolatrous.

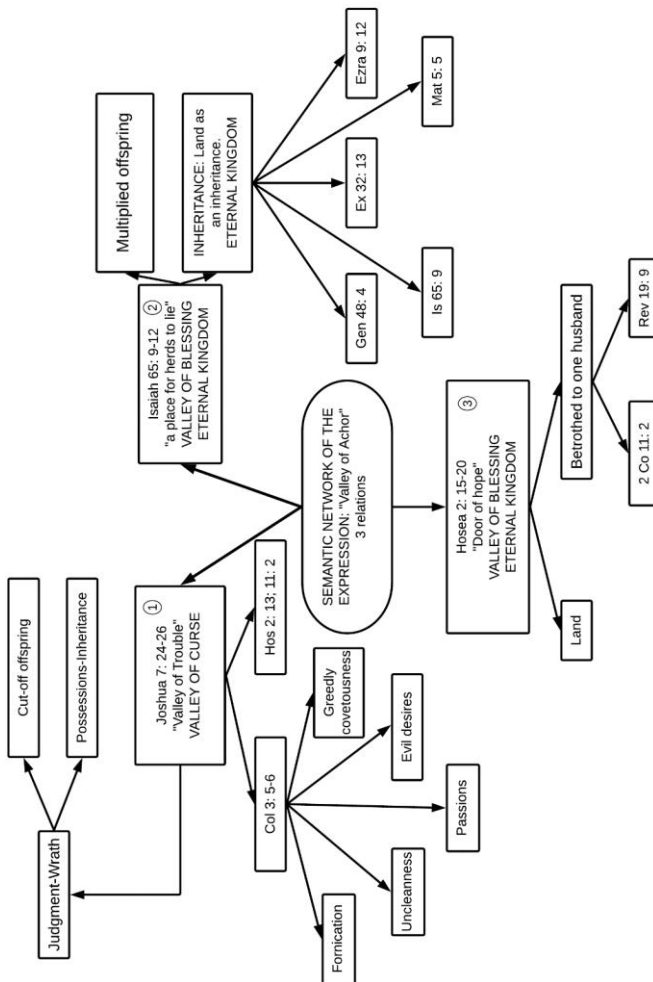
¹⁶ There are four kinds of fornication which are related to each other: (a) fornication with the Earth, which is the attachment to possessions and this Post-Flood Earth; (b) fornication with the world (the Nicolaitan spirit; to love this world); (c) spiritual fornication (with false gods, idols, demons); and (d) physical fornication (all sexual immorality).

Through this analysis, it is possible to understand the new meaning that the Lord gives to the valley of Achor through the prophet Hosea, the "door of hope." For God's holy people; this valley will no longer be a valley of trouble; instead, it will be a valley of salvation, the hope of eternal life, the hope of receiving the inheritance, the promises of the covenants, the eternal Earth, eternal holy descendants, and eternal government. For this reason, the Lord says through Hosea that they will never call Him *Baali* again, but *Ishi*, the Husband, because the holy people will be betrothed, which refers us the Church because the Bible uses the term "betroth" to refer to the latter about the Husband, Christ (2 Corinthians 11: 2). It is important to mention that there is also a reference to the marriage of the Lamb in which the Church will participate as the bride of the King (Revelation 19: 9).

Let us see all this analysis of the semantic networks of the expression "Achor valley", in the following diagram:

Figure 8

Semantic network of the expression “Achor valley”



We can also see the semantic networks in the connections between the Old and New Testaments. An example we can cite is the Church that was written in the Old Testament but revealed in the New Testament. Let's take a look:

Table 10

The Church in the Old Testament and Its relationship with the New Testament

THE CHURCH IN THE OLD TESTAMENT	THE CHURCH IN THE NEW TESTAMENT: CONNECTION
Her prophetic existence. (Deuteronomy 32: 21).	Romans 10: 9; 11: 11.
Her fulfillment with the New Covenant. (Jeremiah 31).	Luke 22: 20; 1 Corinthians 1: 25; Romans 11: 27; Hebrews 8: 9-10; 10: 16.
Her enduement of power: The baptism of the Holy Spirit. (Joel 2: 28-29).	Acts 2: 16-21.
Her constitution: The Church would be Gentile. (Deuteronomy 33: 18-19; Isaiah 9: 1-2).	Romans 9, 10, 11.
The Inheritance, the promises, the covenants. (Genesis 12; 18: 18; 22: 18; 26: 4; Psalms 72: 17).	Ephesians 2: 11-14.
The Rapture of the Church. (Exodus 15: 16-18; Songs of Salomon 2).	1 Thessalonians 4: 17; 1 Corinthians 15: 51-52.

2.2.11. The non-contradiction principle.

This principle is based on the inerrancy of the Scriptures. They never contradict each other. Therefore, when there is something that apparently is not understood, is because it has different applications, there is prophetic pluralism or there is some contextual explanation. Consequently, it is necessary to see the connections of meanings, the principle of eternity, or the principle of the spiritual unity of the Scriptures.

The Church has disregarded and ignored this principle of non-contradiction, especially about the Biblical covenants. The covenants are the Word of God, which is defined in the Scriptures as eternal, that stands forever (Psalm 33: 11; 119: 89; Isaiah 40: 8); likewise, the covenants are immutable, for God does not change and is Faithful and True (Hebrews 6: 18; Revelation 3: 14; 19: 11).

Nevertheless, many Churches and theologies have raised ideas that allow believers to think that there are contradictions in the Bible. There are for example two of these false ideas. The first is that the Law has been eliminated, which is false because it is the eternal Word of God. The very Bible teaches that it is not destroyed but fulfilled (Matthew 5: 17; Romans 3: 31) (In Chapters 4 and 5 of this book we will see in detail the Covenant of the Law).

The second false idea is that the Edenic Covenant and promises that the Lord made to Adam were eliminated or already fulfilled; this is false because God's promises are pure, holy, perfect, eternal, and mighty; therefore, they cannot be fulfilled in mortal beings with sin, on an Earth with the curse of sin that will be judge soon and burned after the Millennium. If the Edenic Covenant had been fulfilled in sinful mortal humans, then the Lord gave ephemeral and vain promises. To propose that the promises of this covenant were eliminated is to affirm the blasphemy that God lied, and His Word is not true, but God is faithful, and His Word never contradicts itself.

2.2.12. The principle of the spiritual unity of the Scripture.

The Word of God has absolute unity in a perfect system; nothing is isolated, decontextualized, or fragmented. I must read and interpret it in that whole whose parts are closely united.

When the understanding and the Scriptures are opened up, the whole system can be seen; we want to illustrate this with a metaphor: You can see the trees connected in their branches, side-by-side, but I cannot see the forest unless I see it from above, the principle we are talking about refers to seeing the whole forest.

Let us put it another way, in the United States, when we go from Virginia to D.C., we can see the Pentagon, but it is impossible to perceive it as a figure; it can only be seen from above, from a helicopter or an airplane. When we glimpse the whole figure, we know it is a pentagon and can see it perfectly.

The hermeneutic principle of which we speak refers to this above but it also relates to the principle "it is written, and it is written again" and with the networks of meanings that start from the characteristics of the dispensations, the Earths, the Millennium, and the Eternal Kingdom; we saw this in previous pages.

An example of the principle of the spiritual unity of the Scriptures is the eight covenants, from the Edenic to the New Covenant; there is a progression between them. There are relationships based on the eternal promises included and reiterated, confirmed, and ratified in all. Likewise, there are links of inclusion among the covenants, but the only way to see all this is to keep in mind the unity of all the Scriptures. The covenants are found in all of them, and it is necessary to search them in their totality.

We can find another example of the perfect unity between the Edenic Covenant, the Adamic Covenant, and the New Covenant, whose consummation is the New Heavens and the New Earth, the restoration of all things, the regeneration. There is no doubt that all that the Lord gave in the Edenic Covenant will be fulfilled in the New Earth, through the New Covenant. If we compare the words and expressions in Genesis 1 and 2 with Revelation 22, the beginning of the Bible, and the end, it shows the whole and the unity, we can appreciate this in the following table (All Highlighted by the authors):

Table 11

Comparison Edenic Covenant, Adamic Covenant and New Covenant

GENESIS 1. THE BEGINING OF THE BIBLE, EDENIC COVENANT	GENESIS 2 EDENIC COVENANT	GENESIS 3 ADAMIC COVENANT	REVELATION 21 NEW COVENANT	REVELATION 22. THE END OF THE BIBLE. NEW COVENANT
²⁷ So God created man in His <i>own</i> image; in the image of God He created him; male and female He created them.²⁸ Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” ²⁹ And God said,	⁷ And the LORD God formed man <i>of</i> the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.⁸ The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.⁹ And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in	¹⁶ To the woman He said: / “I will greatly multiply your sorrow and your conception; / In pain you shall bring forth children; / Your desire <i>shall be</i> for your husband, And he shall rule over you.” / ¹⁷ Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded	¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.³ And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with	¹ And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.² In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each <i>tree</i> yielding its fruit every month. The leaves of the tree <i>were</i> for the healing of the nations.³ And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

“See, I have given you every herb <i>that</i> yields seed which <i>is</i> on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.	the midst of the garden, and the tree of the knowledge of good and evil. ¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ²¹And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²²Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. ²³And Adam said: / “This <i>is</i> now bone of my bones And flesh of my flesh; / She shall be called Woman, / Because she was taken out of Man.” ²⁴Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.	you, saying, ‘You shall not eat of it’: / “Cursed is the ground for your sake; / In toil you shall eat of it All the days of your life. ¹⁸Both thorns and thistles it shall bring forth for you, / And you shall eat the herb of the field. ¹⁹In the sweat of your face you shall eat bread Till you return to the ground, / For out of it you were taken; / For dust you are, And to dust you shall return.”	men, and He will dwell with them, and they shall be His people. God Himself will be with them <i>and be</i> their God. ⁴And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”	

- Blessing - Fructification - Multiplication - Presence of God - Tree with Fruit - Adam And Eve served to God	- River - Tree of life	- Curse - Pain - Death	- No more pain - No more death - Presence of God	- River - Tree of life - No more curse - His servants shall serve Him

Here we can see the precise relationships between the Edenic Covenant, the Adamic Covenant, and the New Covenant in the consummation of their promises. In the Edenic Covenant, there is a total blessing; there is no curse. There is the presence of God, the tree of life, and the river of God; besides, the human being: Man, and woman, were servants of God and served Him. This same appears in the New Earth, which we can enter through the New Covenant: There is the Lord's river of water of life, and the tree of life that produces twelve fruits every month.

In contrast, in the Adamic Covenant, the blessing is lost. The curse, pain, and crying appear related to conception, birth, work, and death. All this is removed in the New Earth; there will be no more death, nor sorrow, nor crying, nor curse, nor death. The fructification and the multiplication of the descendants are represented in the tree of life, as we will see in the Chapters 6, 7, and 8 of this book.

Just as death was manifested in Adam's descendants, in all his generations until now because of his disobedience by having eaten of the tree of good and evil, eternal life will manifest in the holy descendants that will multiply in the Eternal Kingdom since all the glorified saved will have access to the tree of life, of which Adam was never able to eat. We will study all this in the chapters cited above.

Continuing with the examples, we find an analysis of the principle of spiritual unity of the Scripture manifested in the Earths we studied in Chapter 1. The Bible teaches these Earths are related to the dispensations and covenants, in such a way that recognizing and understanding them allows us to have a complete vision of the Scriptures and the eschatological plan of God about the first creation, from beginning to end, and of the new creation because eternity is the center of the spiritual unity of all the Word of God. If there is any doctrine that does not relate, deal with, or point to eternity, it is false; it is a doctrine of man.

2.2.13. The Fig tree principle.

Israel is a primary interpretive key in the Scriptures. It allows us to clearly see and understand the eternal promises and nature, kind, and content.

The Lord decided to leave this principle that we have called "the Fig tree" because He knew that false doctrines would be propagated, such as replacement theology, which affirms that the Lord has rejected His people, Israel, and the fulfillment of all covenants is for the Church but on a spiritual plane. This brings with it the spiritualization and allegorization of the Scriptures resulting in the denial of the Lord's promises in the Millennium and Eternal Kingdom.

That is what the Church has fallen from the 20th century and so far, the 21st century, in these End Times. It has been Satan's strategy to impede the Church to prepare for the Rapture, to prevent her from listening to the calling of the Lord, which He promised to do when He stood at the door (Revelation 3: 20).

The principle of the Fig tree is based on the initial election of Israel as the people of God, which is proven in several passages, see one of them in Romans 9: 1-5:

¹ I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, ² that I have great sorrow and continual grief in my heart. ³ For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, ⁴ who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service of *God*, and the promises; ⁵ of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen.

Paul speaks of the People of Israel, whom he calls "Israelites" ("my brethren, my countrymen according to the flesh") and affirms that of them are: The adoption, the glory, the covenants, the giving of the law, the service of God, and the promises (v.4); the apostle confirms that the patriarchs belong to the people of Israel (v. 5). The Bible says that the Lord chose Israel because of His sovereignty, love, and faithfulness to the patriarchs, being small and insignificant people as it mentioned in Deuteronomy 7: 6-8 (Highlighted by the authors):

⁶ For you *are* a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. ⁷ The LORD did not set His love on you nor choose you because you were more in number than any other people, **for you were the least of all peoples;** ⁸ but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought

you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

The nations decided to walk and develop alone in their pride, haughtiness, vanity, and vainglory. But the Lord found in Abraham a humble heart that was ready to believe Him and leave everything for Him when He called him. Abraham considered as greater riches the eternal heritage than what he possessed in Ur of the Chaldeans, or what he could possess in the Post-Flood Earth.

The Lord saw Abraham's heart and found it willing to give up everything for the love of Him, including his only begotten Son, for whom he yearned all his life and whose promise came when his own body was already dead, as the Scripture says in Romans 4: 19. Abraham was willing to offer up his son because he believed that He was faithful who had promised to give him Isaac's offspring and for eternity, holy descendants who would worship the King forever; countless and infinite descendants, like the stars of heaven. The foundation of Abraham's faith was the resurrection of the dead, for there is a close relationship between it and the descendants.

Because of the promise, the Lord chooses Israel and ratifies them the Covenant with Abraham in the Covenant of the Law, the Covenant of the Land, the Davidic Covenant, and finally confirms and seals it forever in the New Covenant.

With the Abrahamic Covenant, the principle of the Fig tree began to operate, since the Gentiles (all those who do not belong to Israel) are included in this covenant. From the Gentiles the Lord took a people, the Church, a holy nation, a people bought with His precious blood, the blood of the New Covenant. We have the fulfillment as firstfruits, and therefore, that of all the covenants.

The principle of the fig tree allows us to understand the Scriptures as a unity within the framework of the eternity of life in Christ Jesus. The promises were made to the Fig tree (Israel), the inheritance was given to them, God made the covenants swearing by Himself; but the fig tree was rebellious to the Lord, and this was used by the Almighty to bring those who were not a people, to us the Gentiles, so that we could have access to all the covenants, to the inheritance, to the promise, through the Seed who is Christ, promised to Adam in the Adamic Covenant and to Abraham in the Abrahamic Covenant.

The rebelliousness of the Fig tree was consolidated with its rejection of Christ at His first coming; then, the Church was born. We can see here a relationship between

Israel, the Fig tree, and the Church from the beginning to the end; for the Lord gave it to them as a sign of their birth, when He told them that the Fig tree would wither with the destruction of the temple in Matthew 24: 2. Still, He also gave it to the Church as a sign of the nearness of her redemption, when the Fig tree blossoms again to be passed through a fiery trial in the seven years of Tribulation, the 70th week of Daniel.

And this time came in 1948, the Fig tree blossoms again, and is about to put forth her green figs, since a generation of 70 to 80 years should pass (the one that saw the blossom and birth of Israel), so that it could begin to give fruit in the middle of the pain, in the middle of the worst Tribulation that has never been experienced in the history of Israel and of the humanity.

The principle of the Fig tree allows the Church to understand that we are about to depart with Christ in the Rapture. This principle allows us to clearly understand what the eternal promises are, the inheritance that awaits us that are recorded in the Abrahamic Covenant: *New Earth, eternal holy descendants, and eternal government* (Kings and priests forever) over the nations.

Right now we are listening to Song of Solomon 2: 8: «The voice of my beloved! / Behold, he comes / Leaping upon the mountains, / Skipping upon the hills.» For the Fig tree has been alive for more than 70 years and Song of Solomon 2: 13 is still sounding: «The fig tree puts forth her green figs, / And the vines *with* the tender grapes / Give a *good* smell. Rise up, my love, my fair one, / And come away!»

What a powerful relationship has been established by the Lord between the two peoples, Israel, and the Church! This relationship is shown in Romans 11 and the whole chapter 2 of Song of Solomon: The Church-the Fig tree; the Fig tree-the Bride; because, as at the beginning of the Church, the two peoples were coexisting; but as in the beginning when one went into exile, the other continued; So now, we will fly as the Church, and the fig tree will continue with its fruit and smell!

2.2.14. The vicarious principle.

Theology speaks about Christ's vicarious sacrifice. It describes it as the event in which He took our place, taking upon Himself our sins to give us forgiveness of sins and salvation from Hell. But Christ's vicarious work not only refers to these powerful events; in fact, it has a broader scope.

When it is understood the vicarious work of Christ in its fullness according to the Scriptures, we know that it is a hermeneutic and interpretative principle that allows us to see and understand many Biblical passages. The scope of Christ's vicarious work is also related to the eternal promises.

The vicarious principle is based on several terms or keywords; let's see:

- The first term is "replacement or substitution." It refers to taking the place of another for a purpose. Substitution as the basis of the vicarious principle is found in many passages of Scripture (1 Corinthians 15: 3; Galatians 1: 4; Hebrews 9: 28; 10: 12; 1 Peter 2: 24; 3: 18). The Bible teaches that Christ tasted death for all: «But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might **taste death for everyone.**» (Hebrews 2: 9. Highlighted by the authors).

One of the passages that emphasize the substitution that Christ carried out for us in Isaiah 53: 4-6:

⁴Surely He has borne our griefs / And carried our sorrows; / Yet we esteemed Him stricken, / Smitten by God, and afflicted. / ⁵But He was wounded for our transgressions, / He was bruised for our iniquities; / The chastisement for our peace was upon Him, / And by His stripes we are healed. / ⁶All we like sheep have gone astray; / We have turned, every one, to his own way; / And the LORD has laid on Him the iniquity of us all.

This passage reiterates the vicarious substitution carried out by Christ, which is shown in the expressions that we expose in the following table:

Table 12

Christ: our substitute

VICARIOUS CHRIST: SUBSTITUTE	US
He has borne	Our griefs
He carried	Our sorrows
He was wounded	For our transgressions
He was bruised	For our iniquities
Upon Him	Was the chastisement for our peace
By His stripes	We are healed
The Lord has laid on Him	The iniquity of us all.

As you can see in the table, the words "we" and "our" are reiterated, and concerning Christ, the emphasis is placed on how He suffered for our sins.

- The second term is "likeness." God made man in His image and according to His likeness in body, soul, and spirit. But Adam lost this likeness because of sin (We will study this topic further in Chapter 10). Christ became like us in all things, but without sin as Hebrews 2: 16-18 says (Highlighted by the authors):

¹⁶For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. ¹⁷**Therefore, in all things He had to be made like *His* brethren**, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. ¹⁸For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

It is significant to note that the author of Hebrews sets forth the reasons for the vicarious substitution carried out by Christ:

- To give aid to the seed of Abraham.
- To be a merciful and faithful High Priest.
- The atonement of sins of the people.

It is interesting to see how the author of Hebrews says that the Lord Jesus Christ does not give aid to angels, but rather gives aid to the seed of Abraham. Surprisingly, it does not say "the seed of Adam" since we are all descendants of Adam, and we inherit sin. We consider that the author of Hebrews speaks of the descendants of Abraham because he wants to emphasize God's covenant with this servant and the promises He gave him, which we get all who have faith in Christ and abide in Him.

This reason for the vicarious substitution referred to the promises is reiterated in the second argument concerning the office of Christ as High Priest, since this office relates to the promises, to the eternal inheritance, to the good things to come; let us read Hebrews 9: 11: «But Christ came *as **High Priest of the good things to come***, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.» (Highlighted by the authors). These good things to come are the eternal and mighty promises that we will have when we are glorified and enjoy in the Eternal Kingdom.

Concerning the third reason, related to the atonement of sins, we already dealt with it previously when we studied the term "substitution."

Finally, it is necessary to mention that the vicarious principle relates to the Incarnation, death, resurrection, glorification, ascension, and government or kingdom of Christ. Each of these powerful facts relates vicariously to the promises that God has made to us and that we will receive.

Christ incarnate, taking the form of a bondservant in a body of weakness in the likeness of our bodies (Philippians 2: 7-8). The Lord was the second or last Adam (1 Corinthians 15: 45), but without sin to present Himself as a pure offering for our sins before the Father. What is the vicarious application of Christ's Incarnation concerning His promises?

The Incarnation of Christ is related to the promise of eternal holy descendants that was given to Adam, who could never have it because of sin and death. Christ demonstrated that a human being could be begotten, born, and live completely holy. Now, someone could object that the Lord is God, and, therefore He incarnated in this way. But this contravenes the two natures of the Lord Jesus, who was one hundred percent man and one hundred percent God. To deny that Christ was one hundred percent human and that He overcame temptation and death as a man is to invalidate His Redemptive Work because the Bible says that it was necessary for Him to be in all things like His brothers (Hebrews 2: 17). Therefore, He is called the last Adam (1 Corinthians 15: 45).

The holy and pure begetting and birth of Christ is the evidence of the holy, pure, living, and eternal descendants that God wanted for Adam and all human beings, which corresponds to fructification and multiplication (Genesis 1: 28). However, this offspring could not happen because of sin and death.

Yet, despite everything, the promise of the Edenic Covenant still remains, as the covenants are eternal and immutable. This promise was ratified in the Noahic Covenant, the Abrahamic Covenant, and other covenants, as we will see in Chapters 3, 4, and 5 of this book. For this reason, the Incarnation of Christ (His begetting and birth) is vicarious with respect to the promise of the eternal holy descendants.

The second event of Christ's vicarious work is His death. Jesus also endured death for us all (Hebrews 12: 2), because the wages of sin is death, and He laid on Him the iniquity of us all as Isaiah 53: 4-6 says. The Lord did the following with His death:

- To condemn the sin in His flesh: «For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh...» (Romans 8: 3).
- To redeeming us from sin. With Christ's death, the word of Hosea 13: 14 was fulfilled: «"I will ransom them from the power of the grave; / I will redeem them from death. / O Death, I will be your plagues! / O Grave, I will be your destruction!"» (Hosea 13: 14).
- The Lord destroyed the one who had the empire of death, the power of death; the devil: «Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil...» (Hebrews 2: 14).
- He delivered us from the fear of death which held us in bondage: «...and release those who through fear of death were all their lifetime subject to bondage.» (Hebrews 2: 15).

The vicarious principle also operates in the resurrection. After dying, Christ rose on the third day; He overcame death to give us eternal life (1 Corinthians 15: 4). As Christ rose from the dead, so everyone who repents of his sins receives, believes and abides in Him will also rise (2 Corinthians 4: 14), for He is the firstfruits of those who have fallen asleep in faith in Him (1 Corinthians 15: 20). The Word of God teaches that if we were planted with Him in the likeness of His death, we will also be planted with Him in the likeness of His resurrection (Romans 6: 5).

The resurrection of Christ is the guarantee of our resurrection on the day of the Rapture and for all the saved during the Tribulation and the Millennium; 1 Corinthians 15: 20-23 says:

²⁰ But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. ²¹ For since by man *came* death, by Man also *came* the resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive. ²³ But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

In the glorification and ascension, the vicarious principle is also applied. Christ rose glorified, with a powerful physical body that ate and had no limits of space (John 20: 19-20; Luke 24: 41; John 21: 5-14). In like manner, the Lord has promised us that our bodies will be transformed, glorified, and we will be ascended to Heaven

on the day of the Rapture (1 Corinthians 15: 51-52; 1 Thessalonians 4: 17; Colossians 3: 4).

Christ rose glorified and ascended to Heaven so that all who repent of their sins, believe and abide in Him can do the same. In that way, the substitution or vicarious principle also operates.

Finally, the vicarious principle also operates in terms of the promises of eternal government or reign and the eternal Earth which the Lord has given us. Jesus is God, and everything belongs to Him, visible and invisible things, thrones, dominions, principalities, powers, Colossians 1: 16 says that everything was created through Him and for Him. Therefore, the Lord Jesus Christ did not obtain all these things after He had finished His work of redemption, because everything belonged to Him before and forever because He is God.

Why does the Bible state that the Lord Jesus Christ obtained everything after completing His Redemptive work? (Hebrews 2: 7-9). The Bible never contradicts itself, so the answer to the question is this:

Because of his sin, Adam lost what God had given him, the eternal holy descendants ("Be fruitful and multiply"), the eternal Earth ("Fill the Earth"), and the eternal government ("Subdue it, and have dominion") (Genesis 1: 28). Christ had to incarnate in a human being, as the second or last Adam (1 Corinthians 15: 45) and take as a man all that the first Adam had lost. The way He took it all was overcoming temptation and death.

Christ was begotten and born holy, without sin (Luke 1: 35); Satan tempted Him with the lust of the eyes, the lust of the flesh, and the pride of life, but Christ never sinned, in contrast to the first Adam (Matthew 4: 1-11; Hebrews 4: 15); finally, the Lord rose from the tomb, conquering death, for He rose glorified after having laid on Him the sin of all, He suffered and endured the death of the cross, becoming a curse for us (Galatians 3: 13; Isaiah 53: 3-9).

Christ triumphed as a man so that human beings who become children of God, and, by receiving and believing in Him, may receive the eternal, incorruptible, undefiled, and that does not fade away inheritance (1 Peter 1: 4), which are the promises of the covenants, for He came to fulfill the New Covenant by which He confirmed those promises (Romans 15: 8), to receive them when we become like Him, without sin,

and without death, when we are transformed and have the body in the likeness of His glory (Philippians 3: 21).

Now, God is sovereign over all creation, and by the Word of God, we know that a kingdom has been promised to Christ (Luke 22: 29), which He has not yet received since this kingdom consists of:

- (a) The Universe and the Earth without sin, without death, holy, and pure.
- (b) Subjects, eternal holy servants, sinless who could love Him, praise Him, adore Him, give Him glory and honor forever and ever; just as they would love and worship God the Father and the Holy Spirit.
- (c) Pure and holy descendants from holy human beings, who would also worship and glorify God eternally and forever; a godly offspring that would form families and nations for all eternity over whom Christ would rule (Psalm 2: 8).

None of these purposes have been fulfilled, that is why Christ is waiting for the government of this eternal Universe and this eternal Earth, for these servants, for His holy and eternal descendants, and for the eternally blessed families and nations; the end of his vicarious work is the lineage, the offspring, for Isaiah 53: 10 b says: «...When You make His soul an offering for sin, / He shall see His seed...»

This is an endless empire, for it will increase (expand) forever (Isaiah 9: 7) in the new Universe that the Lord will make, the New Heavens and the New Earth for His reign, His glory, and for the salvation of mankind and their holy, fruitful and eternally multiplied offspring so that they may rejoice and be glad forever in the things that God has created (Isaiah 65: 17; 2 Peter 3: 13; Revelation 21: 1).

Now, because Christ will receive the kingdom and will rule eternally at the side of the Father and the Holy Spirit, the Church will also rule and reign with Him forever (Luke 22: 29, 2 Timothy 2: 12), because He has promised us that we will be kings and priests (Revelation 5: 9-10). Here we see the vicar principle applied to reigning.

2.2.15. The principle of reading the New Testament in light of the Old Testament and vice versa.

As we said in previous pages, it has been suggested that the Old Testament should be read in the light of the New Testament because many events of the former are a figure of what is happening in the latter (cf. Hebrews 8: 5). Nevertheless, the fact is that the New Testament must also be read in light of the Old, especially about the

understanding of the promises of the New Covenant. We will discuss the development of this in detail in other chapters.

The apostles were taught to read the Old Testament in relation to the Redemptive Work of Christ. The Holy Spirit enlightened their understanding and opened the Scriptures for them to see and understand in the Old Testament everything concerning the First Coming of Christ and His vicarious work. Bible prophecy was opened to them, and they could see all concerning Jesus and how He fulfilled it completely. The following events were revealed to them:

- (1) The incarnation of Christ.
- (2) His sufferings.
- (3) His death.
- (4) His resurrection.
- (5) His glorification.
- (6) His ascension.

The work of the Lord's chosen servants was to write down the revelations and teachings resulting from open Scripture and the illumination of the Holy Spirit. The New Testament writers understood the redemptive work of Christ and the eternal inheritance that such work brings; they could clearly see this in the Old Testament.

The eternal promises were revealed to the writers of the New Testament. They understood that the Redemptive Work of Christ was a vicarious sacrifice, that the Lord substituted us in everything to give us those promises of the seven covenants that He made in the Old Testament and that were ratified in the New Covenant in the blood of Christ.

The servants who wrote the New Testament understood that the eighth covenant was the last and was the confirmation of the seven previous covenants, for it assured the promises to all those who believe and abide in Christ to obtain them, for they were given in the Edenic Covenant and were ratified in the other covenants until the Davidic Covenant.

To the New Testament writers were revealed, besides the six events of Christ's Redemptive work, seven powerful and glorious events that are the consequence of that vicarious work; these events are:

- (1) The Coming of Christ in the Clouds for His Holy Church. In this event was revealed to the New Testament writers what would happen to the Church:

- (a) The resurrection of the dead in Christ.
 - (b) The glorification of them and those who are alive and remain for the coming of the Lord.
 - (c) The ascension of the resurrected and glorified Holy Church into the New Jerusalem.
 - (d) The reception of all eternal promises at the Judgment Seat of Christ.
-
- (2) The judgment of the evil age, the world, its inhabitants, and the people of Israel.
 - (3) The Second Coming of Christ with His Church to Earth.
 - (4) The Millennial Kingdom.
 - (5) The final judgement upon God's enemies.
 - (6) The New Creation: The New Heavens and the New Earth.
 - (7) The Eternal Kingdom.

Nowadays, the Lord is also giving to His holy End Time Church the same thing that He gave to the writers of the New Testament, to the Church in its beginnings. He is opening the Scriptures and understanding and enlightening her with the Holy Spirit so that we understand what was written by them by revelation.

The Lord is doing the above because the Scripture itself prophesied that there would come a veil. It is the veil of apostasy that the devil would put so that nobody could understand what the servants of the New Testament comprehended and wrote in it by the command of the living God. They clearly understood the eternal promises of the glorious, powerful, and sovereign plan of God and wrote them down because they clearly saw the Redemptive Work of Christ in the Old Testament; it can be said that they read this work in the light of the Old Testament. For example, Matthew, Peter, and John were witnesses of the ministry of the Lord, His sufferings, death, resurrection, glorification, and ascension. When they did their writing, the Holy Spirit showed them how these events were found in the Old Testament.

The Lord is giving this same understanding that He gave to His servant writers of the New Testament, to the holy End Time Church. The Lord is telling us to read the New Testament, which contains the Redemptive Work of Christ, in light of the Old Testament. In this way, we can also see and understand the eternal promises of the eight covenants in it.

Let's take a depth look now at the principles that allow us to perform the reading that makes the two Testaments interact:

- The New Testament explains how the New Covenant was carried out, how it was consolidated through Christ's Redemptive Work, His sufferings, death, resurrection, glorification, and ascension. But this work is described in detail in a prophetic way in the Old Testament, and as a prophetic fulfillment, in the New Testament.
- We need to understand that the promises of the New Covenant are the same as the other covenants, as it ratifies them. The Old Testament described these covenants, and the New Testament takes them up again by citing passages and verses. It is important for us to understand this truth. It is impossible to know what the promises of the New Covenant are if we do not search the Old Testament and if we do not see what the New Testament says in the light of the Old.
- Whenever servants like the Apostle Paul quote the Old Testament in the New Testament, we need to understand these quotes by placing them in context to assimilate, receive, and treasure them. This is especially relevant concerning the eternal promises, which have been ignored and even eliminated by the preaching and teaching of the Churches.

This terrible neglect, forgetfulness, and suppression of the eternal promises have been the fertile ground for Satan to sow his lies of false doctrines and preaching as the false gospel of material prosperity, so this enemy would lead many Churches to accept theories and teachings contrary to the Word of God, such as psychology, and to welcome practices such as politics within the temples and in the pulpits. All this is an attempt to cling to this Earth that the devil has sown in the hearts of many believers, of many ministers, of many Churches that have fallen into his trap, sometimes openly and other times hidden, being this the most dangerous deception.

It is important to remember that every time the New Covenant is mentioned with its different names in the Old Testament, it refers to the people of Israel, because the Gentile Church did not yet exist in that dispensation. But we know that the New Covenant or everlasting covenant includes the Gentiles, we confirm this for the following reasons that we will see in Chapter 9. The main one is because the New Covenant has been applied first to the Church which is mainly made up of Gentiles; let us remember that this new dispensation, that of the Church, was established by

the Lord to give the Gentiles a share in all the covenants and all the promises. We are now in the New Covenant. Hallelujah! We have been brought near by the blood of Christ, we are heirs of God and joint heirs with Christ (Ephesians 2: 13; 3: 6 and Romans 8: 17).

And everything you just read will happen because of the New Covenant, the everlasting covenant, the covenant of peace. So, brethren, every time you read in the Old Testament about the New Covenant with its different names and its eternal promises, feel yourself included.

CHAPTER 3

THE BIBLICAL COVENANTS AND ATTRIBUTES OF GOD

In theology, biblical covenants are presented as a foundation for eschatology and the fulfillment of prophecy. It is necessary to clarify that God is the One who makes the covenants with human beings and guarantees them because the Lord is immutable, omniscient and almighty. Men cannot make covenants with God; therefore, the teachings that affirm otherwise are false, correspond to a misrepresentation of the Scriptures as part of the end-time apostasy that the Church lives.

For a complete understanding of the Eternal Kingdom, it is necessary to understand the biblical covenants, their definition, characteristics and mutual relationships; since this kingdom is the consequence of the fulfillment of all the Lord's covenants, and His eternal promises.

In this chapter, we will study the bases of the biblical covenants, which are God's attributes; we will see how they guarantee their validity and fulfillment.

3.1. What is a Biblical Covenant?

The word "covenant" appears 319 times in the New King James Bible version (NKJV). A covenant is an agreement, a relationship that can occur in the following ways:

- (a) Between God and men (Genesis 9: 12-17).
- (b) Among men (Genesis 21: 32).
- (c) Between nations (Exodus 23: 32).

Here we will deal with the biblical covenants that God makes with men.

Besides the characteristics that we mentioned before, there are two types of biblical covenants that have been proposed:

(a) The conditional ones in which human beings must comply the requirements, these types of covenant use the expression "If you"; (b) and the unconditional ones, in which there are no requirements that must be complied, they are based on the "I" (Pentecost, 1958, p. 70).

However, here, we consider that all covenants have both elements: the conditional and the unconditional, as we will see below.

3.2. Biblical Covenants Are Based on The Attributes of God

All the covenants have the guarantee of their fulfillment in the divine attributes. Let's look now at these attributes and their application to the covenants:

3.2.1. The Self-Existence of God.

This attribute refers to the fact that God exists for and in Himself, not like man who was created. God makes all things depend on Him, and because God exists in Himself, He can give the human beings the security that He will be eternally the same in relation to His people. In John 5: 26 says: «For as the Father has life in Himself, so He has granted the Son to have life in Himself...»

God is totally, and absolutely independent of His creation, of all His creatures, and therefore nothing and no one can give Him orders or make Him change in His decisions, works, plans, and purposes; nothing and no one can hinder or frustrate what He has determined. The Lord is independent in:

- His thought for eternity (Psalm 33: 11; Isaiah 55: 8-9).
- His will, plans, and purposes (Ephesians 1: 11; 3: 11; Romans 9: 11; 2 Thessalonians 1: 11; 2 Timothy 1: 9).
- His good, pleasing, and perfect will (Daniel 4: 35; Isaiah 60: 10; Romans 9: 19; Ephesians 1: 5, 11).
- His actions, in His works, in everything He does (Isaiah 40: 21-26).
- His power (Job 42: 2; Psalm 89: 9).
- His decisions and choices (1 Kings 11: 13, 34).

This attribute of God's own existence applies to the covenants in which the fulfillment of these depends on Him. Therefore, we can be confident that they will be carried out as He planned and promised. God bases His covenants on oaths by

Himself (Hebrews 6: 13), He swears on His own existence. Therefore, the covenants are unbreakable.

3.2.2. *The Immutability of God*

Immutability is defined as God's essence of unchanging Being, perfections, purposes, and promises. God's attributes are immutable; His knowledge, power and glory are the same forever; His eternal plan for mankind is immutable. The immutability of God is corroborated in many parts of the Bible; we will see some verses:

- Psalm 102: 25-28:

²⁵ ...Of old You laid the foundation of the earth, / And the heavens *are* the work of Your hands.
²⁶ They will perish, but You will endure; / Yes, they will all grow old like a garment; / Like a cloak You will change them, / And they will be changed. ²⁷ But You *are* the same, / And Your years will have no end. ²⁸ The children of Your servants will continue, / And their descendants will be established before You."

The psalmist affirms that the immutability of God guarantees two powerful promises of the eight interrelated covenants. These promises are:

(a) The promise of the Eternal Earth and Heavens. Verse 25 talks about the first creation which will be destroyed, «They will perish... / Yes, they will all grow old like a garment...» (Psalm 102: 26a); after that, the new creation is mentioned, «...Like a cloak You will change them, / And they will be changed.» (Psalm 102: 26b).

(b) The second one is the promise of eternal descendants who will inherit this new creation because they shall extend in the New Earth forever and ever: «...The children of Your servants will continue, And their descendants will be established before You.» (Psalm 102: 28). There is evidence of the eternal multiplication of these descendants when the psalmist says that he will be before the Lord who is eternal «...And your years will not end.» (Psalm 102: 27b).

In Isaiah 41: 4, the above is corroborated: «...Who has performed and done *it*, / Calling the generations from the beginning? 'I, the Lord, am the first; / And with **the last** I am He.'» (Highlighted by the authors). The Lord says here that He is the same One who calls the generations both the beginning and the last; that is why He says "with **the last**." Other verses about immutability are:

- Malachi 3: 6: «For I *am* the Lord, I do not change; / Therefore you are not consumed, O sons of Jacob...»
- James 1: 17: «Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.»

The attribute of immutability guarantees His covenants' fulfillment because God does not change His purposes and promises. We can see that in Hebrews 6: 15-19 (Highlights by the authors):

¹⁵ And so, after he had patiently endured, he obtained the promise. ¹⁶ For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute. ¹⁷ Thus God, determining to show more abundantly to the heirs of promise **the immutability of His counsel, confirmed it by an oath,** ¹⁸ **that by two immutable things, in which it is impossible for God to lie,** we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. ¹⁹ This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil...

The author says that the promises and covenants are based on the immutability of God's counsel and oath. This shows that, because human beings are not immutable, they are unable to make covenants with God.

3.2.3. The Infinity of God

It is God's perfection by which He is free from all limitations; this implies that He is not limited by the universe, by the space-time of the world. This infinity of God has several aspects; let's take a look:

3.2.3.1. His Absolute Perfection. It is the infinity par excellence; it points out that God has no limitations or defects; He is beautiful and perfect (Matthew 5: 48). This attribute is manifested in the covenants because they are perfect, and their promises will be fully accomplished. If any of the promises were not fulfilled, there would be no perfection. But God will fulfill them all.

3.2.3.2. His Eternity. It is the infinity of God in relation to time. The Bible says that God spans endless ages (Psalm 102: 12; Ephesians 3: 21). Psalm 90: 2 says: «Before the mountains were brought forth/ Or ever You had formed the earth and the world, / Even from everlasting to everlasting, / You are God.»

God has always existed, He had neither beginning nor will He have an end; He is eternal: «Then *Abraham* planted a tamarisk tree in Beersheba, and there called on the name of the Lord, the Everlasting God.» (Genesis 21: 33). The Lord's kingdom is everlasting: «The LORD shall reign forever and ever.» (Exodus 15: 18).

This attribute implies that God's covenants are eternal, and they were given to man to be fulfilled in eternity, so that His promises would be applied without limit of time or any limitations in His Kingdom of power and glory.

3.2.3.3. His Omnipresence or Immensity. It is the infinity in relation to space; God transcends all spatial limitations. Isaiah 57: 15 says: «For thus says the High and Lofty One / Who inhabits eternity, whose name is Holy: / "I dwell in the high and holy *place*, / With him *who* has a contrite and humble spirit, / To revive the spirit of the humble, / And to revive the heart of the contrite ones.» (Highlights by the authors). The prophet Isaiah refers to the fact that only God can dwell in the eternal immensity, in the infinity of space.

The infinity of God applies to the covenants in which they are perpetual, eternal; they have an infinite projection in time and space and will be fulfilled in the absolute perfection of God. In all the covenants, we will find the word "perpetual," "everlasting," or "eternal." Some have considered the Mosaic Covenant to be temporary, not eternal, however we will show later that this covenant has an eternal projection in its content and relationship to the other covenants.

3.2.3.4. His Infinite Glory. The Bible teaches that God is glorious and deserves all honor, praise, worship, and adoration for eternity. Glory, as an attribute of God, is defined as His high nature, existence, and character (Psalms 89: 27; 97: 9; 113: 4; 138: 6; Isaiah 57: 15), majesty (Exodus 15: 11; 1 Chronicles 29: 11; Psalms 68: 34; 93: 1; 96: 6; 104: 1; 145: 5; Jer 32: 19), lofty (Isaiah 57: 15). God is sublime, and none is like Him; He is incomparable (Isaiah 40: 12-31).

The glory of God appears at least 249 times in the New King James Bible, either as the "glory of God" or "the glory of the LORD" or as "the glory He deserves", which is inherent in the Lord.

In the book of Exodus and Leviticus, the glory of the Lord appears in the cloud as a sign of God's presence (Exodus 16: 10; 24: 16), as a consuming fire (Exodus 24: 17); the glory of God that fills the Tabernacle is also observed in Exodus 40: 34.

In the book of Numbers, the glory of God is also manifested in His signs, miracles, and wonders (Numbers 14: 22). The Lord says in the book of Deuteronomy that He made the nations for His glory (Deuteronomy 26: 19). In 1 Kings, the glory of God appears again as a cloud, this time inside the temple (1 Kings 8: 11; cf. 2 Chronicles 5: 14; 7: 1, 2). In 1 Chronicles, we find an invitation to praise and give glory to God; it affirms that the glory belongs to Him: «Yours, O LORD, is the greatness, The power and the glory, The victory and the majesty...» (1 Chronicles 29: 11).

The Psalms is the book where the glory of God is most mentioned; it appears 54 times. We find that the name of the Lord is glorious, His glory is in the Heavens (Psalm 8: 5; 19: 1), it is manifested in His salvation (Psalm 21: 5); He is the King of glory (Psalm 24: 7-9) whose house is the mansion of His glory (Psalm 26: 8). The Psalms also invite us to give glory and power to the Lord because of His name (Psalm 29: 1, 2; 72: 19; 79: 9); He is exalted above the Heavens by His glory (Psalm 57: 11), and His glory will fill the Earth (Psalms 85: 9; 102: 15; 108: 5; Isaiah 6: 3; Habakkuk 2: 14), and will be manifest in His children (Psalms 90: 16; Isaiah 28: 5; 60: 1; 60: 1-2; 61: 6).

God created mankind for His glory; He has created His children to give Him glory (Isaiah 43: 7). And He decided the multiplication and fructification of humanity, through nations and families in holiness for all eternity, for His glory (Psalm 145: 1-7).

3.2.3.5. The Life. Although this attribute is one of the most important, paradoxically it has been excluded from theologies. In Chapter 7, we will deal with it in detail; therefore, here we will present what it is about and some of its characteristics.

The Bible not only says that God gives life, moreover He is life (John 14: 6), His Word is life (John 6: 63). This attribute is clearly expressed in John 5: 24-26 (Highlighted by the authors):

²⁴ “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. ²⁵ Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. ²⁶ **For as the Father has life in Himself, so He has granted the Son to have life in Himself...**

Verse 26 says that the Father and the Son possess life in themselves; therefore, God is the source and the giver of eternal life (John 3: 36; 5: 24; 6: 27; 6: 40, 47, 54; 10: 28; 17: 2).

The Scriptures speak of life in three aspects: Physical or biological life, which involves breathing, having the breath of life; life in the soul; and life in the spirit. It also speaks of eternal life, which is called the true life that opposes the second death in Hell or the Lake of Fire. Humanity has defined life in only biological terms, but we know that men are dead in his trespasses and sins, that they carry physical death in their body, in their genes, and death in their soul and spirit. Only Christ can remove death from human beings and give eternal life.

The importance of life as an attribute of God is manifested in several facts, among others: in the resurrection of the dead in Christ as the pillar of the Gospel, which is to have life in the body, soul, and spirit eternally, without a trace of death and sin. The relationship of the attribute of eternal life to the covenants is that only those who have eternal life can receive the fulfillment of their promises.

3.2.4. Intellectual Attributes

These attributes refer to the perfection of God in two categories: God's knowledge and wisdom.

3.2.4.1. The Knowledge of God. God knows all things for the whole of eternity, and nothing escapes His knowledge. There is no knowledge out of God and there will not be; in Him are all the infinite sources of wisdom that He created for His own glory (Psalm 139: 6; Proverbs 2: 6; Colossians 2: 3) and likewise, it searches everything. (1 Chronicles 28: 9; Job 38: 16; Psalm 139: 3; Jeremiah 11: 20; 17: 10; Romans 8: 27; 1 Corinthians 2: 10; Revelation 2: 23).

We can corroborate this knowledge in all the Scriptures; for example, in Job 12: 13 says: «With Him *are* wisdom and strength, / He has counsel and understanding.»

Such infinite knowledge of the Lord appears in the Bible through two attributes: omniscience and foreknowledge; let's see:

3.2.4.1.1. The Omniscience. It is defined as the knowledge of God that is absolutely perfect, simultaneous, and complete; its scope is unlimited. God knows the present, the past and the future, the hidden essence in all things to which man cannot have access; He also knows the heart (1 Samuel 16: 7).

The omniscience attribute is related to the biblical covenants in that these covenants manifest and fulfill God's plan for the ages and humanity. All covenants are interrelated, and God offered them as a guarantee to accomplish His purposes. God's omniscience puts all the covenants together, ratifies the promises, and fulfills them.

3.2.4.1.2. The Prescience¹⁷. It is defined as the foreknowledge that God has about what will happen and the total and absolute previous knowledge of His creatures. In the Bible, Prescience appears in various contexts associated with Salvation; let's see:

God knows beforehand who will be definitely saved: Those who will believe in Christ and remain in Him. This prior knowledge of God is found in the Bible, in the words of the apostle Paul: «For whom He foreknew, He also predestined...» (Romans 8: 29); in Greek (*Textus Receptus*) it is said: **οτι ους προεγνω και προωρισεν συμμορφους της εικονος του υιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις.** (Highlighted by the authors).

The verb used is *προεγνω* (*proégno*) that means “to know before”; the prescience of God is also mentioned by the apostle Peter: «...elect according to the foreknowledge of God the Father...» (1 Peter 1: 2); in Greek (*Textus Receptus*) it is said: **κατα προγνωσιν θεου πατρος εν αγιασμω πνευματος εις υπακοην και ραντισμον αιματος ιησου χριστου χαρις υμιν και ειρηνη πληθυνθει.** (Highlighted by the authors).

¹⁷ In many theologies, prescience is not considered as an attribute of God. They do not even mention it (for example, the theologies of Berkhof, Chafer, Grudem, Hodge, among others); because they are Calvinistic theologians that consider salvation is unconditional and it cannot be lost, which is contrary to what the Word of God says.

Peter uses the term προγνωσιν (*prognosin*) that means “foreknowledge,” the word from the same root that Paul uses.

Let’s take a look at three events in which the attribute of the Prescience of God is clearly observed in relation to the covenants:

(a) God knows who will be saved and who will be lost in Hell

God knows beforehand who will be definitely saved; for by His Prescience; He previously knows those who will believe in Christ and remain in Him to the end. This prior knowledge of God is found in the Bible, in the words of the Apostle Paul when he says in Romans 8: 29: «For whom He foreknew, He also predestined to *be* conformed to the image of His Son, that He might be the firstborn among many brethren.»

This verse has been misinterpreted by all those who affirm that salvation is unconditional, and it cannot be lost because God arbitrarily predestined some for salvation and others for everlasting destruction. Those who claim this forget that in Romans 8: 29 it says first «For whom He foreknew.» Before predestination is prescience, prior knowledge, that God has of those who will be saved and who are inscribed in the book of life.

This foreknowledge (prescience) and total knowledge (omniscience) are exclusively from God; and therefore He can speak in the past about something that will be consummated in the future, as we can see in Romans 8: 30: «Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.»

Also notice that at the end of the verse it says, “these He also glorified,” and the glorification did not happen in Paul's time, nor has it occurred yet, although it is already close.

In His prescience and omniscience, God already knows everything. He already knows who will be saved and will be glorified and that is why He says "He also glorified." God already knows who His chosen ones are. An example of this is the following:

God already knew that Adam was going to sin, and that sin and death would be inherited by all human beings, the descendants of Adam; the Lord knew beforehand

all the humanity that began after Adam and Eve; God already knew that all those who perished in the Flood were going to be lost; He knew all mankind would multiply in sin from Noah's family until now.

God knew all who were lost from both Jews and Gentiles until the First Coming of Christ; He knew that Israel would reject Him; also, He saw all who were to be converted in the Church age. God knew who would remain and who would apostatize from the faith, abandon Him, and discard His Word; He knows who will repent of their apostasy and who will not.

God knows how many and who of the Church will be taken in the Rapture. God knows who will remain on this Earth after the Rapture; they will be left behind for their apostasy and worship the Antichrist and the beast due to the strong delusion that will fall on them.

God knows how many will be lost during the Tribulation and how many will be saved by Christ's testimony. God knows how many will enter the Millennium; He has already known all humanity that will multiply during the Millennium and who will be saved and lost during this time. God has already known the rebel nations that will join Satan after he is released from his prison. God has already known who and how many will be in the Lake of Fire forever and ever.

And finally, God knew and currently knows all the generations after generations that will be born, and the multiplication and fruitfulness of the nations for eternity that will worship Him forever and ever. God is infinite, eternal, immutable and He already knows, He has always known, who will receive all the covenants' promises to enter in the Eternal Kingdom.

God already knows the infinite generations that will adore Him, serve Him forever, thanks to His prescience attribute; He is omniscient, and He knows absolutely everything in advance. Hallelujah!

This is our God, the only true God, whom the Heaven and the Heaven of Heavens cannot contain (1 Kings 8: 27; 2 Chronicles 2: 6; 6: 18), the One Who is the HIGH and LOFTY, the One Who inhabits ETERNITY, whose name is HOLY (Isaiah 57: 15); the One Who dwells in unapproachable light, the Invincible, irrepressible, unlimited God who made everything and will make it again for the eternal joy of His children. That is why it says in Isaiah 40: 25-28:

²⁵ “To whom then will you liken Me, / Or to whom shall I be equal?” says the Holy One. ²⁶ Lift up your eyes on high, / And see who has created these *things*, / Who brings out their host by number; / He calls them all by name, / By the greatness of His might / And the strength of His power; / Not one is missing. ²⁷ Why do you say, O Jacob, / And speak, O Israel: / “My way is hidden from the LORD, / And my just claim is passed over by my God”? ²⁸ Have you not known? / Have you not heard? / The everlasting God, the Lord, / The Creator of the ends of the earth, / Neither faints nor is weary. / His understanding is unsearchable.

It is because of the attribute of God's prescience that we cannot draw the wrong conclusion that He unconditionally and arbitrarily chooses some for salvation and others for perdition; for the Bible clearly teaches that Christ died for ALL and that salvation is for these: «¹⁴ For the love of Christ compels us, because we judge thus: that if One died for all, then all died; ¹⁵ and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.» (2 Corinthians 5: 14-15).

This is the New Covenant in Christ Jesus offered by God to all human beings; the Lord invites us to accept and enter it in a free act as described in John 3: 17-18:

¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. ¹⁸ “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God...

If God offers salvation to everyone, it is because He did NOT choose and did NOT predestine arbitrarily; He offers to everyone: salvation, eternal life, covenants, promises, and inheritance.

Now let's look at the second event in which the relationship between foreknowledge and covenants is appreciated:

(b) God knew beforehand that Adam was going to sin

Before creating man, God already knew that he was going to sin; here we can notice the prescience of the Lord in relation to the covenants: God saw and knew from before in the eternity that man would fall in a specific time, that such fall would occur not according to the will of the Lord, but according to humans' freedom and decisions.

The man's sin was not the God's will, it was not planned by God, but a deliberate act of human freedom. Therefore, God knowing all this in His foreknowledge, decided to save us with the sacrifice of Christ, with the New Covenant. That is why

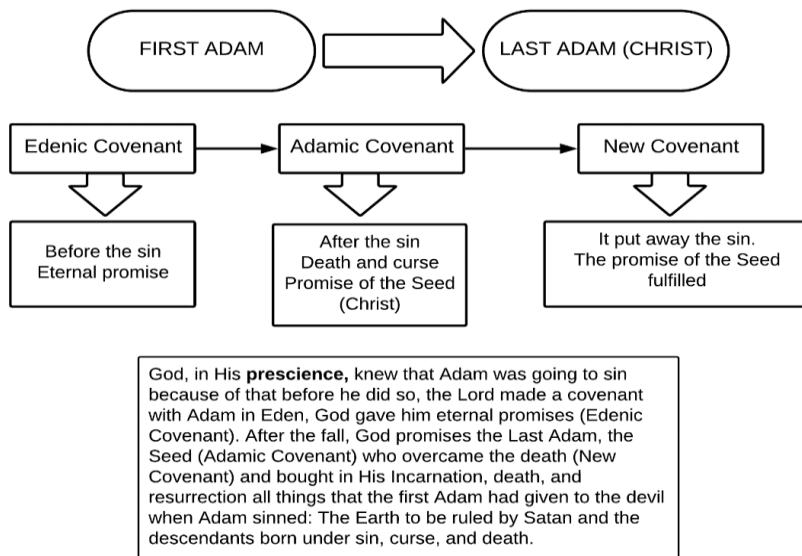
Scripture says Christ is the Lamb prepared before the foundation of the world. In 1 Peter 1: 19-20 states:

¹⁸ knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, ¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot. ²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you.

Now let's take a look at the following diagram that summarizes biblical covenants' relationship with the attribute of God's prescience:

Figure 1

Relationship of the covenants with the attribute of God's foreknowledge.



(c) The Prescience of God and the salvation of Jews and Gentiles

God prescience works in the salvation of Jews and Gentiles because the Lord knew beforehand that Israel was going to sin. Indeed, Israel people violated the covenant that God made with them when they came out of Egypt.

By the same foreknowledge, in all the covenants God thought of the Gentiles before the Covenant of the Law; so that there was never a plan B in which God grafted the Gentiles into the good olive tree at the time when Israel was disobedient. Still, since

before the foundation of the world, God had everything planned to save the Gentiles and the Jews, that is, all mankind.

3.2.4.2. The Wisdom of God. Wisdom is the absolutely perfect intelligence of God that produces the best possible results with the best possible means. The Bible affirms that God is permanently wise (Romans 16: 27; 1 Timothy 1: 17; Jude 1: 25).

God's wisdom is manifested in His powerful Word. The Bible teaches that in the awareness of God, humans did not want to glorify their Creator but became vain in their thoughts, and their foolish hearts were darkened. Romans 1: 20-22 states:

²⁰For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse, ²¹because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²²Professing to be wise, they became fools...

Paul refers to the event in the book of Genesis in Eden, when Adam and his wife rejected God's Word, the wisdom from above, and thus, they refused God Himself. What they rejected was the holy commandment of obedience and the everlasting promises of the covenant. Genesis 3: 6 says: «So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.»

Adam and his wife rejected God's wisdom by choosing their own wisdom, and from there, human wisdom was born, worldly, diabolical wisdom that denies God and His Word.

Then, there is a difference between the wisdom of God and human wisdom. The Bible states that Christ is power and the wisdom of God, let us read 1 Corinthians 3: 18-23:

¹⁸Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. ¹⁹For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their *own* craftiness"; ²⁰and again, "The LORD knows the thoughts of the wise, that they are futile." ²¹Therefore let no one boast in men. For all things are yours: ²²whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours. ²³And you are Christ's, and Christ is God's.

Faith is founded on the God's wisdom, which is His Word. Faith is founded on Christ who is the power and wisdom of God because He is eternal God, His wisdom is infinite and has been manifested in the Scriptures; and therefore, the Law of the Lord making wise the simple; true wisdom is the fear of God and understanding, depart from evil (Psalm 111: 10; Proverbs 1: 7; Job 28: 28).

The wisdom of God is manifested in His creation. The Bible teaches that all the treasures of wisdom are hidden in Christ. Colossians 2: 2-3 says (Highlights by the authors):

² that their hearts may be encouraged, being knit together in love, and *attaining* to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both Father **and of Christ**, ³ **in whom are hidden all the treasures of wisdom and knowledge.**

God made creation with His wisdom; we can see this true in Psalm 104: 24: «O LORD, how manifold are Your works! / In wisdom You have made them all. / The earth is full of Your possessions—» (Cf. Job 38: 36-37; Proverbs 3: 19; 30: 3-4).

The wisdom of God is also manifested in the Redeeming work of Christ. The human beings sinned in their soul, spirit, and body, for disobeying God's Word, the holy commandment, for rejecting the Wisdom of God, the holy covenant that the Lord made in Eden. Our sins separated us from God, making all humans fall short of the glory of God.

God is infinitely holy, and the only way that man could be restored to the glory of the Lord was that one had no sin; for that reason, God demanded justice and holiness. It was impossible for a human being to save himself because of sin, to do anything to remove it, and to come into the presence of God, for sin in man defiles every work that he does.

God's wisdom determined that it has to be a clean, holy, man without sin who would do something to remove sin. Where would such a man be found on Earth? Nowhere. Therefore, God's wise decision was the Incarnation; God the Son said: I will go to the Earth as a man. Hallelujah! **Here we see God's wisdom in the incarnation.** Hebrews 10: 4-7 says (Highlights by the authors):

⁴For *it* is not possible that the blood of bulls and goats could take away sins. ⁵Therefore, when **He came into the world, He said:** / "Sacrifice and offering You did not desire, / **But**

a body You have prepared for Me. / ⁶ In burnt offerings and *sacrifices* for sin / You had no pleasure. / ⁷ Then I said, 'Behold, I have come— / In the volume of the book it is written of Me— / To do Your will, O God.' "

Now then, Christ incarnated, He took a body; He became a bondservant, was born holy and lived holy, and never sinned. How could He do something to take away the sin of all human beings if He Himself had no sin?

The answer is: **The wisdom of God was the decision of the substitute.** Christ took in a **vicarious** way, **that is to say, substitute**, the sin of humanity, since He fulfilled all the requirements by being 100 percent man, having been begotten, formed in a woman's womb, and born like all human beings. However, it was the Holy Spirit who put the seed in Mary's womb; the power of the Highest covered her during the nine months to protect Jesus from being contaminated by the sin of Mary, because there was no participation of the man. Hallelujah! (Luke 1: 35).

Another question arises: What was the way sin could be get rid of?

God's wise decision **was to use the same consequence of sin that is death**: Since the wages of sin is death, and Christ took upon Himself the sin of humanity (as a vicarious or substitute); therefore, He had to die. And so, it happened: Christ died for the sins of mankind and killed the sin in His body. Romans 8: 3 declares: «For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh...»

However, there is something else: Christ by dying solved the problem of sin, but how would death, which is the wages of sin, be solved? How would death be eliminated in human beings?

God's wise decision **was the resurrection of the dead**. Christ took the sin upon Himself, He condemned sin with His death, and He removed the ravages of death with His resurrection. Then, He came back to life, Hallelujah! Romans 6: 5 reads: «For if we have been united together in the *likeness* of *His* death, certainly we also shall be in the likeness of His resurrection...»

It was necessary for Christ to die and rise from the dead. The Lord Himself said this to His disciples three times before He died, as Mark 8: 31 mentions: «And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.»

Christ is risen; He lives! And because He lives, we will live as well. Hallelujah! The Apostle Paul says about this in 1 Corinthians 15: 16-20:

¹⁶ For if *the* dead do not rise, then Christ is not risen. ¹⁷ And if Christ is not risen, your faith is futile; you are still in your sins! ¹⁸ Then also those who have fallen asleep in Christ have perished. ¹⁹ If in this life only we have hope in Christ, we are of all men the most pitiable. ²⁰ But now Christ is risen from the dead and has become the firstfruits of those who have fallen asleep.

Christ died and rose again. But God's wisdom did not end there; it was not enough for the body of Christ to come back to life, but it had to be guaranteed that He would never die again. What could be done about it?

God's answer was: **The wise decision of the glorification of the Jesus' risen body**, the power of an indestructible life (Hebrew 7: 16). And therefore, everyone who repents of all their sins receives forgiveness. Everybody who receives Christ, believes, and abides in Him will obtain the promise of their body's resurrection and glorification, never to see death again. This new man gets the promise of being immortal, eternally alive with an indestructible, holy, perfect, and glorious body and, in this way, receives all the promises of God's covenants in His Eternal Kingdom of power and glory.

For all of the above, it was necessary for Christ to incarnate, die, and rise again glorified. But there was still something missing from the manifestation of the wisdom of God. Human beings should be restored to the glory of God, in their physical presence, so that one may have access to the Most Holy Place.

God's wise decision was **the ascension of Christ**, the return to His glory. Christ needed to return to His glory because He is God, (Luke 24: 26) but His ascension also had repercussions for us as part of His vicarious work, let's read 1 Corinthians 1: 30-31:

³⁰ ...But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— ³¹ that, as it is written, "He who glories, let him glory in the LORD."

The Redeeming work is the manifestation of the perfect and exalted wisdom of God. We can learn this from the above final verses from chapter 1 of 1 Corinthians; the whole chapter is powerful since it describes God's Wisdom as opposed to human

wisdom. The Apostle Paul ends with this statement that we just read in the verses 30 and 31.

But there must be an ending. What is this end?

The end of God's wisdom regarding the Redeeming work is the following: **That the holy, pure, living offering be presented before God the Father, for this reason, the ascension of Christ was necessary**, which also guarantee that we can arrive to the Most Holy Place, to the New Jerusalem, to the Third Heaven, Christ also arrived in a vicarious-substitute way before the Father.

That is why the Lord, at the end of the Upper Room discourse, before dying, made a powerful prayer. In John 17: 3-5 and 17: 24 He proclaim:

³ And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴ I have glorified You on the earth. I have finished the work which You have given Me to do. ⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. ²⁴ "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world...

A final question arises and whose answer shows the wisdom of God. It is necessary that human beings that God created arrive before the Father as Christ did, How would this be done?

The answer is: The Lord made **the wise decision to take a people for Himself, the Church, the firstfruits of His creatures** who, upon receiving the vicarious work of Christ, has the blessing of the resurrection, of being glorified and raised (ascended) to the Third Heaven, the New Jerusalem. The Church has the firstfruit of the vicarious work of Christ.

All of the above about the Redemptive work of Christ as a manifestation of God's wisdom is the New Covenant. Read and treasure in your heart the following truth:

**THE WISDOM OF THE REDEEMING AND VICARIOUS WORK OF
CHRIST IS THE NEW COVENANT IN HIS BLOOD.
THE NEW COVENANT MANIFESTS GOD'S PERFECT WISDOM.**

There is another manifestation of God's wisdom, that is His treatment of Israel and the Gentiles. Our sovereign God has related the two peoples, the Church and Israel; the first was born at Pentecost, after Christ was rejected by Israel and then dispersed to the nations; and when the Lord takes the Church to the New Jerusalem, the prophetic plan for Israel's people will be activated so that they will receive salvation through Jesus Christ, but in the midst of great anguish, of the 7 years of the judgment of the Tribulation. Let's read Romans 11: 26-29:

²⁶ And so all Israel will be saved, as it is written: / "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; ²⁷ For this *is* My covenant with them, / When I take away their sins." ²⁸ Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers. ²⁹ For the gifts and the calling of God *are* irrevocable.

Here, Paul recalls the New Covenant prophesied in Jeremiah 31: 31; he also remembered the covenant God made with the fathers: Abraham, Isaac, and Jacob. He also looked back at the Covenant of the Law (Old covenant), which God made with Israel when He called them, choose them as people and brought them out of Egypt. When Paul says in verse 29 «For the gifts and the calling of God *are* irrevocable.» he is referring to the covenant's immutability by which The Lord makes a holy calling to Gentiles and Jews. "Irrevocable" means "that cannot be annulled." God's covenants cannot be annulled because it is God's Word, and He swore by Himself! Now, let's see Romans 11: 30-31:

³⁰ For as you were once disobedient to God, yet have now obtained mercy through their disobedience, ³¹ even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

God turned Israel's temporary exclusion into a blessing for the Gentiles, since He granted them reconciliation through Christ; but when Israel repents, the death they now have for their trespasses and sins will become eternal life.

Paul uses a beautiful metaphor to illustrate this relationship between the Church and Israel; he describes an olive tree and its branches. Paul says the Lord is the Good Olive Tree; the Gentiles are the wild olive tree branches, representing humanity; the Jews are the natural branches that belong to the good olive tree, but they were broken off because of their unbelief.

The Gentiles who were converted and became the Church, being branches of the wild olive tree, were grafted against nature into the good olive tree. Romans 11: 16-19 mentions this:

¹⁶For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches. ¹⁷And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, ¹⁸do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root *supports* you. ¹⁹You will say then, "Branches were broken off that I might be grafted in."

Figure 2

Gentiles and Israel.

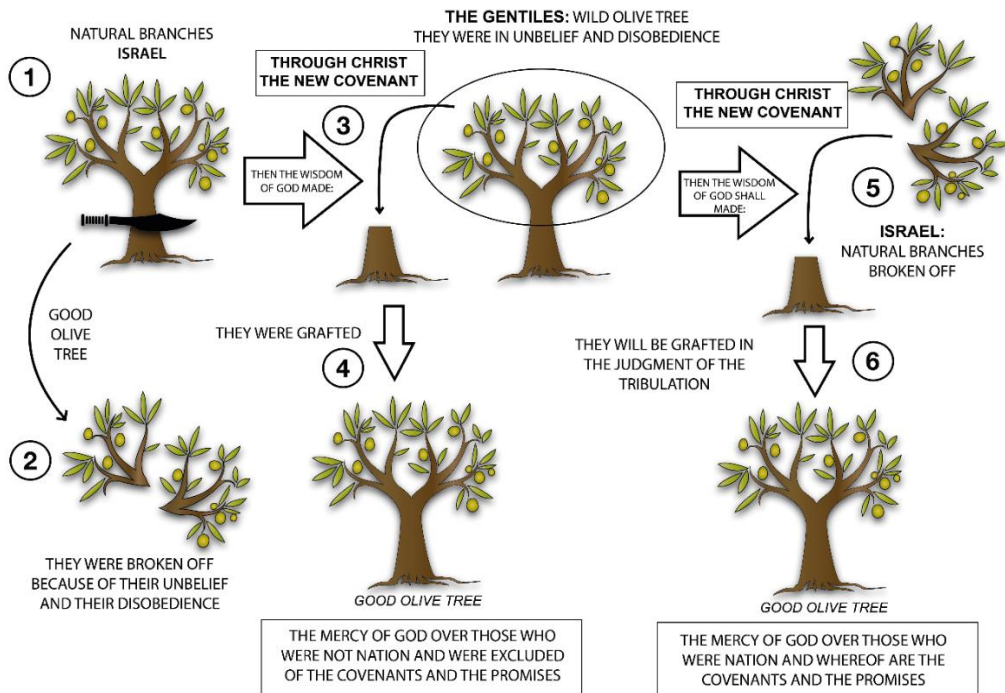
THE GENTILES	ISRAEL
They were not people of God Foolish people	People of God Disobedient and contrary people

Due to Israel's rebellion, their disobedience, and their violation of the covenant that God made with them, the Lord decides to suspend His plan with Israel for a time and take a people from the Gentiles; this is THE CHURCH. Here we see the exalted wisdom of God shine. Let's take a look at Romans 11: 25: «For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel **until the fullness of the Gentiles has come in.**» (Highlights by the authors).

When Paul says, "until the fullness of the Gentiles has come in," he is referring to the moment when the last Gentile will be converted. This person will be part of the Church and this holy nation will be completed. And this is about to occur. When this happens, the trumpet will sound for the Rapture.

Figure 3

Israel (natural branches of the Good Olive Tree) and the Church (branches of the wild olive tree).



This powerful salvation's plan of the Lord towards the Jews and the Gentiles is a clear manifestation of His infinite and exalted wisdom; therefore, Paul praises God saying at the end of chapter 11 of Romans in verses 33-36 (Highlighted by the authors):

³³ Oh, the depth of **the riches both of the wisdom** and knowledge of God! How unsearchable *are* His judgments and His ways past finding out! ³⁴ "For who has known the mind of the LORD? Or who has become His counselor?" ³⁵ "Or who has first given to Him / And it shall be repaid to him?" ³⁶ For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

The wisdom of God is manifold and through the New Covenant that is made known through the preaching of the Gospel of Christ; in Ephesians 3: 8-11 says:

⁸To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, ⁹ and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; ¹⁰ to the intent that now the manifold wisdom of God

might be made known by the church to the principalities and powers in the heavenly *places*,
¹¹ according to the eternal purpose which He accomplished in Christ Jesus our Lord...

This passage is powerful; Paul says that the Lord gave him the grace to do various actions; let's see:

- (a) To announce the unsearchable riches of Christ.
- (b) To make all see the dispensation of the hidden mystery from the beginning of the ages, referring to the Church.
- (c) To make known the manifold wisdom of God through the Church.

Paul's message revealed the following truths: the Gospel contains the unsearchable riches of Christ, which are His promises in the Eternal Kingdom. This Gospel was preached to the Gentiles, and from them came the Church, which is the dispensation not revealed in the Old Testament. God planned to use the Church from the beginning of ages; through her, He will show to all the heavenly powers His manifold wisdom by fulfilling all the covenants and promises firstly on her.

Finally, it is necessary to mention God reveals to us His wisdom written in His Word through the Holy Spirit. Let's review 1 Corinthians 2: 6-10:

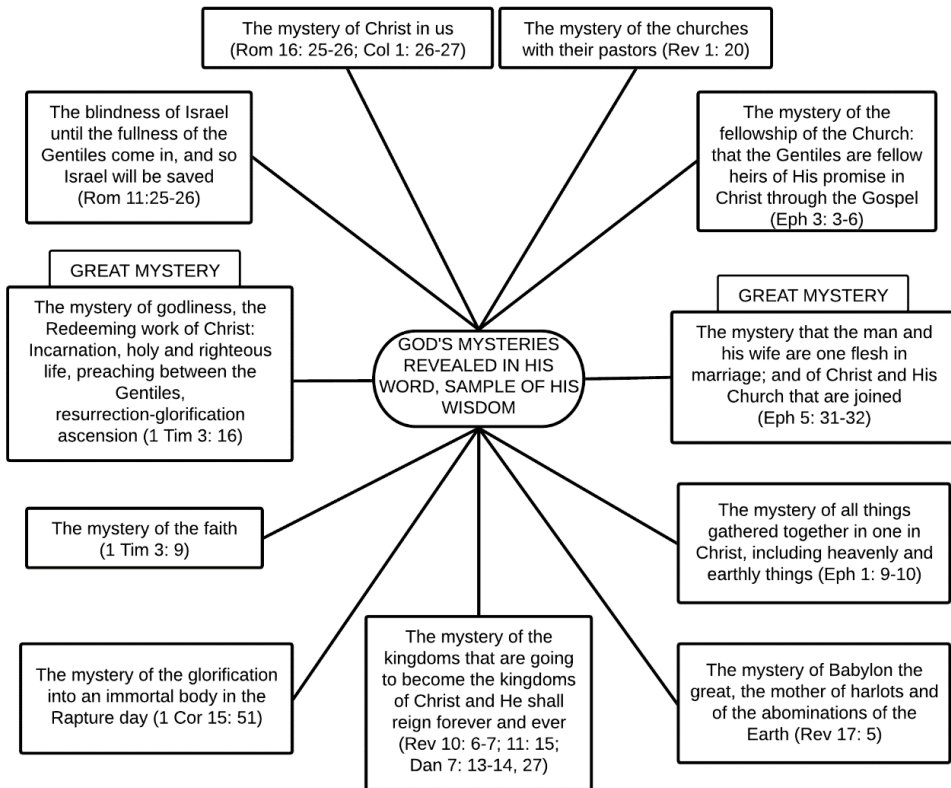
⁶ However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. ⁷ But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, ⁸ which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. ⁹ But as it is written: / "Eye has not seen, nor ear heard, / Nor have entered into the heart of man / The things which God has prepared for those who love Him."
¹⁰ But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

Paul speaks of hidden wisdom that God predestined for the Church before creation and the beginning of human chronological time. These are the things that the eye did not see, nor ear heard, nor have entered into the heart of man which God prepared for those who love Him, they are revealed to the Church by the Holy Spirit.

The Bible calls them "mysteries" because the Lord only reveals them to those who have been born again, who have removed the veil of unbelief and have reached maturity (1 Corinthians 2: 6-8). Let's take a look at the following diagram that shows mysteries revealed in the Scriptures as samples of the wisdom of God.

Figure 4

Mysteries revealed in the Scriptures as a sign of God's wisdom.



3.2.5. The Truthfulness and Faithfulness of God

God is absolutely true and faithful, His Word is true, He does not lie for He truly knows everything, not the appearance, and He also shows people the true ways, opening their understanding, directing them to the path of life, the one that Satan wants to hide. Jesus said: «...I am the way, the truth, and the life. » (John 14: 6), «...for this cause I have come into the world, that I should bear witness to the truth.» (John 18: 37b). Numbers 23: 19 mentions: «“God is not a man, that He should lie, / Nor a son of man, that He should repent. / Has He said, and will He not do? / Or has He spoken, and will He not make it good?»

The attributes of truth and faithfulness are evidenced in the Second Coming of Christ; Scriptures say that the Lord is called “Faithful and True”: «Now I saw heaven

opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war.» (Revelation 19: 11).

This title of the Lord Jesus Christ indicates that all that He said and promised in His Word will be fulfilled; He comes to consummate His plan, established from the beginning with the Father and the Holy Spirit. Jesus Christ will eliminate the human government and implant His Millennial Kingdom, not without first judging the Antichrist, the false prophet, and the wicked who will not repent during the seven years of Tribulation. The evil age will end, for the Lord will rule with justice and holiness, with His glorified Church. Psalm 33: 4 says: «For the word of the Lord is right, / And all His work *is done* in truth.»

The attribute of truthfulness sustains the covenants since they are true, and God will absolutely fulfill them. We find this declaration in Hebrews 6: 18: «...that by two immutable things, in which it *is* impossible for God **to lie**, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.» (Highlighted by the authors).

The author of Hebrews talks about the promises God made to Abraham under oath, in the covenant that He made with him in Genesis 12, 15, and 17, which is remembered throughout the Scriptures. The author says that these promises are for us, the Church, since he affirms that we have an extraordinarily strong consolation, those of us who have come to Christ to receive the hope of the covenant.

This is very important because the two promises that the author recalls are: *The blessing in abundance* and *the multiplication of the descendants*; let's read Hebrews 6: 13-14:

¹³ For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, ¹⁴ saying, "Surely blessing I will bless you, and multiplying I will multiply you."

The truthfulness of God guarantees that these promises will be fulfilled to Abraham, to Israel, and the Gentiles in the holy Church. It is striking that the author of Hebrews synthesizes the three passages of Genesis, where the Lord gives the promises to Abraham, Genesis 12, 15, and 17; Let's take a look at these verses (Highlighted by the authors):

Table 1

*Promises given to Abraham in Genesis 12, 15, and 17 are synthesized in
Hebrews 6: 14*

GENESIS 12	GENESIS 15	GENESIS 17
² ...I will make you a great nation; / I will bless you And make your name great; / And you shall be a blessing. ³ I will bless those who bless you , / And I will curse him who curses you; / And in you all the families of the earth shall be blessed ."	⁵ Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."	² ...And I will make My covenant between Me and you, and will multiply you exceedingly ".
«¹⁴ Surely blessing I will bless you...» (Hebrews 6) «¹⁴ ...and multiplying I will multiply you. » (Hebrews 6)		

The author of the book of Hebrews says that in these two things it is impossible for God to lie; that is to say, His attribute of absolute truthfulness guarantees the fulfillment of these powerful promises, among which the multiplication of the offspring stands out, which is for us because Hebrews 6: 18 states: «that by two immutable things, in which it *is* impossible for God to lie, we might have **strong consolation**, who have fled for refuge to lay hold of the hope set before *us*.» (Highlighted by the authors).

Our consolation as Church is that God's promise is true; and He will bless us and multiply our descendants, which will only happen when we become eternal after death, and the curse of sin will be taken out of our lives. This will take place on the day of the Rapture; this is our strong consolation and hope set before us.

God's faithfulness also guarantees the fulfillment of the covenants' promises because He did not eliminate them despite the infidelity of human beings. Let's read 2 Timothy 2: 13: «If we are faithless, He remains faithful; / He cannot deny Himself.»

Many people wrongly interpret that verse to justify their sins. Many people say that it does not matter to be unfaithful because God does not care, because He will continue to be faithful in the sense that He will ignore sin. This is blasphemy because God is not an accomplice of sin. He is holy, holy, holy, and condemns sin, that is why He calls sinners to repentance. The Lord wants human beings contrite their hearts, feel deep sadness for sinning and ask God for forgiveness. Thus, there

is a change of thinking and a desire to act in obedience to the Scriptures, doing the Lord's will; this is true repentance.

Let's see now what 2 Timothy 2: 13 means in how man's unfaithfulness and the faithfulness of God operated:

Adam broke the covenant, but God did not invalidate it. The Lord judged him, yet He kept all the promises with the guarantee of the coming of the Seed; within the frame of the Adamic Covenant, the Edenic Covenant was preserved in it.

When Adam and Eve sinned, God could have destroyed them, but He did not do so because of the covenant He had made with man and creation. From before creating human beings, the Lord in His omniscience and prescience knew that man was going to sin and therefore, He decided to make the Edenic Covenant as a way to guarantee the conservation of the new kind of being that He had decided to create for His glory and praise. Here we see God's faithfulness. Adam's infidelity is observed in that despite he was living in paradise and all the blessings that God gave him, he sinned and rejected all that the Lord gave to him.

Mankind increased after Adam's sin, Cain killed Abel, Lamech broke the marriage covenant by taking two women, afterward evil began to multiply as the offspring multiplied. Human beings followed their own ways, but God provided Himself with Seth, a son of Adam and Eve; when Enosh, Seth's son, was born, from there, men began to call on the name of the Lord (Genesis 4: 26).

Nevertheless, most of humanity continued to be imbued in their sin, separated from God. Still, God's faithfulness was manifested when He gave a visible example of His power and His kingdom of eternal life in Enoch, a prophet who walked with God and was Raptured without seeing death but not before fulfilling the mission of preaching about the two global judgments: The Flood and the seven years of Tribulation (Jude 1: 13-15). This happened as a testimony of a faithful God, for the purpose of reminding humans to look upwards so that they might seek God. Unfortunately, this did not happen; moreover, sin abounded even more.

As a result of the multiplication of wickedness and humanity's infidelity, God sent the Flood's judgment upon humans. Noah was the only man that found grace before God because his heart was full of faith and obedience. The Lord gave him the mission to announce the coming judgment; but He did not remove the Edenic and Adamic covenants, but made a third covenant, the covenant with Noah; the first two

are contained in this Noahic Covenant, which also ratifies the covenant with creation found in the Edenic Covenant.

After the Flood, mankind disobeyed again, got submerged into idolatry, and decided to stay on Shinar's plain and build a city and a tower to make a name for themselves (Genesis 11: 4). Despite Babel's sin, God did not invalidate His covenants, Edenic, Adamic, and Noahic, but called Abraham and made a covenant with him. This Abrahamic Covenant is the one remembered by the author of Hebrews in chapter 6: 13-20.

In this Abrahamic Covenant, all the promises from the Edenic Covenant are retaken, and the emphasis is placed on the Seed promised in the Adamic Covenant, referring to Christ through whom all the promises and all the covenants will be fulfilled.

The Lord's calling to Abraham implied the election of a small people; Israel, that would come out of his loins because they were his natural descendants through Jacob, son of Isaac, the promise. On the day that God made the covenant with Abraham, He also prophesied what would happen to these people, their bondage for 400 years, and the powerful liberation, which later occurred at the hands of Moses.

Due to Israel's disobedience and unbelief, after leaving Egypt, God made the Law Covenant that contains all the promises of the previous covenants, which were justly safeguarded in the Law until the coming of the fulfillment of the promised Seed, Christ.

Within the framework of this covenant, also called Mosaic, God made the Land Covenant with Israel, in which He ratified the promise of the Earth given to Abraham. So far, there are six covenants that were a reliable evidence of the undeniable faithfulness of God. But the people of Israel were unfaithful; we are going to see how this unfaithfulness was manifested, and how despite it, God's faithfulness was maintained because of His covenants, plans, and purposes.

In the midst of this Law Covenant, God made another one; in His faithfulness, He decided to ratify all the promises again through the Davidic Covenant, in which He again speaks of the coming of the Seed as the descendants of David who will sit on His throne.

After David, the people of Israel were corrupted in Solomon's time when he fell into apostasy with the idols of his many wives (1 King 11: 1-8). The people divided into Israel and Judah, and both continued in a terrible spiritual decadence because they put their children through the fire, offering them to Molech (Jeremiah 32: 35).

Then God sent the Assyrian and Babylonian captivity judgment, first on Israel and later on Judah. But the Lord did not invalidate His seven covenants, furthermore, He spoke of one more. Through the prophet Jeremiah, this eternal covenant is called *the New Covenant* (Jeremiah 31: 31). With this last one, there are eight covenants made by the Lord with Israel and humanity.

In all these covenants we see the Lord's faithfulness, because, despite Israel's unfaithfulness and the perdition of the Gentile nations that did not seek the Lord, He did not invalidate His covenants, on the contrary, He fulfilled His promise with the First coming of Christ, in which blood the New Covenant was consummated.

Christ came to confirm all the promises of the eight covenants, from the Edenic to the New Covenant prophesied in Jeremiah 31, 32, 33, and other passages of Scripture. Romans 15: 8 says: «Now I say that Jesus Christ has become a servant to the circumcision **for the truth of God, to confirm the promises made to the fathers...**» (Highlighted by the authors). Here we can see how the apostle Paul says that Christ came to ratify that God is true, truthful because His promises are in Him yes, and in Him amen, through Himself (2 Corinthians 1: 20), His promises are faithful and true, because Jesus came to confirm them all.

These promises are not only for the people of Israel but also for all Gentiles, through the Redeeming work of Christ, the New Covenant. The Apostle Paul reminded us that Christ came to confirm the promises made to the parents, and adds a powerful truth in Romans 15: 9-12:

⁹ and that the Gentiles might glorify God for *His* mercy, as it is written: / "For this reason I will confess to You among the Gentiles, / And sing to Your name." ¹⁰ And again he says: / "Rejoice, O Gentiles, with His people!" ¹¹ And again: / "Praise the Lord, all you Gentiles! / Laud Him, all you peoples!" ¹² And again, Isaiah says: / "There shall be a root of Jesse; / And He who shall rise to reign over the Gentiles, / In Him the Gentiles shall hope."

We will glorify the Lord because He has made us Gentiles partakers of all His covenants and promises. For that reason, the apostle says that we will confess and sing His name, we will rejoice and magnify Him.

To deny the covenants is to deny the truthfulness and faithfulness of the Lord; it is to invalidate God's Word and God Himself. To say that God has already fulfilled all the covenants is to treat Him as a liar since He established specific conditions for them; that death and sin will not be present in human beings. Since God's covenants are eternal and holy, likewise their promises; therefore, they can only be fulfilled in holy and immortal beings.

The covenants will be fulfilled for the first time in the holy Church after she is resurrected, glorified, and Raptured; then they will be accomplished in all those who will experience this first resurrection, which is the resurrection of life, based on faith in Christ and His vicarious and Redeeming Work.

To say that some covenants are no longer in force is also to consider God as a liar and unfaithful. This misconception was the norm of the people of Israel and the religious people at the time of Christ's First Coming, such as the Sadducees. Unfortunately, this misbelief is also being practiced by the Church in the End Times because of its apostasy; the same history is repeating itself as with Israel.

God is faithful and true; therefore, He will fulfill all His covenants and all His promises; that is why Christ came. The attributes of faithfulness and truthfulness are the overarching essence of all covenants; for this reason, 2 Timothy 2: 13 says: «If we are faithless, / He remains faithful; / He cannot deny Himself.»

Adam was unfaithful, but God kept His covenant and provided Seth, who was the first man that began to call on the name of the Lord. Israel's people were disloyal; however, God ratified their covenants and provided Himself with faithful servants like Moses, Joshua, and Caleb. The Church is now faithless; still, God made the New Covenant in Christ. There is a faithful remnant that obeys His Word, as there was after Adam, servants with the faith we find in Hebrews chapter 11.

3.2.6. Moral Attributes

They are the attributes of God that shine most perfectly and gloriously with respect to human beings; let's see:

3.2.6.1. The Goodness and the kindness of God. God is good, and this attribute is reiterated in the Scriptures; Psalm 25: 8 declares: «⁸ Good and upright is the Lord; / Therefore He teaches sinners in the way.» Psalm 34: 8, mentions: «⁸ Taste and see that the Lord is good...» He is the source of all good, and He is the highest good for all His creatures.

His goodness extends to everything and everyone: «⁴⁵ that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.» (Matthew 5: 45).

The attribute of God's goodness was manifested in the creation and the redeeming work of Christ. After each creative act, God saw that it was good (Genesis 1: 10, 12, 18, 21, 25); when the creation was finished, the Bible says: «Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.» (Genesis 1: 31).

Regarding Christ's redeeming work on our behalf, God's Word says that the goodness of God was manifested in this work. In Titus 3: 4-5, let us read:

⁴ But when the kindness and the love of God our Savior toward man appeared, ⁵ not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit...

God's goodness or kindness is applied to the covenants, because through this attribute, God established promises that He will fulfill by love, grace, and mercy, for all saved humanity in the Eternal Kingdom, which the Bible also calls "the age to come" or "the ages to come"; let's take a look at Ephesians 2: 6-7:

⁶ and raised us up together, and made us sit together in the heavenly places in Christ Jesus, ⁷ that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

Paul speaks in the past, but he really refers to the future¹⁸ when we will be resurrected and arrive at the New Jerusalem, where God has promised us that we will sit on twelve thrones (Luke 22: 29-30); for that reason, the Lord said that He made us sit in the heavenly places with Christ. In the verse 7, the apostle affirms

¹⁸ Let us remember that in the Scriptures the prophecy can appear in the three verbal tenses: the future, the present and the past. When it is given in the past, it is because God is omniscient, He knows all events and gives them as done, because nothing and no one can impede what He has determined to happen.

that the resurrection, glorification, and arrival of the Church to the New Jerusalem (The heavenly places) will manifest in the age to come, the Eternal Kingdom, the abundant riches of God's grace and goodness through Christ. For this reason, we will praise His immense goodness forever, as Psalm 145: 6-7 declares:

⁶ *Men shall speak of the might of Your awesome acts, /And I will declare Your greatness.* ⁷ *They shall utter the memory of Your great goodness, / And shall sing of Your righteousness.*

From now, we are already praising the Lord for His immense goodness; before leaving in the Rapture, we are telling Him what Psalm 31: 19 proclaims: «Oh, how great *is* Your goodness, / Which You have laid up for those who fear You, / Which You have prepared for those who trust in You / In the presence of the sons of men!»

God's goodness is also manifested in His sovereign plans and action towards Israel and the Gentiles from which the Church came. Let's read Romans 11: 20-22:

²⁰ *Well said.* Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. ²¹ For if God did not spare the natural branches, He may not spare you either. ²² Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off.

The apostle said that the unbelief of Israel's people, the natural branches is related to God's goodness on the Gentiles, the grafted branches since they were allowed to enter all covenants and promises. Paul exhorts the Church not to be haughty over Israel that was cut off for a time because of their unbelief and disobedience since they will be grafted again during the Tribulation. God's goodness will be manifested anew on Israel; His protection has been evident since Israel was taken out of Egypt (Nehemiah 9: 24-25).

The goodness or the kindness of God has a powerful manifestation since He uses it to lead us to repentance: «Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?» (Romans 2: 4).

This attribute is expressed in how the Lord provides us His Word for our salvation; let's read 1 Peter 2: 2-3 (NASB) «² and like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, ³ if you have tasted the kindness of the Lord.»

God's kindness is also displayed in how He deals with His creatures generously and tenderly; He is benevolent and kind to all: «...For He is kind to the unthankful and evil.» (Luke 6: 35b).

This attribute is related to the New Covenant, not only in terms of repentance and the salvation it produces, but also concerning the future when the promises of that covenant will be manifested; we can see read this in Hosea 2: 18-20:

¹⁸ In that day I will make a covenant for them / With the beasts of the field, / With the birds of the air, / And *with* the creeping things of the ground. / Bow and sword of battle I will shatter from the earth, / To make them lie down safely.¹⁹ “I will betroth you to Me forever; / Yes, I will betroth you to Me / In righteousness and justice, / In lovingkindness and mercy; ²⁰ I will betroth you to Me in faithfulness, / And you shall know the LORD.

In verse 18, the Lord speaks of the restoration of all that He created from the beginning in Eden, when He made the covenant with Adam and with creation. Let us remember that Adam was given authority and government over creation when God said «... have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.» (Genesis 1: 26). But this government was corrupted due to sin because Adam broke the covenant (Hosea 6: 7).

However, God's kindness is infinite, and He has promised that He will restore everything as at the beginning, and because of that He says: «¹⁸ In that day I will make a covenant for them / With the beasts of the field, / With the birds of the air, / And *with* the creeping things of the ground. / Bow and sword of battle I will shatter from the earth, / To make them lie down safely.» (Hosea 2: 18). Notice the similarity with Genesis 1: 26, for it is the same promise to rule over the beasts, the birds, and every animal that crawls on the Earth.

Table 2

Similarity of the promises given in Genesis 1: 26 and Hosea 2: 18

GENESIS 1: 26: “...let them have dominion...”	HOSEA 2: 18: “In that day I will make a covenant for them / With...”
over the birds of the air	With the beasts of the field
and over the cattle, over all the Earth	With the birds of the air
and over every creeping thing that creeps on the Earth.	And <i>with</i> the creeping things of the ground

The context of Hosea 2: 18 is the Eternal Kingdom because it says at the end of the verse: «...Bow and sword of battle I will shatter from the earth, / To make them lie down safely.» We know that it cannot refer to the Millennium because at the end of this period, the nations will rise in war against the Lord, after Satan is released from his prison. This is mentioned in Revelation 20: 8-9:

⁸ ...and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. ⁹ They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

This is the end of all wars, the last battle of Gog and Magog; only then will the prophecy of Hosea 2: 18 be fulfilled because the Lord will remove the bow, the sword, and the war from the Earth.

The context of the Eternal Kingdom is also confirmed in verse 19 of Hosea 2: «"I will betroth you to Me forever; / Yes, I will betroth you to Me / In righteousness and justice, / In lovingkindness and mercy..."» The expression "Forever" is evidence of eternity with God in His Kingdom of power and glory; when it says "I will betroth you to Me" it indicates the fellowship, communion, and unity of God with His people, the Church, Israel and the nations of those who are saved.

However, the wedding or betrothal forever will be enjoyed firstly by the Church after the Rapture when she participates in the Wedding of the Lamb (Revelation 19: 9). The New Covenant will make the wedding a reality; the Lord Jesus Christ announced this on the day of the last supper before He died. On the day of the Lord's Supper, the disciples (the future Church) married Jesus by drinking from the same glass of wine, as it was the custom in the betrothal contracts for weddings in Cana of Galilee. Therefore, we will sing forever to the Lord; we will adore Him for His infinite goodness and kindness.

3.2.6.2. The Love of God. God loves His creation, His creatures, and He also loves sinners (not sin), which is evidenced by the fact that He wants them to come to repentance so that they have eternal life. The Lord loves His children, those who have repented and received Him into their hearts as Savior. The highest manifestation of God's Love is reflected in the fact that He gave His Son Jesus for the salvation of humanity: «For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.» (John 3: 16).

Romans 5: 8 also says: «But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.» As an outcome of His love, the Lord has given us the gift of being made children of God: «Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.» (1 John 3: 1).

The love of the Lord is eternal, and it is manifested in His New Covenant, the covenant of peace, the everlasting, perpetual or eternal covenant. The prophet Jeremiah talks about it from the beginning chapter 31. Let's read verses 1-4:

¹ “At the same time,” says the LORD, “I will be the God of all the families of Israel, and they shall be My people.” ² Thus says the LORD: / “The people who survived the sword / Found grace in the wilderness— / Israel, when I went to give him rest.” ³ The LORD has appeared of old to me, *saying*: / “Yes, I have loved you with an everlasting love; / Therefore with lovingkindness I have drawn you.” ⁴ Again I will build you, and you shall be rebuilt, / O virgin of Israel! You shall again be adorned with your tambourines, / And shall go forth in the dances of those who rejoice...

In verse 1, the Lord refers to the Eternal Kingdom, the New Heavens, and the New Earth, when the New Jerusalem comes down from Heaven, as it related to Revelation 21: 3; let's take a look at these two verses:

¹ “At the same time,” says the LORD, “I will be the God of all the families of Israel, and they shall be My people.” (Jeremiah 31)

³ And I heard a loud voice from heaven saying, “Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and* be their God... (Revelation 21)

In verse 2 of Jeremiah 31, the Lord refers to the people of Israel who escaped from Egypt's sword that wanted to kill them when the Lord took them out with a strong hand and an outstretched arm. God freed Israel from Pharaoh's hand and led them to the rest of the promised land. In verse 3, we find a clear reference to the New

Covenant; we can see the mercy of God in the expression "I have loved you with an everlasting love" that reminds us of the Eternal Covenant.

The Lord Jesus Christ affirmed that there is no greater proof of love than to lay down his life for others; John 15: 13 says: «Greater love has no one than this, than to lay down one's life for his friends.» God is Love; it is His essence manifested in the glorious Trinity: The Father loves the Son and the Holy Spirit; the Son loves the Father and the Spirit, and the Holy Spirit loves the Father and the Son. Jesus expressed that this love is only possible in the reciprocity when He proclaimed in John 17: 24-26 (Highlighted by the authors):

²⁴ "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; **for You loved Me before the foundation of the world.** ²⁵ O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. ²⁶ And I have declared to them Your name, and will declare *it*, **that the love with which You loved Me** may be in them, and I in them." (Highlighted by the authors).

Because this mutual love has always existed in the Trinity, that is why only God teaches us to love, and pours His love inside our hearts when we enter the New Covenant. Romans 5: 5-8 declares:

⁵ Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. ⁶ For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man some would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

The Lord's love poured out in His holy Church is also manifested in the fact that Christ calls her His bride. The Lord uses the betrothal event to indicate His relationship with us; certainly the Wedding of the Lamb in Heaven will take place, when we have been taken away to join the King forever.

There is, consequently, mutual love between Christ and His holy Church, which is described in the book of Song of Solomon. The Church is lovesick for the Lord (Song of Solomon 2: 5; 5: 8), and she does not want to be awakened from the dream in which she longs fervently to be with her beloved Savior. That is why she says, do not stir up nor awaken love until it pleases (Song of Solomon 2: 7; 8: 4); and He tells the Church she is beautiful, delightful love (Song of Solomon 7: 6).

The Lord has promised to take us to the banqueting house to set up His banner of love (Song of Solomon 2: 4), and there He will give us a new name which His mouth will name, as Isaiah 62: 1-4 says:

¹ For Zion's sake I will not hold My peace, / And for Jerusalem's sake I will not rest, / Until her righteousness goes forth as brightness, / And her salvation as a lamp *that* burns. ² The Gentiles shall see your righteousness, / And all kings your glory. / You shall be called by a new name, / Which the mouth of the LORD will name. ³ You shall also be a crown of glory / In the hand of the Lord, / And a royal diadem / In the hand of your God. ⁴ You shall no longer be termed Forsaken, / Nor shall your land any more be termed Desolate; / But you shall be called Hephzibah, and your land Beulah; / For the Lord delights in you, / And your land shall be married.

Hephzibah means "My delight is in her" and Beulah is "married". This new name has been promised to the Church in Revelation 2: 17 as part of the King's promises.

The Love of the Lord is also appreciated in the other covenants; let's review them:

(a) In the Edenic Covenant.

In this covenant, God's love is manifested in its relationship with the attribute of God's prescience. The glorious Trinity decided to make beings completely different from the angels; these beings are mankind. In God's omniscience and prescience, He knew the perversity of all human beings, the six thousand years of depravity, blasphemies against His Word, wars, genocides, hatreds, murders, uncleanness, and sexual immorality, fornications with the Earth, the world, physical, and spiritual fornications.

God saw and knew all the evil that human beings were going to do; the Lord knew that men were going to say: "There is NO God, we are the product of a prebiotic soup, we come from an animal, we are the product of evolution." Beforehand, God knew that human beings would build a building of knowledge and diabolic wisdom that would permanently deny Him amid human arrogance, pride, and haughtiness.

God knew that mankind would worship Satan with their works, thoughts, and actions. But in spite of all this, God created us, and the only reason He created us is because of LOVE. Hallelujah! And by love He saved us; by love, Christ, the Second Person of the glorious Trinity said «⁷ Then I said, 'Behold, I have come— / In the volume of the book it is written of Me— / To do Your will, O God.' » (Hebrews 10: 7), because «Sacrifice and offering You did not desire; / My ears You have opened. / Burnt offering and sin offering You did not require.» (Psalm 40: 6). By love, God

decided to make the Edenic Covenant, and with creation for the purpose of displaying His mercy on humans, pour out His grace, prevent their destruction, and guarantee the future existence of pure and holy humanity multiplied forever. This is the first covenant maintained in its promises through the New Covenant in the Seed, which is Christ.

(b) In the Abrahamic Covenant ratified in Isaac and Jacob.

This covenant goes through all the Scriptures as we will see later. Because of love for these servants and His covenant, the Lord kept Israel from destruction and preserved them to fulfill His eternal purposes and plans. This love is seen in Isaiah 45: 4 when God speaks of Cyrus: «⁴ For Jacob My servant's sake, / And Israel My elect, I have even called you by your name; / I have named you, though you have not known Me.»

(c) In the Covenant of Law.

When the people of Israel were under this covenant, God's love was manifested in that He did not want to destroy them despite their innumerable sins. God's love was present in spite of Israel's permanent apostasy when they went after the idols of neighboring nations. Hosea 3: 1 talks about this love of God and the unfaithfulness of Israel: « Then the LORD said to me, "Go again, love a woman *who is* loved by a lover and is committing adultery, just like the love of the LORD for the children of Israel, who look to other gods and love *the* raisin cakes *of the* pagans." »

(d) In the Davidic Covenant

The love of God is also evident in this covenant and, like the other covenants, it is for this reason that the Lord did not destroy the people of Israel. When Solomon sinned by violating the Covenant of the Law, God told him that He would break the kingdom, but not in his time, for His love towards David and the covenant with this servant. We can read this in 1 Kings 11: 11-13:

¹¹ Therefore the LORD said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant. ¹² Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son. ¹³ However I will not tear away the whole kingdom; I will give one tribe to your son for the sake of My servant David, and for the sake of Jerusalem which I have chosen."

For love to David and for the covenant, the Lord left a tribe in Judah to Solomon's son (1 Kings 11: 32, 34). In the time of Joram, a wicked king, the Lord did not destroy Judah either because of His love for David, for He had promised to give a lamp to him and as well as his sons for eternity (2 Kings 8: 19; 2 Chronicles 21: 7). In the time of Hezekiah, the Lord guarded Jerusalem and defended it from its enemies out of His love for David, His servant (2 Kings 20: 6; Isaiah 37: 35).

This Love exceeds all knowledge (Ephesians 3: 19), and it will last forever. The Eternal Kingdom will be an empire filled with the Love of the Father, the Son, and the Holy Spirit, as we will see in chapter 10 of this book.

Now we say to the Lord "O King how much you loved me!" because we understand His sacrifice on the cross, by which He has given us salvation from Hell. Furthermore, when we see Him face to face, when we stand before Him and see His glory on the day of the Rapture, we will say to Him again, "O King how much you have loved me!"; when we go with Him through all the Heavens and the Heavens of Heavens, on the way to the New Jerusalem, we will look at Him all the time and say, "O King how much you have loved me!". And when we arrive at the New Jerusalem, and we see the brightness of the city, its twelve gates, the twelve pearls and twelve precious stones, we will keep repeating "O King how much you loved me!" And when we enter through the gates of the city and see all that: the streets of gold, the sea of glass, the tree of life, the throne of God, and the river of God, then we hear the infinite chorus of praise and glory to the King, we will say, "O King how much you loved me!," "O King how much you loved me!," "O King how much you loved me!," "HOW MUCH YOU LOVE ME! AND HOW MUCH YOU WILL LOVE ME FOREVER!"

3.2.6.3. The Mercy of God. The Bible teaches us that the mercies of God are new every day, that the whole Earth is full of them (Psalm 33: 5), and that God is abundant in mercy and truth (Exodus 34: 6).

It is useful to mention that the word in Hebrew for mercy is רַחֵם (*cheched*) in many verses of NKJV this word is translated as goodness or lovingkindness. Also, this word corresponds to ἐλεέω (*eleeó*) in Greek, used in the New Testament to refer to the mercy of God, which explains the strong relationship between these attributes of God.

The mercy of God is manifested in His Patience because God is slow to anger, and abounding in mercy and truth (Psalm 103: 8); He is patient with sinners, so that they may come to repentance, «The Lord is not slack concerning *His* promise, as

some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.» (2 Peter 3: 9).

The Mercy of God is manifested in the Gentiles, in Israel, and in His covenants and promises, let's see:

3.2.6.4.1. The Mercy of God on the Gentiles. God's Mercy is demonstrated in the Gentiles who were in the world, that is, Babylon. Notwithstanding, the Gentiles were disobedient, wicked, rebellious, makers of evil, sinners; but God called them to be God's people with participation in all the covenants and promises.

At the Council in Jerusalem, some Pharisees said that Gentiles who were converted to Christ needed to be circumcised and keep the Law of Moses; as a result of this, Peter and James told all the wonders that God had done in the midst of the Gentiles, granting them the baptism of the Holy Spirit. James claimed that God took the Gentiles to be His people. We can read about this in Acts 15: 14-18, Amos 9: 11, 12, and Isaiah 45: 21-22:

¹⁴Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. ¹⁵And with this the words of the prophets agree, just as it is written: ¹⁶'After this I will return / And will rebuild the tabernacle of David, which has fallen down; / I will rebuild its ruins, / And I will set it up; ¹⁷So that the rest of mankind may seek the LORD, / Even all the Gentiles who are called by My name, / Says the LORD who does all these things.' ¹⁸"Known to God from eternity are all His works. (Acts 15)

¹¹"On that day I will raise up The tabernacle of David, which has fallen down, / And repair its damages; / I will raise up its ruins, / And rebuild it as in the days of old; ¹²That they may possess the remnant of Edom, / And all the Gentiles who are called by My name," / Says the LORD who does this thing. (Amos 9)

²¹Tell and bring forth *your case*; / Yes, let them take counsel together. / Who has declared this from ancient time? / *Who* has told it from that time? / *Have* not I, the LORD? / And *there is* no other God besides Me, / A just God and a Savior; / *There is* none besides Me. ²²"Look to Me, and be saved, / All you ends of the earth! / For I *am* God, and *there is* no other. (Isaiah 45)

When Amos says in verse 12, "That they may possess the remnant" also when he says, "And all the Gentiles who are called by My name," we see he is clearly referring to the Gentiles because through the Gospel, we call on the name of Christ to be saved (Romans 10: 13). In Isaiah 45, the Gentiles are alluded to in verse 22, when it says «"Look to Me, and be saved, / All you ends of the earth..."»

God's mercy has been extended to us, the Gentiles, for our salvation; let's read 1 Peter 2: 10: «who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.»

1 Peter 2: 10 explains that once we were not God's people, we were strangers to all covenants and promises, but through the New Covenant in the blood of Christ, we have been brought near by the blood of Christ; Ephesians 2: 11-13 explains:

¹¹ Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—¹² that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

With Christ, we have been made participants in all the covenants and promises; this is what it means to have Israel's commonwealth and be close to God's chosen nation. For this reason, we rejoice in God, we praise and glorify Him (Romans 15: 8-12).

The mercy of God is immense and through it He called us Gentiles, a people, and not just any people, but one whom He had acquired, a holy nation, the bride, the beloved of the Lord. We should give thanks for this great blessing.

3.2.6.4.2. The Mercy of God on Israel. The Word of the Lord teaches that God had mercy on us Gentiles because of Israel's disobedience. But this mercy was already planned before the foundation of the world because God is omniscient, and His prescience allows Him to know everything beforehand. Let's read Romans 11: 30- 32:

³⁰ For as you were once disobedient to God, yet have now obtained mercy through their disobedience, ³¹ even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. ³² For God has committed them all to disobedience, that He might have mercy on all.

The Lord brought the Jews back in 1948 and raised them again as a nation, even though they are in disobedience because they have not received Christ and do not believe in Him. The Lord will call Israel regardless of their disobedience so that they can obtain mercy because of the covenants. In this manner, all humanity has the opportunity to be saved, for the New Covenant offer in Christ has been for everyone because God committed all under the sin of Adam.

When Paul says that, because of Israel's disobedience, God extended His mercy to the Gentiles, **he is not referring to decisions but to times**. When the time was fulfilled as soon as the people of Israel reached the climax of their disobedience, transgression, and rebellion by rejecting Christ at His First Coming; then, God activated His plan with the Gentiles. God extended His mercy at the precise, just time, planned by Him since before the foundation of the world, in His omniscience, prescience, love, grace, and mercy.

God decided that all should be committed to disobedience, that He might have mercy on all (Romans 11: 32), that is, that God's blessing, salvation, and promises should be granted to all human beings without exception «for all have sinned and fall short of the glory of God...» (Romans 3: 23).

Because of this, it is necessary that all who have sinned be offered salvation and the Eternal Kingdom, the restitution of God's glory, that all may have the opportunity to accept and receive it. All died in Adam, but in Christ, all can be made alive. Yet, to receive or to reject the gift of salvation, it is a decision of every human being; if we receive it we will have eternal life and all promises of the covenants; but if we despise it, we will lose everything, will have no promises and our destiny will be the Lake of Fire, the Hell.

Finally, let us look at the relationship of this beautiful attribute of God's mercy to His covenants and promises:

3.2.6.4.3. The Mercy of God, His covenants and promises. Lord's Word says that there are three powerful promises: the eternal Earth, the New Jerusalem; the eternal government, and the holy and eternal descendants. Now let's see how God's mercy is manifested in these promises:

The Mercy of God and the promise of the eternal Earth:

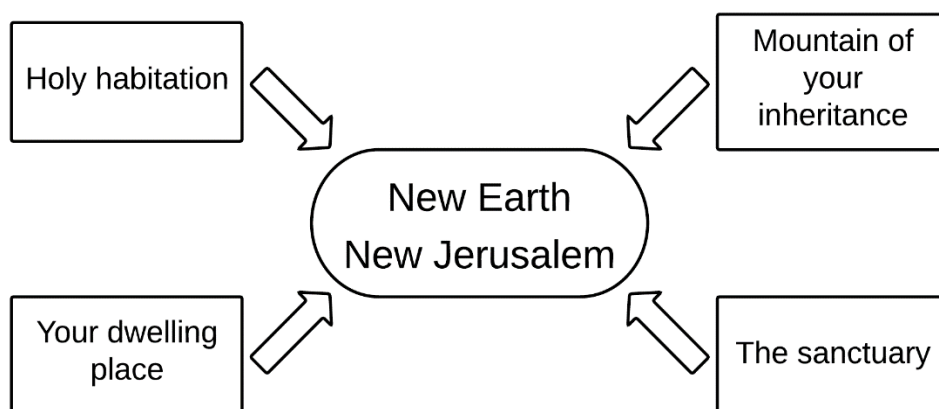
- Exodus 15: 13, 17-18 (Highlighted by the authors):

¹³ You in Your mercy have led forth / The people whom You have redeemed; / You have guided *them* in Your strength / **To Your holy habitation.** ¹⁷ **You will bring them in and plant them / In the mountain of Your inheritance, / In the place, O LORD, which You have made / For Your own dwelling, / The sanctuary, O Lord, which Your hands have established.** ¹⁸ **"The LORD shall reign forever and ever."**

This passage is in the song of Moses, and the context is the liberation of Israel from their bondage in Egypt; but if we look at the relationship of the terms in verses 13 and 17, we can see that it is about the New Earth, the New Jerusalem; even though verse 13 speaks in the past tense. Look at the following diagram:

Figure 5

The mercy of God in the promise of the New Earth.



The Mercy of God and the promise of eternal descendants and government:

- Psalm 89: 1-4

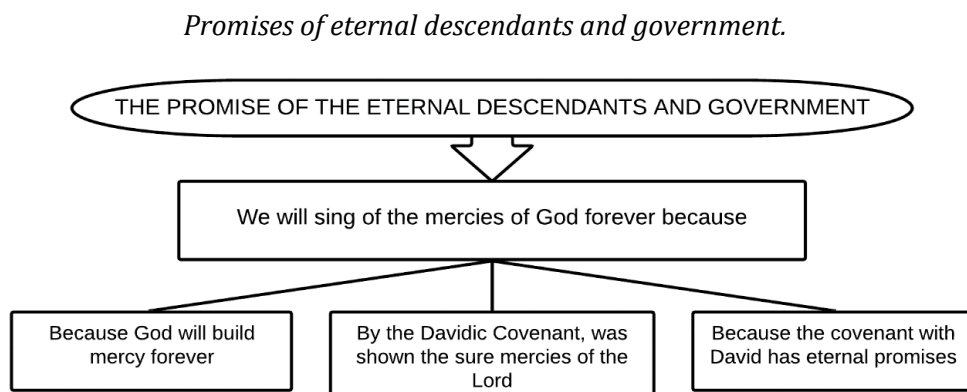
¹ I will sing of the mercies of the LORD forever; / With my mouth will I make known Your faithfulness to all generations. ² For I have said, "Mercy shall be built up forever; / Your faithfulness You shall establish in the very heavens." ³ "I have made a covenant with My chosen, / I have sworn to My servant David: ⁴ 'Your seed I will establish forever, / And build up your throne to all generations.'" *Selah*

The psalmist begins with an affirmation of worship; and this is that he will sing the mercy of God forever, for eternity. There are some reasons for this that are introduced with the word "Because", which begins verse 2; the reasons are:

- Because God will build up mercy forever.
- Because God made a covenant with David, His chosen one, in which He firmly manifested His mercy.

- Because this covenant has powerful promises that are: the eternal descendants ("forever") and the eternal government ("And build up your throne to all generations").

Figure 6



Psalms 89 about the Davidic Covenant emphasizes the two eternal promises of descendants and government. This chapter explains that the sure mercies of David consist of these two interrelated promises, for the eternal descendants will have the eternal government, this is confirmed in verses 28-29: «²⁸ My mercy I will keep for him forever, / And My covenant shall stand firm with him. ²⁹ His seed also I will make *to endure* forever, / And his throne as the days of heaven.»

Due to the Lord's judgment on Israel because of their disobedience and apostasy, the psalmist asks the Lord the following in Psalm 89: 49: «Lord, where *are* Your former lovingkindnesses, / *Which* You swore to David in Your truth?»

But God arranged that the mercies to David will be fulfilled and calls them "the sure mercies of David"; they will be fulfilled through the New Covenant in Christ Jesus. For the only way that the eternal promises of all covenants will be fulfilled is through the Redeeming Work of Christ; in Isaiah 55: 3 says: «Incline your ear, and come to Me. / Hear, and your soul shall live; / And I will make an everlasting covenant with you— / **The sure mercies of David.**» (Highlighted by the authors).

These sure mercies of David that are the promises of eternal descendants and government are ratified in the New Testament. Next we will relate Acts 13: 33-35, Psalm 2: 7-8; Isaiah 55: 3, and Psalm 16: 10-11 (Highlighted by the authors):

³³ God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: / **'You are My Son, / Today I have begotten You.'** ³⁴ And that He raised Him from the dead, no more to return to corruption, He has spoken thus: / 'I will give you the sure mercies of David.' ³⁵ Therefore He also says in another *Psalm*: / 'You will not allow Your Holy One to see corruption.' (Acts 13)

³ Incline your ear, and come to Me. / Hear, and your soul shall live; / And I will make an everlasting covenant with you— / **The sure mercies of David.** (Isaiah 55)

⁷ "I will declare the decree: / The LORD has said to Me, / **'You are My Son, / Today I have begotten You.'** ⁸ Ask of Me, and I will give *You* / The nations *for* Your inheritance, / And the ends of the earth *for* Your possession. (Psalm 2)

¹⁰ **For You will not leave my soul in Sheol, / Nor will You allow Your Holy One to see corruption.** ¹¹ You will show me the path of life; / In Your presence *is* fullness of joy; / At Your right hand *are* pleasures forevermore. (Psalm 16).

In this powerful preaching of Acts 13: 33-35, the apostle Paul associates three passages from the Old Testament explaining their prophetic meaning about the Lord Jesus Christ and His Redeeming work. Let us look at these relationships established by the Holy Spirit:

To the prophet Isaiah was revealed the New Covenant, which he calls "the everlasting covenant" (Isaiah 55). To David was shown the foundation of the New Covenant, which is the incarnation "Today I have begotten You" (Psalm 2), the death and resurrection of Christ, "Nor will You allow Your Holy One to see corruption." (Psalm 16).

These relationships were taught to the apostle Paul, and therefore he puts together the three texts. But it is remarkable when he says that, in prophesying the firm mercies to David, Isaiah was referring to the resurrection of Christ so as not to see corruption. Why does Paul say this?

Paul affirms this due to the fulfillment of all covenants and eternal promises, the resurrection of life is the foundation (never to see corruption again). This was the resurrection that Christ experienced, and because He resurrected. And by Christ we will also resurrect to receive the sure mercies of David, that is, the fulfillment of the promises for eternity, which are: the descendants, the New Earth, and the government or throne.

In verse 11b of Psalm 16, it is implied when it says: «...In Your presence *is* fullness of joy; / At Your right hand *are* pleasures forevermore.» And we will obtain and enjoy these three promises in the Kingdom of Christ, which David describes in Psalm 2, both the Millennial Kingdom and the Eternal Kingdom; let's review Psalm 2: 8-9:

⁸ Ask of Me, and I will give *You* / The nations *for* Your inheritance, / And the ends of the earth *for* Your possession. ⁹ You shall break them with a rod of iron; / You shall dash them to pieces like a potter's vessel.' "

Christ will inherit all the nations that will be formed eternally by the multiplication of the promised holy descendants in the covenants. We will reign with Christ for eternity; firstly, we will rule with Christ with a rod of iron during the Millennium as we have been promised in Revelation 2: 26-27:

²⁶ And he who overcomes, and keeps My works until the end, to him I will give power over the nations— ²⁷ 'He shall rule them with a rod of iron; / They shall be dashed to pieces like the potter's vessels'— as I also have received from My Father.

3.2.6.4. The Grace of God. The Bible teaches us that this grace is reflected in the salvation that God gives to human beings who do not deserve it; since we are saved not by works but by grace through the Redeeming Work of Christ. It is God's favor towards us through His love and mercy: «...even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved)....» (Ephesians 2: 5).

This grace was destined before the foundation of the world: «...who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began...» (2 Timothy 1: 9).

The relationship of grace to covenants centers on the word "promise"; we will study it below:

3.2.6.5.1. The Adamic Covenant and Grace. All the Edenic Covenant promises are included in the Adamic Covenant that God made with Adam after he sinned. Grace appears in this covenant in the promise of the Seed.

The Apostle Paul contemplates the relationship between the Adamic Covenant of the first Adam and the New Covenant of the second or last Adam. Let's take a look at Romans 5: 15-19:

¹⁵ But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶ And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification. ¹⁷ For if by the one man's offense death

reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. ¹⁸Therefore, as through one man's offense *judgment came* to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. ¹⁹For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

Paul opposes the gift of Christ, His grace, to the transgression of Adam, since under his sin the Lord subjected all humanity, the adamic descendants, to have mercy on all as we demonstrated in previous pages (Romans 11: 32); let's see the oppositions (Highlighted by the authors):

Table 3

The opposition between the gift of Christ, His grace, and Adam's transgression

ADAM'S TRANSGRESSION (cf. ADAMIC COVENANT)	CHRIST'S GIFT. GRACE (cf. NEW COVENANT. THE PROMISED SEED TO ADAM IN THE ADAMIC COVENANT)
... many died ... (Rom 5: 15a).	... much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. (Rom 5: 15b NKJV)
For the judgment which came from one offense resulted in condemnation ... (Rom 5: 16a)	...but the free gift which came from many offenses resulted in justification . (Rom 5: 16b)
For if by the one man's offense death reigned through the one... (Rom 5: 17a)	...much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) (Rom 5: 17b)
Therefore, as through one man's offense judgment came to all men ... (Rom 5: 18a)	...resulting in condemnation, even so through one Man's righteous act <i>the free gift came</i> to all men, resulting in justification of life . (Rom 5: 18b)
For as by one man's disobedience many were made sinners ... (Rom 5: 19a)	...so also by one Man's obedience many will be made righteous . (Rom 5: 19b)

3.2.6.5.2. The Abrahamic Covenant and Grace. The apostle Paul remembers Abraham's faith when he believed God by receiving the promise that he would inherit everything; this faith appears before the Law. This is the basis for the apostle to say that salvation is by faith and grace, not by the work of the Law; the apostle explains this in Romans 4: 13-14 (Highlighted by the authors):

¹³ For the promise that he would be the heir of the world *was* not to Abraham or to his **seed** through the law, **but through the righteousness of faith**. ¹⁴ For if those who are of the law *are* heirs, faith is made void and the promise made of no effect...

Paul recalls the Abrahamic Covenant found in Genesis 12, 15, and 17. Paul summarizes the eternal Earth and government promises when he says that God told him that he should be heir of the world. The apostle gives pre-eminence to the promise of descendants since they also will receive that inheritance. This serves as a framework for Paul to say that the faith of Abraham is related to grace; he writes in Romans 4: 16: «Therefore *it is* of faith that *it might be* according to grace, so that the **promise** might be sure to all **the seed**, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all.» (Highlighted by the authors).

The apostle Paul relates faith, grace, promise, and descendants, four-pillar aspects of the New Covenant. Paul says that there is a promise that God gave, and it appears in verse 13 of being the heir of the world, that is, of the New Earth, of the New Jerusalem with all its blessings. This promise has been given to Abraham and all his descendants and it is reiterated in verse 16.

The way to obtain this inheritance is through faith and grace, that is, through the New Covenant in the blood of Jesus Christ. Jesus was the promised Seed to Abraham in whom he and all his descendants would obtain all the promises. It should be noted that these promises are the eternal offspring, as the stars of the Heavens; the Eternal Earth; and the everlasting government.

3.2.6.5.3. The Covenant of the Law and the Grace. The relationship between the Mosaic or Law Covenant and the grace is explained by the apostle Paul in chapter 3 of the book of Galatians; let's check out verses 3: 18-22:

¹⁸ For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise. ¹⁹ What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. ²⁰ Now a mediator does not *mediate* for one *only*, but God is one. ²¹ *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. ²² But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

The apostle affirms that there is a purpose for which the Law was given, even though the promise offered to Abraham is the one that guarantees the inheritance

that is received by faith, by the grace of God. Paul says that the Law was given to keep the promises from the threat of human transgressions and sinfulness.

For this reason, in verse 21, Paul says that in no way God's promises are contrary to the Law, for their function was to lock everything under sin, so that human beings' culpability would be manifested. Sin's consequences made evident the need for the Savior, Jesus Christ, the mediator, the promised Seed who revives, offers the promises to all mankind and gives them to those who believe, the believers (Galatians 3: 20-22). Let's search Galatians 3: 23-25:

²³ But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. ²⁴ Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith. ²⁵ But after faith has come, we are no longer under a tutor.

Observe that in verse 23, the apostle affirms that before faith came, we were confined or locked up under the Law; the word in Greek for "keep under guard" is *φρουρέω* (*phroureō*) which means "to guard," "to be a watchman beforehand, that is, to stand guard as a sentinel." For this reason, the Law became the tutor to bring us to Christ in such a way that we would be justified by faith in Jesus (Galatians 3: 24). Then the apostle says that when faith came, in other words, when the Seed and grace came, we are no longer under the tutor.

The Law convicts us as sinners, slaves of transgressions, and we deserved Hell; but the grace of Christ frees us from sin and death and makes us children of God. We are no longer slaves, but children, and we acquire the rights to the inheritance and promises. For this reason, Paul says in Galatians 3: 26-29 (Highlighted by the authors):

²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. ²⁹ **And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.**

By grace, we are one in Christ; we are children of God, Abraham's seed by faith and heirs according to the promise.

The relationship between the Law and grace, with the first acting as a tutor or guardian take us to the grace, Paul further explains this in Galatians 4: 1-7:

¹ Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, ² but is under guardians and stewards until the time appointed by the father. ³ Even so we, when we were children, were in bondage under the elements of the

world. ⁴But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵to redeem those who were under the law, that we might receive the adoption as sons. ⁶And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" ⁷Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

The apostle refers to the time prior to the First Coming of Christ, before the beginning of grace; Paul alludes to our slavery to sin, to elementary principles of Christ, when we had not received His salvation; therefore, we were under the Law, which declared us guilty. That is why Galatians 4: 1-2 teaches us that the child heir is no different from the slave for is under guardians and stewards.

But when the Redeeming Work of Christ took place, His incarnation and redemption by His death and resurrection, then we received the adoption as God's children and the Holy Spirit as the guarantee of our inheritance. The apostle ends by saying that since we are under grace, we are no longer slaves, but God's heirs through Christ.

3.2.6.5. The Holiness of God. Holiness points out that God is exalted over His creatures in infinite majesty; it is His central and supreme perfection; this is God's majestic holiness. Moreover, God is also holy, which implies that God has no communion with sin, «*You are of purer eyes than to behold evil, / And cannot look on wickedness.*» (Habakkuk 1: 13).

It is the stunning and absolute purity of God; when one can perceive in our hearts this holiness, then one is conscious of sin, and we see ourselves as unworthy of being in His presence. The holiness of God finds its highest revelation in Jesus Christ.

Holiness' relationship to the covenants is expressed in how God, through the covenants, has guaranteed a posterity of holy children, a kingdom of pure holiness for saved humanity. It is also seen in the propitiation for our sins in the New Covenant, to which all the other seven covenants led us (This we will analyze in Chapter 4).

3.2.6.6. The Righteousness of God. This attribute consists of the fact that God possesses all equity and righteousness; He is absolutely righteous for eternity. Unrighteousness is against His own Being and purposes because He loves justice (Psalm 11: 7); by His righteousness, the Lord is the King who will rule in perfection.

Because He is righteous, God tests the mind and heart of men (Psalm 7: 9), He is a just judge and will judge the wicked (Psalm 7: 11), all His judgments are true, righteous and just (Psalms 19: 9; 119: 7, 62, 75, 106, 137, 164), all His ways are righteous (Psalm 145: 17).

The Lord applies His righteousness over all creation, even though it is in a fallen state; this justice is reflected in that He possesses sovereignty over all His creatures and does as He wants. The righteousness of God will also be manifested in the Millennial Kingdom of Christ and in the Eternal Kingdom in an absolute way; perdurable justice will be applied for eternity (Isaiah 11; Daniel 9: 24).

Finally, there are two types of God's justice: retributive justice, which is the judgment for punishment (Deuteronomy 32: 35, 41; Isaiah 34: 8; 47: 3; 59: 18; Jeremiah 46: 10; Romans 1: 27, 32; 2: 9; 12: 19; 2 Thessalonians 1: 8; Hebrews 2: 2) and remunerative justice, for reward and inheritance (Psalm 58: 11; Isaiah 62: 11; Matthew 10: 41-42; Luke 14: 14; 1 Corinthians 3: 14; Colossians 3: 24; Hebrew 10: 35; 2 John 1: 8; Revelation 22: 12).

We are in the last days and God's justice for rewards will be manifested in His holy Church, which is about to be taken away, in order to receive all the promises of the covenants, her eternal inheritance. And when the Church departs from this Earth, the retributive justice of the Lord will be applied in the judgment of the seven years of the Tribulation.

In the Eternal Kingdom, God will give all the saved ones their rewards, but first the punishment for the wicked will be consummated in the Lake of Fire.

In Revelation 1: 8 the Lord Jesus Christ identifies Himself as the Great I Am that shall come and as the Almighty who judges. The content of the book of Revelation has three parts:

- (a) The message of judgment for the Churches and apostate believers if they do not repent.
- (b) The message of judgment for the evil age system, the world's dwellers, the apostates, the Antichrist, the false prophet, Satan and all his demons, the Post-Flood Earth and the present Heavens.
- (c) The eternal promises, the New Heavens and the New Earth.

The Lord Jesus Christ can judge and give eternal promises because He is Almighty God, *El Shadday*.

The judgment then shows the omnipotence of God; the wrath of the Lord manifests His power; it expresses that He is the Almighty. Therefore, none of those who will be left behind in the Tribulation will be able to elude this judgment. This is so to bring many people to repentance during this terrible period: «Who knows the power of Your anger? / For as the fear of You, so is Your wrath.» (Psalm 90: 11).

God's righteousness is related to the covenants in which they contain and execute it; it also relates to the promise of a righteous kingdom without sin, and injustice.

3.2.7. Attributes of the Sovereignty of God

The basis of God's sovereignty is that He is the Creator and His will is the cause of all things; therefore, the Heavens, the Earth, and all that is in them belong to Him (Psalm 24: 1). God also applies full authority over the armies of the Heavens and the inhabitants of the Earth. This sovereignty is manifested through two types.

3.2.7.1. The Sovereign Will of God. God is sovereign, and His will is irresistible (Job 31: 28, Acts 4: 24, 1 Timothy 6: 15; Jude 1: 4, Revelation 1: 5). The question is, why is there so much sin if God is the sovereign King of all creation? The answer is found in the three types of manifestations of God's sovereign will: First, the decreeing, the "permissive" and the perceptive. The first one is understood as the unfailing application of God's orders. The second one is the "permissive", is not approved by God. This "permissive" manifestation of God's will does not mean that He consents to humans' sinful works nor that He tolerates them. This permissive will enable the action of the freewill in which humans act independently; God in His sovereignty allows it, but finally, His decreative will must be applied.

An example of the "permissive" manifestation of God's will is Adam's disobedience, which was allowed by God, for He knew it previously and did not prevent it. Yet, He judged it according to His Word.

At this time, mankind is under sin and carries out sinful actions that are not hindered by God; however, they will be judged at the time He has established.

One aspect of the "permissive" will is described in Romans 8: 28, referring to those that love God to whom all things work together for their good. The word "all" implies events that seem dire and painful for His children, but He orchestrates them for good. An example is what happened to Joseph: the hatred from his brothers, slavery, prison, and suffering, but the servant recognized that it was God's will in order to save His people (Genesis 50: 20).

In the last place, there is the manifestation of the perceptive will, which is revealed in the Scriptures and is perceived or understood by believers through the Holy Spirit; but there are things that the Lord has not been pleased to reveal, they are secret and not perceived by man; we find this in Deuteronomy 29: 29. It may be the case that God does not immediately reveal His servants, but later He does it by manifesting His perceptive will.

We find an example of perceptive manifestation when the Lord washes the feet of His disciples before the Passover, and they did not understand this action. The event is related in John 13: 3-7 (Highlighted by the authors):

³Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, ⁴rose from supper and laid aside His garments, took a towel and girded Himself. ⁵After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded. ⁶Then He came to Simon Peter. **And Peter said to Him, "Lord, are You washing my feet?"** ⁷**Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."**

At that specific time, the Lord's actions were not perceived or discerned by Peter, but the Lord responded by telling him that he would understand later.

Another example that shows the manifestation of God's perceptive will is in the book of Job; where it is evident that many things were not revealed to him, that correspond to God's creation, which we find in the content of the questions in chapter 38 of this book.

Job confessed the God of power in whom he believed (Job 42: 2), even though He uttered marvelous things that he did not comprehend (Job 42: 3); later, he understood these wonderful truths after passing through a painful trial where he knew God's glorious eternity (Job 42: 5).

God's sovereignty can also be seen in how He has determined the course of human history; He has pointed out times that will be fulfilled in the moments indicated by His own authority.

Sovereignty is also related to the covenants in which, through it, God Himself instituted them and is the guarantee for their fulfillment in all their contents.

3.2.7.2. The Sovereign Power of God. The Omnipotence of God. The sovereignty of God also is expressed in its omnipotence, the power to execute its will. This power is absolute, which implies God's potential to do what He wants; and the targeted power, according to which God does what He has decreed.

In the New King James version, the title "Almighty" appears 48 times in the Old Testament, translating the Hebrew word *Shadday*. In the New Testament, both titles "Almighty/Omnipotent" appear 10 times, which corresponds in Greek to παντοκράτωρ (*pantokratōr*). In summary, this title, "Almighty/Omnipotent," appears 58 times in total in the Scriptures.

The book of the Bible where the title is most used is Job (31 times *Shadday*), and the second book is Revelation (9 times with the Greek word *pantokratōr*)¹⁹. Within the New Testament, the book of Revelation is the one that uses this title the most. Interestingly, Revelation, which describes in detail what and how the Lord's punishments will be, this title is used so frequently, and the reason is that in this book, it is shown that the judgments will manifest the omnipotence of God.

Regrettably, humanity has wanted to deny God, not wanted to see His power in creation, nor His power in His Word, in the Redeeming work. Nations have not wanted to acknowledge God's power in His people, Israel (His restoration in fulfillment of the prophecy), nor His power in the holy Church in the preaching of His Word. Nowadays, men fail to recognize God's mightiness in the signs of His coming; therefore, the Lord will manifest His omnipotence through His judgments.

The first time the Lord manifested Himself with this attribute and title of omnipotence was when He presented Himself to Abram to make His covenant with this servant whose name He changed to Abraham, father of a great multitude of nations; let us read Genesis 17: 1-2 (Highlighted by the authors):

¹⁹ In others book in the Bible (NKJV) this title appears so: Genesis (6), Exodus (1), Numbers (2), Ruth (2), Psalm (2), Isaiah (1), Ezekiel (2), Joel (2), 2 Corinthians (1).

¹ When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "**I am Almighty God**; walk before Me and be blameless. ² And I will make My covenant between Me and you, and will multiply you exceedingly."

Then, there is a relationship between this title-attribute of the Almighty and the covenants of the Lord, especially with the covenant He made with Abraham in which He made three promises to him: the descendants, the eternal Earth, and the eternal government. The Lord is powerful to offer and to fulfill these promises. Abraham knew this perfectly, as can be seen in the passages of Genesis 15 and 17 that Paul relates in Romans chapter 4.

There is no fortuity in the Lord; there is nothing coincidental in what He does. The first time the title *El Shadday* appeared, "The Almighty or the Omnipotent," it is when God made the covenant with Abraham. So, it is not by chance that at the beginning of Revelation, the book that speaks of the End Times, the title *El Shadday* is used by the Lord to identify Himself. This title is most frequently used in the book of Revelation than in the rest of the New Testament. The Lord is saying: I am Almighty to determine eternal promises, to offer these promises, and then to fulfill them.

Let us look at several manifestations of God's power:

- God's power is displayed in His work of creation of everything: the first creation.
- God's power is demonstrated in His Redeeming work of salvation: the incarnation, death, resurrection, glorification, and ascension of Christ.
- God's power is exhibited in the preaching of the Gospel.
- God's power will be manifested in the resurrection of the dead in Christ incorruptible, the transformation or glorification, and the Rapture of the Church.
- God's power is shown in the restoration of Israel.
- God's power is corroborated in the execution of His judgments.
- God's power will be presented in the second creation after the Millennium.
- God's power will be revealed in the fulfillment of all His covenants and promises.
- God's power will be established in the Eternal Kingdom, in all His works throughout eternity. These blessings will cause the praise and worship of the children of God and His eternal descendants, from generation to generation, forever and ever.

God's power is manifested in that He can create everything, in that there is nothing that escapes His creative acts, His works. Romans 1: 20 says: «For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse...»

God's power is also manifested in the Redeeming work of Christ. Romans 1: 16 says: «For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.»

Christ's death is powerful; His resurrection is powerful; His glorification is powerful; His ascension is powerful! We have all this power because we are children of God. If we persevere to the end, we will have our bodies revived and glorified; we will ascend to Heaven on the day of the Rapture to be with God forever. The power of God is infinite, glorious, and wonderful!

How glorious it is to reach to the resurrection, glorification, and to participate in the Rapture of the Church! Hallelujah! And it is the power of God that will do it; He is omnipotent to raise the incorruptible dead from the grave, to bring death out of our bodies. The Lord will transform us totally, change our cells, molecules, tissues, bones, muscles, and everything else. Our God will give us an indestructible, glorious, eternal, immortal body, full of eternal life; this is the hope for all those who have done the following:

- Those who have repented of their sins.
- Those who received Christ as their only Lord and Savior.
- Those who believe in Christ.
- Those who abide in Christ.
- Those who live in holiness.
- Those who walk in the Spirit.

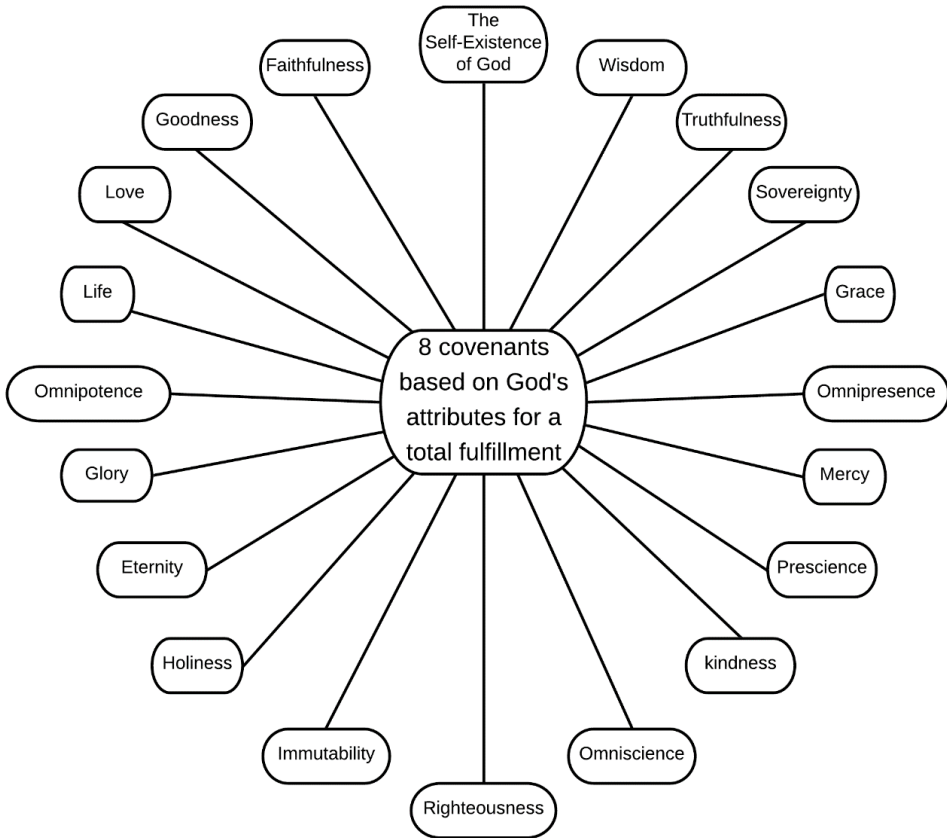
All who have done the above are filled with eternal life by:

- Being temples of the Holy Spirit.
- Having received life in spirit and soul.
- Having the old nature crucified and subdued.
- Having the mortal body at the service of the Lord.

- Presenting their mortal bodies as instruments of righteousness and not as instruments of unrighteousness.

Figure 7

Attributes of God and His Covenants.



CHAPTER 4

THE BIBLICAL COVENANTS AND THEIR CHARACTERISTICS

In the previous chapter, we studied the attributes of God that are the foundation of the Biblical covenants. His immutability, eternity, truthfulness, faithfulness, and power guarantee the eight covenants and their promises, in which God's sovereignty, holiness, wisdom, kindness, goodness, love, and mercy are manifested. In this Chapter, we will study the characteristics of the Biblical covenants that the Scriptures teach us.

4.1. Characteristics of The Biblical Covenants

4.1.1. Covenants are founded on God's oaths

God establishes the covenants, and He Himself is guarantee based on His attributes. But this is not the only guarantee we have, because His love for mankind is so great that He interposed an oath on His covenants; He swore by Himself, such as the book of Hebrews says in Chapter 6. Let us read (Highlighted by the authors):

Table 1

God's oath as a guarantee of the fulfillment of His covenants

HEBREWS 6 (NKJV)	HEBREWS 6 (GREEK STEPHANUS 1550)
¹³ For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, ¹⁴ saying, "Surely blessing I will bless you, and multiplying I will multiply you." ¹⁵ And so, after he had patiently endured, he obtained the promise. ¹⁶ For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. ¹⁷ Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath...	¹³ τω γαρ αβρααμ επαγγελιαμενος ο θεος επει κατ ουδενος ειχεν μειζονος ομοσαι ωμοσεν καθ εαυτου ¹⁴ λεγων η μην ευλογων ευλογησω σε και πληθυνων πληθυνω σε ¹⁵ και ουτως μακροθυμησας επετυχεν της επαγγελιας ¹⁶ ανθρωποι μεν γαρ κατα του μειζονος ομνυουσιν και πασης αυτοις αντιλογιας περας εις βεβαιωσιν ο ορκος ¹⁷ εν ω περισσοτερον βουλομενος ο θεος επιδειξαι τοις κληρονομοις της επαγγελιας το αμεταθετον της βουλης αυτου εμεσιτευσεν ορκω

The verb in Greek to “swear” is ὀμνῶ (*omnuó*) that appears in verse 13 with the forms ὀμοσαι (*omosai*: swear) and ὀμοσεν (*omosen*: swore). In verse 16 appears as ὀμνουςιν (*omnuousin*: swear); in this same verse, we see the noun “oath” from the Greek form ὀρκος (*orkos*), and at the end of verse 17, this same noun appears with the form ὀρκω (*orko*). As we can observe, the Lord refers five times to the action of “swear” with different terms. He does it with the purpose of emphasizing His inevitable and accurate commitment to His promises as a demonstration of the immutability of His decision.

The author of Hebrews recalls how Abraham obeyed and took his son Isaac to Mount Moriah to offer him as sacrifice. In reward to his obedience and faith, the Lord reiterates to him His promise under oath; let’s see this in Genesis 22: 15-18 (Highlighted by the authors):

¹⁵ Then the Angel of the Lord called to Abraham a second time out of heaven, ¹⁶ and said: “By Myself I have **sworn**, says the Lord, because you have done this thing, and have not withheld your son, your only son— ¹⁷ blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. ¹⁸ In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

What we read in verse 16 is the oath which Hebrews 6:13, 16-17 refers to. In the passage quoted in Genesis appears with the Hebrew word שָׁבַע (*shâba’*). The oath which the Lord swore was to fulfill the promise of the holy descendants multiplied eternally; for Hebrews 6:17 speaks of the heirs of this promise which is immutable; it is mentioned in the two things of verse 14 “Surely blessing I will bless you, and multiplying I will multiply you”; these two things are immutable in which it is impossible for God to lie, as we read in Hebrews 6:18: “... that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.” Now then, the author of Hebrews says that in these two immutable things, we find a strong consolation, for God has granted us a glorious hope. Verse 18 confirms that the promise of the holy descendants, blessed and multiplied forever, has not been fulfilled. However, it will be fulfilled when the holy Church is glorified because she will no longer have a body with death and sin; the Church will have a glorified body, full of eternal life, so that the descendants will be born holy and eternal and will multiply from generation to generation, forever and ever, to worship God eternally. Hebrews 6:18 says that this true and immutable promise is the hope to which we want to lay hold of, which is our only refuge and an anchor of the soul, both sure and steadfast. This promise of the holy descendants multiplied eternally is sure and strong because

Jesus has already entered behind the veil, in the Most Holy Place, as forerunner and High Priest according to the order of Melchizedek (Heb 6:19-20).

Abraham remembers this oath in Genesis 24: 7 «The Lord God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and **swore to me**, saying, 'To your descendants I give this land,' He will send His angel before you, and you shall take a wife for my son from there.» (Highlighted by the authors).

When God ratified the Abrahamic Covenant to Isaac, He remembered him the oath. He told him the covenant was confirmed because of Abraham's obedience. Let's read Genesis 26: 1-5 (Highlighted by the authors):

¹ There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar. ² Then the LORD appeared to him and said: "Do not go down to Egypt; live in the land of which I shall tell you. ³ Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and **I will perform the oath** which I swore to Abraham your father. ⁴ And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; ⁵ **because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.**"

Joseph remembered the oath and he explained that it was ratified to Isaac and to Jacob: «And Joseph said to his brothers, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He **swore** to Abraham, to Isaac, and to Jacob.» (Genesis 50: 24. Highlighted by the authors).

When God appeared to Moses in the burning bush, He reminded him of the covenant that He made with Abraham and ratified to Isaac and Jacob. This is demonstrated with the name that God uses in Exodus 3: 15 and with the confirmation of the land promise in Exodus 3: 17 (Highlighted by the authors):

¹⁵ Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The Lord God of your fathers, **the God of Abraham, the God of Isaac, and the God of Jacob**, has sent me to you. This is My name forever, and this is My memorial to all generations.' (Exodus 3: 15). ¹⁷ and I have said I will bring you up out of the affliction of Egypt **to the land** of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, **to a land flowing with milk and honey.**" (Exodus 3: 17).

After God called Moses, he went to the pharaoh to accomplish the mission. Moses thought this mission would be finished quickly, but in reality, he was starting this

journey; for this reason, Moses prayed to the Lord to lament. Let's read in Exodus 5: 22-23:

²² So Moses returned to the Lord and said, "Lord, why have You brought trouble on this people? Why is it You have sent me? ²³ For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all."

In light of this complaint, God remembers him the covenant with Abraham, Isaac, and Jacob under oath, which implies it whole and definitive fulfillment. Exodus 6: 1-8 says (Highlighted by the authors):

¹ Then the Lord said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."

² And God spoke to Moses and said to him: "I am the Lord. ³ I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name Lord I was not known to them. ⁴ **I have also established My covenant** with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. ⁵ And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and **I have remembered My covenant**. ⁶ Therefore say to the children of Israel: 'I am the Lord; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. ⁷ **I will take you as My people, and I will be your God**. Then you shall know that I am the Lord your God who brings you out from under the burdens of the Egyptians. ⁸ **And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the Lord.**' "

Moses must have known the covenant under oath, for, as we saw with Joseph, this promise had gone from generation to generation. In verse 4, the Lord says that He established His covenant, which implies ratification; in verse 5, God remembered His covenant; and in verse 7, He gives the promise projected into the future in the New Jerusalem (Cf. Revelation 21: 3). Finally, in verse 8, the land promise is recalled, and it is reiterated that it was given under oath to Abraham, Isaac, and Jacob.

In Exodus 13: 11, the Lord also recalls His oath of the Land Covenant; but in Exodus 32, in the event of the golden calf made by the people of Israel, Moses remembered the covenant in his intercession to the Lord before the wrath of God. Let's read Exodus 32:10-13 (Highlighted by the authors):

¹⁰ Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation." ¹¹ Then Moses pleaded with the Lord his God, and said: "Lord, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand? ¹² Why should the Egyptians speak, and say, 'He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth'? Turn from Your fierce wrath, and relent

from this harm to Your people. ¹³ **Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit it forever.'**"

In verse 13, Moses reminds the Lord of the Abrahamic Covenant. This one includes not only the land but also the descendants. It is important to mention that God permanently recalls this covenant and the oath, despite Israel's disobedience; this is appreciated in Exodus 33: 1. Because of this, Moses also does the same as we read in Numbers 11: 12 and Deuteronomy 7: 8; 8: 1; 26: 15.

The Abrahamic Covenant is remembered in different generations; let's see:

(a) At the time of the promised land conquest, by Joshua: «For the children of Israel walked forty years in the wilderness, till all the people who were men of war, who came out of Egypt, were consumed, because they did not obey the voice of the LORD—to whom the Lord swore that He would not show them the land which the Lord had sworn to their fathers that He would give us, "a land flowing with milk and honey.» (Joshua 5: 6. Highlighted by the authors).

(b) In the time of the Judges. The Lord spoke to the people of Israel who were disobedient: "¹ Then the Angel of the Lord came up from Gilgal to Bochim, and said: 'I led you up from Egypt and brought you to the land of which I swore to your fathers; and I said, **'I will never break My covenant with you.'** ² And you shall make no covenant with the inhabitants of this land; you shall tear down their altars.' But you have not obeyed My voice. Why have you done this? ³ Therefore I also said, 'I will not drive them out before you; but they shall be thorns in your side, and their gods shall be a snare to you.' " ⁴ So it was, when the Angel of the Lord spoke these words to all the children of Israel, that the people lifted up their voices and wept. ⁵ Then they called the name of that place Bochim; and they sacrificed there to the Lord." (Judges 2: 1-5. Highlighted by the authors)

In verse 1, the Lord reminds Israel of the Mosaic Covenant and its relationship to the Abrahamic one.

(c) In the time of the kings; by the king David: "¹⁴ He is the LORD our God; / His judgments are in all the earth. / ¹⁵ **Remember His covenant forever, / The word which He commanded, for a thousand generations, /** ¹⁶ *The covenant which He made with Abraham, / And His oath to Isaac, /* ¹⁷ **And confirmed it**

to Jacob for a statute, / To Israel for an everlasting covenant, / ¹⁸ Saying, "To you I will give the land of Canaan / As the allotment of your inheritance,"" (1 Chronicles 16: 14-18. Highlighted by the authors)

In this psalm, David recalled the Abrahamic Covenant and its ratification under oath to Isaac and Jacob (cf. Psalm 105: 9). The king said that this covenant is perpetual, everlasting, and eternal. Here we see the characteristics of God's covenants, which are oaths related to their attributes of eternity, immutability, fidelity, and truthfulness, as we saw in Chapter 3.

(d) At the post-exilic time, after the time of captivity in Babylon, when the Jews return to the land: "¹³ "You came down also on Mount Sinai, / And spoke with them from heaven, / And gave them just ordinances and true laws, / Good statutes and commandments. / ¹⁴ You made known to them Your holy Sabbath, / And commanded them precepts, statutes and laws, / By the hand of Moses Your servant. / ¹⁵ You gave them bread from heaven for their hunger, / And brought them water out of the rock for their thirst, / **And told them to go in to possess the land / Which You had sworn to give them.**" (Nehemiah 9: 13-15. Highlighted by the authors)

Here Nehemiah relates the Mosaic or Sinaitic Covenant with the Abrahamic and recalls the oath. The relationships between the two previous covenants are also seen in Deuteronomy 29: 12-15 (Highlighted by the authors):

¹² that you may enter **into covenant with the Lord your God**, and into His oath, which the Lord your God makes with you today, ¹³ that He may establish you today as a people for Himself, and that He may be God to you, just as He has spoken to you, and just **as He has sworn to your fathers, to Abraham, Isaac, and Jacob.** ¹⁴ **"I make this covenant and this oath**, not with you alone, ¹⁵ but with him who stands here with us today before the Lord our God, as well as with him who is not here with us today.

The Noahic Covenant is also based on an oath; let's read Isaiah 54: 9 «For this is as the waters of Noah unto me: / for as **I have sworn** / that the waters of Noah should no more go over the earth; / so have I sworn / that I would not be wroth with thee, nor rebuke thee.» (Highlighted by the authors)

Likewise the Davidic Covenant has an oath as we see in Psalm 89: 18-37:

¹⁸ For our shield belongs to the LORD, / And our king to the Holy One of Israel. / ¹⁹ Then You spoke in a vision to Your holy one, / And said: "I have given help to one who is mighty; / I have exalted one chosen from the people. / ²⁰ I have found My servant David; / With My

holy oil I have anointed him, / ²¹ With whom My hand shall be established; / Also My arm shall strengthen him. / ²² The enemy shall not outwit him, / Nor the son of wickedness afflict him. / ²³ I will beat down his foes before his face, / And plague those who hate him. / ²⁴ "But My faithfulness and My mercy shall be with him, / And in My name his horn shall be exalted. / ²⁵ Also I will set his hand over the sea, / And his right hand over the rivers. / ²⁶ He shall cry to Me, 'You are my Father, / My God, and the rock of my salvation.' / ²⁷ Also I will make him My firstborn, / The highest of the kings of the earth. / ²⁸ My mercy I will keep for him **forever**, / And My covenant shall stand firm with him. / ²⁹ **His seed also I will make to endure forever, / And his throne as the days of heaven.** / ³⁰ "If his sons forsake My law / And do not walk in My judgments, / ³¹ If they break My statutes / And do not keep My commandments, / ³² Then I will punish their transgression with the rod, / And their iniquity with stripes. / ³³ Nevertheless My lovingkindness I will not utterly take from him, / Nor allow My faithfulness to fail. / ³⁴ My covenant I will not break, / Nor alter the word that has gone out of My lips. / ³⁵ Once **I have sworn by My holiness**; / I will not lie to David: / ³⁶ His seed shall endure **forever**, / And his throne as the sun before Me; / ³⁷ **It shall be established forever like the moon, / Even like the faithful witness in the sky.**" *Selah*

The Lord makes the oath explicit in the Davidic Covenant and relates it to the descendants and the government (Throne); these two elements appear in the other covenants, in addition to the component of the Earth. It is noteworthy that the Lord links His covenant under oath to one of His attributes, holiness. He also specifies the eternity of the covenant in the expressions "forever, and as the days of Heaven."

It is interesting to note that Ethan the Ezrahite relates the Edenic Covenant or covenant with creation with the Davidic Covenant; this can be seen in verse 37 of Psalm 89 (We will study the connection between all the covenants later): «It shall be established forever like the moon, / Even like the faithful witness in the sky. *Selah*» When the psalmist says that the moon will be forever, he refers to the everlasting covenant that the Lord made with the creation in Eden before Adam's sin. This was the first covenant whose content has never been annulled; rather, it will be fully accomplished in the Eternal Kingdom. This relation of the Davidic Covenant and Edenic Covenant is found in Jeremiah 33: 17-22:

¹⁷ For thus says the Lord: 'David shall never lack a man to sit on the throne of the house of Israel; ¹⁸ nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually.' " ¹⁹ And the word of the Lord came to Jeremiah, saying, ²⁰ "Thus says the Lord: '**If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season,** ²¹ **then My covenant may also be broken with David My servant,** so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers. ²² As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me.'

This is reiterated in the subsequent verses of Jeremiah 33:25-26:

²⁵ “Thus says the LORD: **‘If My covenant is not with day and night, and if I** have not appointed the ordinances of heaven and earth,²⁶ **then I will cast away the descendants of Jacob and David My servant, so that I will not take any of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.’**”

This Edenic Covenant, and with the creation, is confirmed in the Noahic, as we will see later; let's first mention the relation between the Edenic Covenant and the New Covenant. We can see this in Jeremiah 31: 31-36:

³¹ “Behold, the days are coming, says the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah—³² not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.³³ But this is the **covenant** that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.³⁴ No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the Lord,’ for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more.”/³⁵ **Thus says the Lord, / Who gives the sun for a light by day, / The ordinances of the moon and the stars for a light by night, / Who disturbs the sea, / And its waves roar / (The LORD of hosts is His name):/**³⁶ **“If those ordinances depart / From before Me, says the Lord, / Then the seed of Israel shall also cease / From being a nation before Me forever.”**

The Lord connects the fulfillment of the New Covenant's promises with what He Himself established in the Edenic Covenant in regards to creation. God says that laws of His creation will not cease because He will make the it new, and it will be eternal.

4.1.2. The covenants are immutable in their contents and their fulfillment

In Chapter 3 we saw that God's attribute of immutability gives this same characteristic to His covenants; however, the feature we have just analyzed about the oath as the basis of all of them also reaffirms the Lord's immutability. The faithfulness and truthfulness of God prevent Him from breaking His eight covenants which are intact from the beginning. They are interrelated; one guarantees the other; one retakes the other's contents, and all of them will be fully achieved in the Eternal Kingdom. We will see this later.

In Hebrews 6: 17, the author says that God's counsel is immutable: «Thus God, determining to show more abundantly to the heirs of promise the immutability of His **counsel, confirmed it by an oath...**» (Highlighted by the authors)

The Greek word for "advice" is βουλή (*boulē*), which also means "will, purpose." In His covenants, God has made manifest: His will, plans, and purposes; therefore, they are immutable, and the three promises: New Earth, descendants and government, must be totally fulfilled. These promises have not been fulfilled yet, since there is a condition, and that is that the receptors have eternal life because the Lord is God of the living and not of the dead. They will only be accomplished in the sons of the resurrection; this is related to the characteristics that we will see below:

4.1.3. All the covenants have an unconditional and a conditional part

Theologies affirm that there are some conditional and unconditional covenants; however, they all have both elements. The conditional part has an individual and specific application, and the unconditional has total, general, and definitive fulfillment since it is guaranteed by the Lord's oath of and His attributes.

Let's see some examples of the conditional component in some covenants:

4.1.3.1. In the Abrahamic Covenant. The unconditionality of the Abrahamic Covenant can be seen in the scene when Abraham brought the animals, and the Lord's fire passes between those pieces. This covenant had partial fulfillments, but not total, since it will only occur in the Eternal Kingdom. Traditionally, it has been thought that it will be fulfilled in the Millennium, but we consider that even in this dispensation, there will be a partial fulfillment, for several reasons:

- (a) For total fulfillment of the Abrahamic Covenant, the entire nation of Israel must be resurrected, since only in the sons of resurrection the covenants are fulfilled. In the Millennium, mortal Jews will enter with their adamic bodies; their descendants must receive Christ by faith; then, they will die because there will still be sin at that time. Israel will have to wait until the end of the Millennium, when the first resurrection, which is the resurrection of life, will be closed.
- (b) The Millennial Earth will still be cursed, for there will be adamic men born with sin and death; however, it will receive partial restoration by the presence of Christ as King and His Church (The resurrected sons of God). The definitive removal of the curse will occur when God makes the New Earth. Therefore, this promise will be received by Israel forever in the Eternal Kingdom. Let us remember that the promise is eternal, and if the Earth will be burn as for sure

will happen, it would no longer be eternal, perpetual, or everlasting as the Abrahamic Covenant says.

While the unconditional part of the Abrahamic Covenant is evident to all the people of Israel and its general fulfillment depends only on God; the individual application is conditional; we can see in the Scriptures examples of people that were excluded from the promises. Let's read Numbers 14: 19-32 (Highlighted by the authors):

¹⁹ Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now.” ²⁰ Then the Lord said: “I have pardoned, according to your word; ²¹ but truly, as I live, all the earth shall be filled with the glory of the Lord— ²² **because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice,** ²³ **they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.** ²⁴ But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it. ²⁵ Now the Amalekites and the Canaanites dwell in the valley; tomorrow turn and move out into the wilderness by the Way of the Red Sea.” ²⁶ And the Lord spoke to Moses and Aaron, saying, ²⁷ “How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me. ²⁸ Say to them, ‘As I live,’ says the Lord, ‘just as you have spoken in My hearing, so I will do to you: ²⁹ **The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above.** ³⁰ **Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.** ³¹ But your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised. ³² But as for you, your carcasses shall fall in this wilderness.

This scene's context is the return of the twelve men who went to spy out the land of Canaan, ten of these spies slandered the Lord's promises for unbelief and hardness of heart; only Caleb and Joshua had faith and obedience. The Lord told Moses that He will destroy the people because of their reproaches and rebellion; before this, the servant interceded and was heard. Note that the Lord says He has forgiven the people based on His mercy and His covenant with Abraham (Unconditional part).

Nevertheless, the conditional part of the Abrahamic, Mosaic, and Earth covenants is appreciated, since the ten disobedient spies did not enter the promised land as did the people who, despite having seen the glory of God and the signs He did in Egypt and in the desert, tempted Him ten times and did not listen to His voice. In verse 23, the Lord states that they will not enter the land He swore to their fathers, remembering the covenant under oath; and this judgment is for eternity. All that generation went to Hell; they will not enter the rest of God, the Eternal Kingdom,

for the covenant is eternal, and its complete fulfillment is in the age to come (Hebrews 3: 11; 4: 3, 5).

Let's look at other passages where it is confirmed that many were forever excluded from the covenant promises:

- Numbers 32: 9-13

The context of these verses was the occasion when the children of Reuben and Gad had a very great multitude of livestock. When they saw the land of Jazer and the land of Gilead, the region seemed to them a place for cattle (Numbers 32: 1). They even asked Moses to stay there and not cross the Jordan; their petition discouraged the people from entering the promised land. Then Moses reminded them what their parents did when he sent them to spy out the land from Kadesh Barnea, and they went up to the Valley of Eshcol; let's read Numbers 32: 9-13:

⁹ For when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the children of Israel, so that they did not go into the land which the LORD had given them. ¹⁰ So the LORD's anger was aroused on that day, and He swore an oath, saying, ¹¹ 'Surely none of the men who came up from Egypt, from twenty years old and above, shall see the land of which I swore to Abraham, Isaac, and Jacob, because they have not wholly followed Me, ¹² except Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, for they have wholly followed the LORD.' ¹³ So the LORD's anger was aroused against Israel, and He made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was gone.

In verse 11, the Lord says that the generation from twenty years old and above would not enter the land that He gave under oath to Abraham, Isaac, and Jacob. The Lord's judgement was executed on the disobedient, but this did not break the covenant because the Lord kept the faithful remnant in His mercy.

- Deuteronomy 1: 34-39

In these passages, it is reiterated the punishment of the Lord on the generation that left Egypt, which due to their disobedience, did not enter to the promised land.

³⁴ "And the LORD heard the sound of your words, and was angry, and took an oath, saying, ³⁵ 'Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers, ³⁶ except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because he wholly followed the LORD.' ³⁷ The LORD was also angry with me for your sakes, saying, 'Even you shall not go in there. ³⁸ Joshua the son of Nun, who stands before you, he shall go in

there. Encourage him, for he shall cause Israel to inherit it.³⁹ 'Moreover your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it.

Verse 35 reiterates that the evil generation would not see the good land that God swore to give to their fathers, except Caleb, the son of Jephunneh, and Joshua, the son of Nun, who remained faithful. Even Moses would not enter the land; in this case, the Lord was talking about a partial fulfillment at that time. But in regards to eternal fulfillment, Moses was granted the New Earth; however, the evil generation lost the blessing forever.

There is a relationship between the conditional and unconditional aspects of the covenants. First, we need to understand that the promised land's unconditionality in the Abrahamic Covenant is placed in a conditional context; this seems like a contradiction, but it is not; we will explain this below:

The Lord swore Abraham that He would give him and to his descendants the promised land. This promise will be accomplished in the Mosaic and Land Covenant; it appears conditioned by faith and obedience. The question is: How will the promise be achieved within the conditions that the Lord imposed if it seems impossible for them to be fulfilled? We will answer this question below:

In Deuteronomy 28, the Lord laid out the blessings for obedience; let's read: «Now it shall come to pass, if you diligently obey the voice of the Lord your God, to observe carefully all His commandments which I command you today, that the Lord your God will set you high above all nations of the earth» (Deuteronomy 28: 1); in this verse appears the condition preceded by "if" that is the obedience to all the commandments which the people of Israel did not fulfill. Among the blessings is «The Lord will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the Lord your God and walk in His ways» (Deuteronomy 28: 9).

The obedience to the Word brings with it the blessing that Israel would be God's people. Still, it is important to note that God mentioned unconditionality when he said, "just as He has sworn to you." As we will see later, the only way we can obey and carry out all God's commandments is that we have a totally pure and holy heart. The Lord has promised to give this heart through the New Covenant when we are glorified.

The unconditionality of the Abrahamic and Land Covenant is also seen in Judges 2: 1-2; let's see (Highlighted by the authors):

¹ Then the Angel of the LORD came up from Gilgal to Bochim, and said: "I led you up from Egypt and **brought you to the land of which I swore to your fathers; and I said, 'I will never break My covenant with you.** ² And you shall make no covenant with the inhabitants of this land; you shall tear down their altars.' But you have not obeyed My voice. Why have you done this?

In verse 1, the Lord affirms that He will never break His covenant, but in verse 2 appears the condition. It is that Israel must not be unequally joint with the inhabitants of the land of Canaan. However, the Lord mentions that Israel did not obey; despite his disobedience, the covenant continues; here, we can appreciate the unconditionality.

Nehemiah 9 also gives us a verified example of the unconditionality of the Abrahamic Covenant and its relation to the Mosaic; let's read the entire passage of Nehemiah 9: 9-24:

⁹ "You saw the affliction of our fathers in Egypt, / And heard their cry by the Red Sea. / ¹⁰ You showed signs and wonders against Pharaoh, / Against all his servants, / And against all the people of his land. / For You knew that they acted proudly against them. / So You made a name for Yourself, as *it is* this day. / ¹¹ And You divided the sea before them, So that they went through the midst of the sea on the dry land; / And their persecutors You threw into the deep, / As a stone into the mighty waters. / ¹² Moreover You led them by day with a cloudy pillar, / And by night with a pillar of fire, / To give them light on the road / Which they should travel. / ¹³ "You came down also on Mount Sinai, / And spoke with them from heaven, / And gave them just ordinances and true laws, / Good statutes and commandments. / ¹⁴ You made known to them Your holy Sabbath, / And commanded them precepts, statutes and laws, / By the hand of Moses Your servant. / ¹⁵ You gave them bread from heaven for their hunger, / And brought them water out of the rock for their thirst, / And told them to go in to possess the land / Which You had sworn to give them. / ¹⁶ "But they and our fathers acted proudly, / Hardened their necks, / And did not heed Your commandments. / ¹⁷ They refused to obey, / And they were not mindful of Your wonders / That You did among them. / But they hardened their necks, / And in their rebellion / They appointed a leader / To return to their bondage. / But You *are* God, / Ready to pardon, / Gracious and merciful, / Slow to anger, / Abundant in kindness, / And did not forsake them. / ¹⁸ "Even when they made a molded calf for themselves, / And said, 'This *is* your god / That brought you up out of Egypt,' / And worked great provocations, / ¹⁹ Yet in Your manifold mercies / You did not forsake them in the wilderness. / The pillar of the cloud did not depart from them by day, / To lead them on the road; / Nor the pillar of fire by night, / To show them light, / And the way they should go. / ²⁰ You also gave Your good Spirit to instruct them, / And did not withhold Your manna from their mouth, / And gave them water for their thirst. / ²¹ Forty years You sustained them in the wilderness; / They lacked nothing; / Their clothes did not wear out / And their feet did not swell. / ²² "Moreover You gave them

kingdoms and nations, / And divided them into districts. / So they took possession of the land of Sihon, / The land of the king of Heshbon, / And the land of Og king of Bashan. / ²³ You also multiplied their children as the stars of heaven, / And brought them into the land / Which You had told their fathers / To go in and possess. / ²⁴ So the people went in / And possessed the land; / You subdued before them the inhabitants of the land, / The Canaanites, / And gave them into their hands, / With their kings / And the people of the land, / That they might do with them as they wished.

Nehemiah summarizes Israel's history from the moment God brought them out of Egypt and recalled their disobedience and rebellion; however, the Lord remained faithful and fulfilled His covenant. We can see this in verse 23, which says that the Lord multiplied their children as the stars of heaven and brought them into the land. We know that this was a partial fulfillment since the total one will occur in the Eternal Kingdom.

4.1.3.2. In the Davidic Covenant. In the Davidic Covenant that appears in Psalm 89, the covenants' conditional and unconditional part is also appreciated (Psalm 89: 28-34. Added by the authors):

²⁸ My mercy I will keep for him forever, / And My covenant shall stand firm with him. / ²⁹ His seed also I will make *to endure* forever, / And his throne as the days of heaven. / ³⁰ "If his sons forsake My law [CONDITIONALITY] / And do not walk in My judgments, / ³¹ If they break My statutes [CONDITIONALITY] / And do not keep My commandments, / ³² Then I will punish their transgression with the rod, [CONDITIONALITY] / And their iniquity with stripes. / ³³ Nevertheless My lovingkindness I will not utterly take from him, [UNCONDITIONALITY] / Nor allow My faithfulness to fail. [UNCONDITIONALITY] / ³⁴ My covenant I will not break, [UNCONDITIONALITY] / Nor alter the word that has gone out of My lips. [UNCONDITIONALITY]

The Lord talks about the Davidic Covenant and its eternal permanence, which is appreciated in verse 28 when he said, "forever." This is reiterated in verse 29 when God talks about the descendants and the government (Throne). In verse 30 appears the conditionality of the covenant "If his sons forsake my law", which carries with it the punishment, "I will punish their transgression with the rod, and their iniquity with stripes". This punishment will fall on the rebellious; however, this does not break the covenant. Let us read Psalm 89: 33-34:

³³ Nevertheless My lovingkindness I will not utterly take from him, / Nor allow My faithfulness to fail. ³⁴ My covenant I will not break, / Nor alter the word that has gone out of My lips.

These are the sure mercies to David (Psalm 89: 2-4, 33-34, 49; Isaiah 55: 3; Acts 13: 34).

4.1.4. The covenants have various fulfillments: partial and definitive for their eschatological prophetic content

All the covenants are prophetic and have final and complete eschatological fulfillment since they refer to the consummation of God's plan. The partial fulfillments are imperfect; they will only be perfect in the Eternal Kingdom. God allows them for three reasons:

- (a) To show His faithfulness and mercy. In each partial fulfillment, the Lord is reminding us that He will fulfill all the covenants thoroughly.
- (b) To maintain the validity of the covenant towards human beings.
- (c) To strengthen faith and produce joy in His children, the promises of the Lord in His Word guaranteed by His oaths become a firm anchor of the believer's soul. Let's review the eight covenants in their partial fulfillments:

4.1.4.1. The Edenic Covenant. The Edenic Covenant was initially in place in the short time before Adam sinned. It was fulfilled respecting the Earth and government but not concerning the descendants, precisely the fructification aspect. It was only fulfilled in the multiplication aspect (But under sin, the Lord intended it under full holiness). The Edenic Covenant was fulfilled in terms of the marriage covenant; however, this one and the descendants fell under the curse of the sin (1 Corinthians 15: 21-22; Romans 3: 23). Marriage is the condition for holy descendants or godly offspring, which human beings have never been able to raise because of transgressions: «“But did He not make them one, / Having a remnant of the Spirit? / And why one? / He seeks godly offspring. / Therefore take heed to your spirit, / And let none deal treacherously with the wife of his youth”» (Malachi 2: 15); this is the posterity whom the Lord has blessed, the descendants of the blessed of the Lord (Isaiah 61: 9; 65: 23).

Indeed, Adam sinned and transgressed the covenant: «But like men **they transgressed the covenant**; / There they dealt treacherously with Me» (Hosea 6: 7. Highlighted by the authors). All the covenants of God are immutable and unbreakable by God's attributes and oaths, which are the foundation of unconditionality. Therefore, the Edenic Covenant content regarding the descendants for God, holy, descendants of the blessed of the Lord, must be fulfilled. For this, there must be men and women without sin, and curse, perfect as Adam and his wife were before the fall; the condition is that human beings be glorified.

4.1.4.2. The Adamic Covenant. The Edenic Covenant elements are maintained in the Adamic: work, land, descendants, and government. This covenant was partially fulfilled regarding the work of the land with difficulty by thistles and thorns; also in government and multiplied descendants but under the curse of sin, which began to invoke the Lord's name with Seth. Cain and all the descendants of Adam broke the covenant, except Noah and his generations in his direct lineage (Genesis 6: 9). The consequence of the multiplication of wickedness was the Flood's judgment (Genesis chapters 6-9).

The center of the Adamic Covenant is the blessing in the midst of the judgment and the curse. This blessing is the Gospel, the good news of the coming of the Seed of the woman, Christ, who would bruise the head of the devil and the Antichrist: «And I will put enmity / Between you and the woman, / And between your seed and her Seed; / He shall bruise your head, / And you shall bruise His heel.» (Genesis 3: 15). As for the victory over Satan, this was already fulfilled on the cross of Calvary; but the sentence will be executed after the Millennium when he is thrown into the Lake of Fire with all the demons; regarding the Antichrist, the seed of Satan, he will be executed at the end of the judgment of the Tribulation, with the Second Coming of Christ.

4.1.4.3. The Noahic Covenant. It was partially fulfilled, but the multiplied humanity, the descendants of Noah, broke the covenant in their disobedience at the tower of Babel.

Then the Lord decides to choose Abraham and make a covenant with him. The Noahic Covenant has been partially fulfilled by how God has preserved creation, in the descendants by multiplication, but in sin (Not by fructification). However, the total and definitive fulfillment of this covenant related to the Edenic will occur in the New Creation.

4.1.4.4. The Abrahamic Covenant. The Abrahamic Covenant was partially fulfilled by Abraham's obedience, but the people disobeyed, and because of that, they suffered 400 years of slavery. Israel was a stiff-necked people; let's see the partial fulfillment of the covenant:

Regarding the promise of the land, it has a partial accomplishment in Moses, Joshua, and Salomon's times, and the 20th century in 1948, when Israel became a nation and the Jewish people returned to their land.

Concerning the descendants, it was partially fulfilled in natural Israel. Still, God promised Abraham holy descendants who would inherit the land. Therefore, the full fulfillment of land's promise is related to this one (Genesis 17: 6-10. Highlighted by the authors):

⁶I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. ⁷**And I will establish My covenant between Me and you and your descendants after you** in their generations, for **an everlasting covenant**, to **be God to you and your descendants after you**. ⁸**Also I give to you and your descendants after you** the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.” ⁹And God said to Abraham: “As for you, you shall keep My covenant, you and your descendants after you throughout their generations. ¹⁰This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised...

It can be thought that the multiplication of which the Lord talks here, as part of the promise and the covenant, was fulfilled in the nations that arose from Ishmael, Isaac, and Keturah. It can also be thought that the nations are those of Esau with the Edomites and of Isaac with Israel. But the ratification of the covenant in Jacob from whom only the people of Israel came out makes us think that the nations and kings do not refer to these nations, but rather to those that will be formed in the Eternal Kingdom. We will see this later.

The promise of the Seed in the Adamic Covenant also appears in the Abrahamic, and it was fulfilled with the First Coming of Christ in whom all nations will be blessed; this has happened with the Church, but partially as a means for the Gentiles to have a participation in the blessings of the eight covenants. Therefore, the Abrahamic Covenant's total fulfillment has not happened in this evil age, in the Post-Flood Earth.

4.1.4.5. The Mosaic Covenant. We know that it was partially fulfilled in the servants that the Lord sustained as a remnant (Moses, Joshua, the judges, David, and some kings of Judah); however, the people of Israel as a nation broke the Mosaic Covenant from the beginning and for this reason, the judgment of the Assyrian and Babylonian captivities took place (Daniel 9: 7-11):

⁷O Lord, righteousness *belongs* to You, but to us shame of face, as *it is* this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You. ⁸“O Lord, to us *belongs* shame of face, to our kings, our princes, and our fathers, because we have sinned against You. ⁹To the Lord our God *belong* mercy and forgiveness, though we have rebelled against Him. ¹⁰We have not obeyed the voice of

the LORD our God, to walk in His laws, which He set before us by His servants the prophets.¹¹ Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.

4.1.4.6. The Land Covenant. This covenant was partially fulfilled at the entrance to the land of Canaan; but Israel did not fully possess it. Both the Mosaic Covenant and the Covenant of the Land were broken, and the consequence was the judgment of the Assyrian and Babylonian captivities.

4.1.4.7. The Davidic Covenant. The Lord fulfilled this covenant in the descendants of David with Solomon. But Solomon violated the covenant, and the kingdom was divided; nevertheless, the Lord maintained the partial fulfillment with the kings in Judah. Here the Mosaic Covenant still rules, and the consequence of breaking this and the Davidic Covenant was also the judgment of the Assyrian and Babylonian captivities.

4.1.4.8. The New Covenant. This covenant has been totally fulfilled in terms of Christ's sacrifice for salvation; its application has occurred in the Church, but it has not happened yet for the people of Israel. Now, in regards to obtaining the blessings of the New Covenant, the final fulfillment is in the Eternal kingdom. Nowadays, the growing apostasy has made the Church transgress the New Covenant; nevertheless, for the holy Church its promises will be fulfilled after the Rapture (Hebrews 10: 29).

4.1.5. The covenants are fully fulfilled in the living people, that is, in the sons of the resurrection who have eternal life

The adamic descendants cannot receive the full and definitive fulfillment of all covenants, only the sons of the resurrection, the descendants of Christ, a product of the first resurrection, can receive the covenants; this is what the Lord Jesus Christ said when He affirmed that God is not a God of the dead but of the living (Luke 20: 38).

Authors such as Blaising, quoted by Gentry and Wellum (2018) state this:

...all of the blessings will not just be inaugurated, but completely fulfilled (which fulfillment will be granted to the saints of all dispensations through the resurrection of the dead. (p. 76)

4.1.6. All the covenants have two temporal parts: (a) in the present, and (b) in the future

This characteristic is related to the partial and definitive fulfillments, but we put it apart because it is relevant to analyze the verb tenses used when the writers mention the covenants and their promises.

An example of this characteristic is the New Covenant, which is narrated in the present and the future. We will present brief evidence because, later on, we will go deeper into it when we analyze this covenant in detail. Jeremiah 32: 39-41 says (Highlighted by the authors):

³⁹ then **I will give them** one heart and one way, that they may fear Me forever, for the good of them and their children after them. ⁴⁰ And **I will make** an everlasting covenant with them, that **I will not turn away** from doing them good; but **I will put** My fear in their hearts so that they will not depart from Me. ⁴¹ Yes, **I will rejoice** over them to do them good, and **I will** assuredly **plant** them in this land, with all My heart and with all My soul.'

As we can see, the prophet uses six future verbs, "I will give, I will make, I will not turn away, I will put, I will rejoice, I will plant." These actions point out the blessings of the New Covenant that were announced in Jeremiah 31. It could be argued that these future blessings already happened when the Gentiles of the Church entered the New Covenant since, for Israel, it has not become effective.

Verse 39 places these blessings in eternity because it is used the word "forever"; this is confirmed in the expression "everlasting covenant". So we now have a fulfillment of the New Covenant in the present, in the Church's dispensation concerning the sins' forgiveness. Also, we are waiting for the future fulfillment regarding the blessings of that covenant among which Jeremiah 32: 39-41 mentions the following:

- (a) One heart and one way to fear God forever. That means we will never again commit sins again, and we will never again turn away from God (v. 39a).
- (b) To have good forever: that means there will never be evil and sin again, nor wickedness, affliction, crying, and pain; these blessings are for all who enter into New Covenant and their eternal descendants (vs. 39b, 40).
- (c) The Lord will rejoice with us forever, which means that we will never again offend Him, never again sin against Him. Never again, God's wrath and punishment will be applied to humanity (v. 41a).

(d) We will be planted in the New Earth forever (v. 41b).

In the passage stated by Jeremiah, the Lord cannot be talking about the Millennium because, at this time, there will still be death and sin, so salvation will still be by faith in Christ. Consequently, in Jeremiah 32: 39-41, the Lord is talking about the Eternal Kingdom because He also says "forever"; this promise is powerful because it affirms that human beings will never sin again because the Lord has established an everlasting covenant by which He will give one way and a heart that fear Him forever and never again depart from Him.

The saved mankind will have already passed the test in the 6000 years of battle against sin, the world, and Satan. The Millenium will be the last time of testing for human's heart. Then the Eternal Kingdom will come, in which the Lord, through the everlasting covenant, the New Covenant, will put His fear in one hearts eternally. Jeremiah reminded us that human beings will never again depart from the Lord; this is a big reward, and only God in His infinite power and love will do it.

This passage from Jeremiah 32 is a good example to see the application of hermeneutic laws to different times and peoples: Israel, the Church, and the nations (see Chapter 3); let's search the Scriptures:

The future time is used again in Jeremiah 31: 1: «...At the same time," says the Lord, "I **will be** the God of all the families of Israel, and they **shall be** My people.» (Highlighted by the authors). Concerning the Church, we know that the covenant has already been fulfilled, concerning the forgiveness of sins (But not in terms of the possession of all the blessings). The exciting thing is that now, those of us who have received Christ, believe, and remain in Him, we are children of God (Adopted children), Jeremiah talks in the future, "I will be the God", "they shall be My people".

One could think that the prophet is talking about Israel, as in the Church's dispensation, the Jewish people have not received the fulfillment because they have not repented. However, the future tense in Jeremiah's prophetic statements is in eternity. It applies to the three peoples, Israel, the Church, and the nations. We can see more evidence of this in the book of Revelation when reiterating the future fulfillment within the Eternal Kingdom framework (Revelation 21: 1-3. Highlighted by the authors):

¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard

a loud voice from heaven saying, “Behold, the tabernacle of God is with men, **and He will dwell with them, and they shall be His people. God Himself will be with them and be their God**”

In this passage, the Eternal Kingdom is evidenced in that it speaks of the New Jerusalem. It is noteworthy that John says that God will dwell with all glorified mankind (The Church, Israel, and the nations) who will be His people and God will be their God, as promised in Jeremiah 31: 1.

4.2. The Eight Biblical Covenants

The doctrine of covenants is related to that of dispensations (Darby, n.d., Scofield, 1996 [1909], Watson, 2015) and the following have been proposed: The Edenic Covenant; the Adamic Covenant; the Noahic Covenant; the Abrahamic Covenant; the Mosaic Covenant; the Land Covenant; the Davidic Covenant, and the New Covenant. The covenants contain the same promises reiterated in whole or in part, emphasizing a specific aspect. We will study this in the upcoming chapters of this book. Let's see:

- (a) *The Descendants.*
- (b) *The Earth.*
- (c) *The Government.*

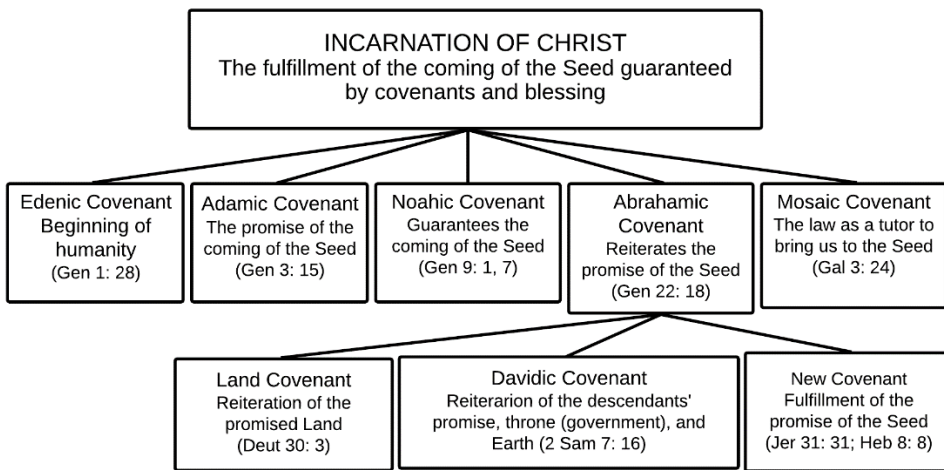
Of these three promises, the eternal descendants' promise is the main one for several reasons that we will study in detail later. However, we can say that it is so because it is the one that is mentioned first in all the covenants. It is also the one that pointed out the Incarnation of Christ, the Seed, in whom we will have the fulfillment of all the promises because He grants us the two main conditions to obtain them: eternity and total holiness.

Let's see these covenants in the light of the Scriptures regarding the Church, Israel, and the nations; and how they manifest the three great eternal promises²⁰:

Figure 1

The Incarnation of Christ and the eight covenants.

²⁰ For an extension of the covenants see: Ferrer G., Rodríguez Y. 2011, pp. 52-55.



4.2.1. The Edenic Covenant

The Edenic covenant was made by God with Adam in the Garden of Eden before he sinned; it was placed in the dispensation of innocence. This covenant appears in Genesis 2: 15-17 and 1: 27-31 before God created the woman from Adam's rib. The elements of this covenant are:

- (a) The Earth: it refers to the first creation, the planet (Genesis 1: 10, 28) and the place where the Lord placed Adam, the Garden of Eden, a perfect space (Genesis 2: 8-9). (We will study this topic in Chapter 10):

⁸The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. ⁹And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

- (b) Work: Adam had to till the garden and keep it; it was work in joy (Genesis 2: 15). (We will explain this in Chapter 9): «Then the Lord God took the man and put him in the Garden of Eden to tend and keep it... »
- (c) The Word: the holy commandment for obedience. Adam could eat from every tree except the tree of good and evil. Disobedience would produce physical, spiritual, and eternal death (Genesis 2: 16-17):

¹⁶ And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

- (d) The descendants: (human beings) in the framing of the marriage covenant (getting married): God blessed Adam and his wife and commanded them to be fruitful and multiply (Genesis 1: 27-28) (We will study this subject deeply in Chapters 6 and 7):

²⁷ So God created man in His own image; in the image of God He created him; male and female He created them. ²⁸ Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth."

- (e) The Government: subdue and have dominion (Genesis 1: 28). (We will analyze this topic in Chapter 9): « ... fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.»

4.2.2. The Adamic Covenant

When Adam sinned, he broke the Edenic Covenant, as Hosea 6: 7 says. After the transgression, it began the Adamic Covenant, which, according to Scofield, governs man from his fallen state to the Millennial Kingdom (Scofield, 1996, [1909], pp. 7-8). With this covenant begins the evil age that will end with the Second Coming of Christ so that the Millennium begins, which acts as a period of transition (because it is the last test for humanity) so that the Eternal Kingdom or the age to come may begin.

This covenant is in Genesis 3: 9-24 and contains the judgments regarding the five elements of the Edenic Covenant; yet, it includes a blessing:

- (a) The Earth: It received the curse for Adam's sin who lost paradise. Creation became rugged to man and all his descendants (The humanity). The Earth produced thistles and thorns, and the animals became wild to man.
- (b) Work: It became hard, and arduous.
- (c) The Word: Adam traded God's Word for the devil's lie; he rejected the holy commandment.
- (d) The descendants and the marriage: The man and woman in the marriage covenant had descendants under the curse of sin. Because of death, Levirate

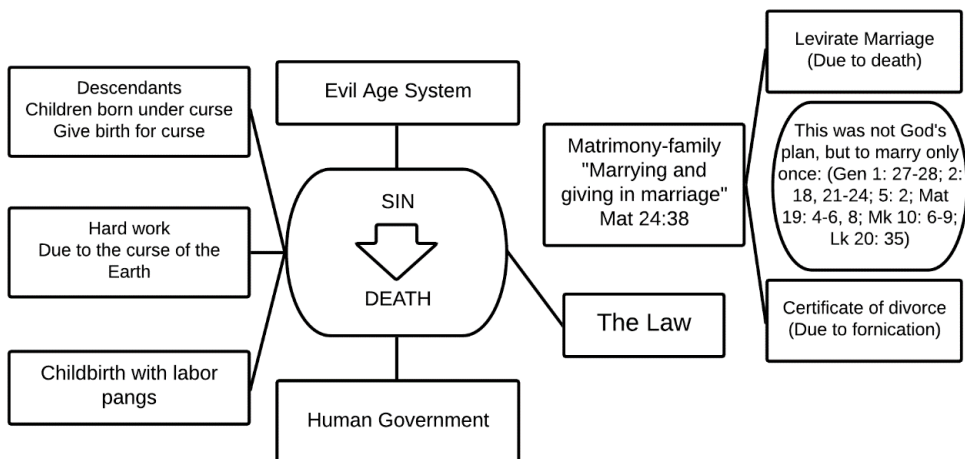
Marriage was later instituted. It is a system of "marrying and giving in marriage" as one event. (We will explain this in Chapter 8).

- (e) Government: Satan became the prince of the world and had dominion over fallen human beings, so he would influence the government, as has been evident in human history.

Let's see the elements of this evil age. (Cf. Chapter 2):

Figure 2

Elements of the evil age.



In this Adamic Covenant, we find two related blessings:

- The decree of God's Word concerning the coming of the Seed (**First mention of the Christ's incarnation**) (Genesis 3: 15).
- The judgment on Satan (Genesis 3: 15).

4.2.3. The Noahic Covenant or Covenant with Noah

In the covenant with Noah, after the Flood, the Lord reiterates twice the promise He made in the Edenic Covenant concerning the descendants' multiplication. We can see this in Genesis 9, verses 1 and 7 (Highlighted by the authors).

¹ So God blessed Noah and his sons, and said to them: "**Be fruitful and multiply**, and fill the earth. ⁷ And as for you, **be fruitful and multiply; / Bring forth abundantly** in the earth / And **multiply** in it."

The Lord reiterates the Edenic Covenant content, even though the offspring will born in curse. We must specify that the word "to bear fruit" refers to bear fruit in the sense of godly offspring, that is, holy, which is impossible for the adamic generations that were left under the curse of sin. The question then is: Why did God reiterate fructification, within the Noah Covenant, if it couldn't happen, even though multiplication would be, and in fact was, possible?

The answer to this question is the content of the Adamic Covenant in terms of the promise of the Seed, Christ, who would be the blessed fruit. This fruit was born under the blessing and without sin (Luke 1: 35, 42) as the Lord planned from the beginning within the Edenic Covenant. When He reiterates the commandment, He says that the promise He made in the Edenic Covenant is kept. It would only be possible in and through the holy Seed, who is Jesus.

Out of Christ would come new humanity, the posterity of Christ (by His sacrifice, His vicarious work. Isaiah 53: 10), the sons of the resurrection, in whom all covenants and promises will be fulfilled, including that of the holy descendants (Malachi 2: 15), which is the fructification, bearing blessed and holy fruit, the posterity whom the Lord has blessed. (Isaiah 61: 9; 65: 23).

Within the covenant with Noah, other elements relate to Edenic Covenant; let's see:

Table 2

Elements that relate to the Edenic Covenant and the Noahic Covenant

EDENIC COVENANT. GENESIS 1	NOAHIC COVENANT GENESIS 9	DIFFERENCES
²⁸ ...have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."	² And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that	In both covenants, man is dominant over the animals. In the Noahic Covenant, this dominion

	move <i>on</i> the earth, and on all the fish of the sea. They are given into your hand.	appears in terms of the fear and dread that the animals will have of men.
²⁹ And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.	³ Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.	In both covenants, the Lord gave plants for food, but in the covenant with Noah, the animals (Everything that moves and lives) are added.

There are other elements of the covenant with Noah that can be seen in Genesis 9: 9-17; let's read (Highlighted by the authors):

⁹ "And as for Me, behold, I **establish** My covenant with you and with your descendants after you, ¹⁰ and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. ¹¹ Thus I **establish** My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth." ¹² And God said: "This *is* the sign of the covenant which I make between Me and you, and every living creature that *is* with you, for **perpetual generations**: ¹³ I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. ¹⁴ It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; ¹⁵ and I will remember My covenant which *is* between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. ¹⁶ The rainbow shall be in the cloud, and I will look on it to remember the **everlasting covenant** between God and every living creature of all flesh that *is* on the earth." ¹⁷ And God said to Noah, "This *is* the sign of the covenant which I **have established** between Me and all flesh that *is* on the earth."

Let's see the elements that can be extracted from this passage:

- (a) God speaks of a perpetual covenant (vs. 12, 16). It is eternal, which indicates that it is immutable, and unchangeable.
- (b) The covenant includes the descendants as in the other covenants (v. 9) and as being eternal, its projection is into the future.
- (c) Within the covenant the Lord included birds, animals, and every beast of the Earth (v. 10, 12). This promise implies the eternal preservation of both human beings and the creatures under his dominion. In the Eternal Kingdom, when the Lord makes New Heavens and a New Earth, there will be animals as in the Edenic Covenant. The creation will not be subject to corruption or extinction, for there will be no more death (Revelation 21: 4). This fact is significant because it allows us to review all the biblical passages that theological tradition has assigned to the Millennium. It was assumed that there would be no animals in the New Earth or the Eternal Kingdom, which is wrong because God does not change; since He and His covenants are immutable.

The Lord has said that He will restore all things (Matthew 17: 11; Mark 9: 12; Acts 3: 21) and this refers to the Edenic Covenant with all its content, which is reiterated in the other covenants. (We will study this in Chapter 10).

4.2.4. The Abrahamic Covenant

This covenant is characterized by the promise and the inheritance with the following elements:

- (a) The Earth.
- (b) The Descendants.
- (c) The Seed.
- (d) The Government, related to the nations and the kings.

God gives Abraham the promise that he would be the heir of the world (Romans 4: 13). This promise is related to the nations that the Seed, Christ will inherit (Psalm 2: 8), in favor of the saved humanity (Israel, the Church, and the nations). Let's see the passages of this covenant and the specification in each verse concerning the promise of the land, the descendants, and the government (Highlights and emphasis added by the authors):

Table 3

The Abrahamic Covenant and its reference to the Land, the Descendants, and the Government

GENESIS 12	GENESIS 15	GENESIS 17	GENESIS 22
¹ Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. [LAND] ² I will make you a great nation; I will bless you And make your name great;	¹ After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I <i>am</i> your shield, your exceedingly great reward." ² But Abram said, "Lord God, what will You give me, seeing I go childless, and the heir of my house <i>is</i> Eliezer of Damascus?"	¹ When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I <i>am</i> Almighty God; walk before Me and be blameless. ² And I will make My covenant between Me and you, and <u>will multiply</u> you exceedingly." [DESCENDANTS]	¹⁵ Then the Angel of the LORD called to Abraham a second time out of heaven, ¹⁶ and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only <i>son</i> — ¹⁷ blessing I will bless you, and multiplying I <u>will multiply</u> your descendants as the

And you shall be a blessing. [GOVERNMENT] ³ I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed." [SEED] ⁶ Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land. [LAND] ⁷ Then the Lord appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the Lord, who had appeared to him. [DESCENDANTS] [LAND]	³ Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" ⁴ And behold, the word of the LORD <i>came</i> to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." [DESCENDANTS] ⁵ Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." [DESCENDANTS] ⁶ And he believed in the LORD, and He accounted it to him for righteousness. ⁷ Then He said to him, "I <i>am</i> the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." [LAND] ⁸ And he said, "Lord GOD, how shall I know that I will inherit it?" [LAND] ⁹ So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon." ¹⁰ Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. ¹¹ And when the vultures came down on the carcasses, Abram drove them away.	³ Then Abram fell on his face, and God talked with him, saying: ⁴ "As for Me, behold, My covenant is with you, and you shall be a father of <u>many nations</u>. ⁵ No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of <u>many nations</u>. ⁶ I <u>will make you exceedingly fruitful</u>; and I will make nations of you, and kings shall come from you. [DESCENDANTS] [GOVERNMENT] ⁷ And I will establish My covenant between Me and you and your descendants after you in <u>their generations</u>, for an everlasting covenant, to be God to you and your descendants after you. [DESCENDANTS] [S] ⁸ Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." [DESCENDANTS] [LAND] ⁹ And God said to Abraham: "As for you, you shall keep My covenant, you and your	stars of the heaven and as the sand which <i>is</i> on the seashore; and your descendants shall possess the gate of their enemies. [DESCENDANTS] ¹⁸ In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." [SEED]

	¹² Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror <i>and</i> great darkness fell upon him. ¹⁷ And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. ¹⁸ On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates— [DESCENDANTS] [LAND] ¹⁹ the Kenites, the Kenezites, the Kadmonites, ²⁰ the Hittites, the Perizzites, the Rephaim, ²¹ the Amorites, the Canaanites, the Girgashites, and the Jebusites." [LAND]	descendants after you throughout <u>their generations</u>. [DESCENDANTS] ¹⁰ This <i>is</i> My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; [DESCENDANTS] ¹¹ and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.	

In these passages, Genesis 17 is of special interest because the Lord emphasizes the descendants' multiplication, highlighted in the chart above, and is reiterated as follows: The Lord speaks twice of many nations. He uses two more expressions to ratify the multiplication "will multiply" and "will make you exceedingly fruitful"; likewise, He speaks of nations and kings, which indicates multiplication. Two other words appear, too: "generations," and "descendants" that is repeated five times, and also refers to multiplication. Let's see the four elements mentioned above in this Abrahamic Covenant by quoting other verses (Highlighted by the authors):

Table 4

The four elements of the Abrahamic Covenant in other Biblical quotations

PROMISE AND INHERITANCE	BIBLICAL TEXTS
(a) The Earth. (b) The Descendants. (c) The Seed. (d) The Government: the nations and the kings.	¹⁸ In your seed all the nations of the earth shall be blessed , because you have obeyed My voice." (Genesis 22) ⁴ And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands ; and in your seed all the nations of the earth shall be blessed; (Gen 26) ¹⁷ His name shall endure forever; / His name shall continue as long as the sun. / And <i>men</i> shall be blessed in Him; / All nations shall call Him blessed. (Ps 72)

Another important aspect of the passage in Genesis 17 is that the Lord speaks the present and future concerning the covenant; He says in verse 4: «“As for Me, behold, / **My covenant is with you**” » (Highlighted by the authors). Then, in verse 7, He says: “And **I will establish** My covenant between Me and you and **your descendants** after you in **their generations...**» (Highlighted by the authors). In this passage, the Lord is making a covenant with Abraham at that time. Additionally, He says that He will establish the covenant with the servant and his descendants after him in their generations in the future.

Here the Lord is speaking of the future time when Abraham resurrects, and look at how the Lord specified: “and your descendants after you in their generations.” Clearly, the Lord speaks of the descendants and the generations that will come out of Abraham after his resurrection. This is related to the Lord’s promise made to Abraham concerning Isaac (Genesis chapter 15). In this scene, the Lord ratified His unconditional covenant when He asks Abraham to bring Him: a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon. Let’s read Genesis 15: 4-6:

⁴ And behold, the word of the LORD *came* to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.” ⁵ Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”⁶ And he believed in the LORD, and He accounted it to him for righteousness.

Here, the multiplication is distinctly reiterated because the Lord tells Abraham to look at the Heavens’ stars, which are countless, and tells him that this is how his descendants will be. It is impressive the emphasis that the Lord makes on multiplication and descendants in all the covenants, especially in the Abrahamic Covenant. Notice that the Lord tells Abraham that his son Isaac will be his heir;

certainly, the Lord was not talking about the material inheritance of that moment, but the **eternal inheritance**. This heritage will be possible in the Seed, who is Christ, because God promised Abraham that in his Seed, all the nations and all the families of the Earth will be blessed. And if the inheritance is eternal, it is evident that Isaac must resurrect to receive it.

Notice that the necessity of Abraham and Isaac's resurrection was not understood by the Sadducees (Luke Chapter 20). Therefore, the Lord Jesus Christ told them that they were mistaken, not knowing the Scriptures nor the power of God. Let's remember that the Lord ratified the Abrahamic Covenant in Isaac and Jacob. The emphasis continues on multiplication, on descendants, and the nations. We can read the ratification in Isaac, in Genesis 26: 24 (Highlighted by the authors): «And the Lord appeared to him the same night and said, "I am the God of your father Abraham; do not fear, for I am with you. I will bless you and **multiply your descendants** for My servant Abraham's sake.»

Let's take a look now at the ratification of the Abrahamic Covenant to Jacob in Genesis 35: 10-12 (Highlighted by the authors):

¹⁰And God said to him, "Your name *is* Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel. ¹¹Also God said to him: "I *am* God Almighty. **Be fruitful and multiply; a nation and a company of nations** shall proceed from you, and **kings** shall come from your body. ¹²The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

Let us look now to the following table (Highlighted by the authors):

Table 5

Ratification of the Abrahamic Covenant to Isaac and Jacob

Abrahamic Covenant (Genesis 17: 4-9)	Ratification in Isaac (Genesis 26: 24)	Ratification in Jacob (Genesis 35: 10-12)

⁴“As for Me, behold, My covenant is with you, and you shall be a father of many nations.⁵No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.⁶I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.⁷And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.⁸Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.” ⁹And God said to Abraham: “As for you, you shall keep My covenant, you and your descendants after you throughout their generations.	²⁴And the LORD appeared to him the same night and said, “I <i>am</i> the God of your father Abraham; do not fear, for I <i>am</i> with you. I will bless you and multiply your descendants for My servant Abraham’s sake.”	¹⁰And God said to him, “Your name <i>is</i> Jacob; your name shall not be called Jacob anymore, but Israel shall be your name.” So He called his name Israel. ¹¹Also God said to him: “I <i>am</i> God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.¹²The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land.” (Highlighted by the authors).

In the covenant with Abraham, one could think that the nations promised by the Lord refer to the natural offspring that came from his sons. Besides Isaac, he had Ishmael from Hagar with his descendants (Genesis 25: 12-18; 1 Chronicles 1: 28-31), and he also had natural descendants from Keturah (Genesis 25: 1-6; 1 Chronicles 1: 32-33). In the same way, one could believe that the promised nations are those that came out of the loins of Isaac, since he had two sons, Jacob from where Israel came and Esau, from where Edom originated. However, when we see the ratification of the Abrahamic Covenant in Jacob, we realize that the nations to which the Lord's promise refers come from Isaac's, inasmuch the Word of God establishes that it is through Isaac that Abraham's descendants will be called, and it is in the Seed that the promise would be fulfilled.

Now, within Isaac's descendants, Esau's descendants are not included because the Lord said that they would be cut off. Besides, it is to Jacob, not to Esau, that the Abrahamic Covenant is reiterated. Let's read this ratification carefully in Genesis 35: 10-11:

¹⁰ And God said to him, “Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name.” So He called his name Israel. ¹¹ Also God said to him: “I am

God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.

We observe that the Lord tells Jacob that he is Israel, referring to the people and that a nation will come from him, which is the Church prophetized, and a company of nations, which correspond to the rest of the Gentiles.

The Lord will fulfill His covenant with Abraham in the Eternal Kingdom, and that is why He says in the future that He will establish it with him and with his descendants after him. This covenant guarantees the Incarnation of Christ for the entrance of the Gentiles (and with them that of all humanity) to all the covenants, promises, and inheritance (Ephesians 2: 12). The basis and condition of this covenant is faith because Abraham believed in the Lord, and He accounted it to him for righteousness (Genesis 15: 6).

4.2.5. Law Covenant, Mosaic Covenant or Old Covenant:

The Mosaic Covenant is located in Exodus and its complements in Deuteronomy. Before explaining it, it is necessary to see the structure of the first book, which can be divided into three parts taking into account the chapters; let's see:

- Chapters 1-18:

These chapters narrate God's mighty deliverance of His people Israel from their slavery in Egypt and also tell us about their journeys in the wilderness to Mount Sinai.

- Chapters 19-24:

This is the central part of the book of Exodus and the Pentateuch, for it contains the covenant that God made with Israel on Mount Sinai.

- Chapters 25-40:

These chapters are dedicated to the construction of a place of worship as a proper recognition of the divine kingship (Reign) established through the covenant (Gentry & Wellum, 2018).

Of these parts, for the Mosaic Covenant, Exodus 19-24, a unit entitled "the book of the covenant" by Moses himself, is of particular relevance: «Then he took **the Book of the Covenant** and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient."» (Exodus 24: 7). It is necessary to

interpret this covenant within the framework of all the Scriptures. We should use the hermeneutic principle, "it is written, and it is written too" to avoid many existing misunderstandings about this passage.

Let's begin by remembering that the biblical story begins with God as the creator of the whole universe, the Earth, and everything on it. He created man as the crown of that creation, for he was made in His image, according to His likeness, with special tasks.

Then, the biblical narrative focuses at first on establishing God's rule through covenant relationship: the kingdom through the covenant. But mankind rebelled against God, and the result was chaos, discord, disorder, and death that infected all of creation. This situation was on the rise, and evil multiplied until the judgment of the Flood. Gentry and Wellum (2018) state the following:

The destructive path chosen by the first humans led to a downward spiral of corruption and violence until divine intervention was required. God judged the human race by a flood and made a new beginning with Noah and his family. Noah is presented in the narrative as a new Adam. As soon as the dry land appears out of the chaos of the floodwaters, Noah is placed there and commanded to be fruitful and multiply (Genesis 9: 1); that is, he is given Adam's commission. The correspondence to Genesis 1 is striking. (p. 408)

Noah's family ended up in the same chaos and corruption as the family of the first Adam. With the Tower of Babel, nations lose and disperse over the Earth's face (Gentry, P. J., Wellum, S. J., 2018, p. 408).

Because of this, the Lord chooses Abraham, another "Adam", through whom would be achieved a humanity truly for God. The quoted authors argue that when God tells him that He will make him a great nation, He uses the Hebrew term *gôy*, while the last of the six promises says, "And in you all the families of the Earth shall be blessed" here the Hebrew word *mišpāḥâ* (Genesis 12: 2-3) is used. This contrast of terms focuses the kingdom through the covenant. The conclusion is that Abraham and Israel inherited an adamic role (Gentry, P. J., Wellum, S. J., 2018, p. 408).

At this point, we can relate the Edenic, Adamic, Noahic, and Abrahamic covenants to the Mosaic, because Lord refers to His nation as His son (Exodus 4: 22-23). The divine purpose in the covenant established between God and Israel at Sinai is developed in Exodus 19: 3-6. The basis is that God told them that they would be a

kingdom of priests to make the ways of the Lord known to the nations and also bring the nations into a proper relationship to God (Gentry, P. J., Wellum, S. J. 2018, p. 408). But Israel failed and broke the covenant; nevertheless, the Lord kept the remnant.

Let's see the structure of the book of Exodus, where the Law is exposed (Gentry, P. J., Wellum, S. J. 2018, p. 411):

1. The Background (Exodus Chapter 19).
2. The Ten Words (commandments) (Exodus Chapter 20).
3. The Judgments (Exodus Chapters 21-23).
4. The Ceremony of Covenant Ratification (Exodus Chapter 24).
5. Worship – the Recognition of Divine Kingship (Exodus Chapters 25-40).

The Law was given to show God's supreme holiness and how humans could approach Him in faith and obedience. By showing the holiness of the Lord, the Law exposed the excessive perversity of human sinfulness. Also, the Law became the tutor to bring us to Jesus (Galatians 3: 24); this covenant was fulfilled by Christ, for He said that He did not come to destroy the Law but to fulfill it (Matthew 5: 17). He made it like a man (not as God). He had to carry it out in His human nature so that in Him would be guaranteed the fulfillment of the Law by humanity in the age of grace (in a partial way) and in a definitive way in the Eternal Kingdom because of the New Covenant consummated by Jesus Christ in His Redeeming Work applied in our favor by His vicarious sacrifice.

We can ask ourselves: How can the immutability and applicability of the Mosaic or Old Covenant be applied? To answer this question, it is first necessary to clarify that when we speak of the Law Covenant's validity, we are saying it in terms of containing the eternal promises. Still, we are not affirming that one should practice the Torah or "keep the Law" as the Pharisees mistakenly said in the council narrated in Acts 15: 1-5.

Our Passover is Christ (1 Corinthians 5: 7); therefore, we should not practice the works of the Law, nor any ritual of Judaism; since Scripture teaches that by this, no one is justified (Romans 3: 28, Galatians 2: 16). It is by faith in Christ that the guilt of the Law does not fall on us. Christ made us free, justified, propitiated, and reconciled us with the Father. Therefore He accepts us as His children, adopted now, but we will be directly sons of God forever on the day of the Church's Rapture

(Revelation 21: 7). Having clarified this, let's see the immutability of the Covenant of the Law.

4.2.5.1. The immutability of the Covenant of the Law. The Covenant of the Law is immutable because:

(a) It is the Word of God that is eternal. Psalm 119: 89 says: «Forever, O LORD, / Your word is settled in heaven. »

(b) The Law is good. In Romans 7: 7, 12-14, we read:

⁷ What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." ¹² Therefore the law is holy, and the commandment holy and just and good. ¹³ Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. ¹⁴ For we know that the law is spiritual, but I am carnal, sold under sin.

(c) The Bible says that the Law is not abolished. Matthew 5: 17-18 states:

¹⁷ Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸ For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

The Lord refers to the Millennium, specifically at the end of this dispensation, when everything will be fulfilled, and the Eternal Kingdom will begin. What will rule during the Millennium will be the Law, and the inhabitants of the Earth must receive Christ by faith. Nonetheless, the Law will be applied to the sinner. Isaiah 65: 20 says: «"No more shall an infant from there live but a few days, / Nor an old man who has not fulfilled his days; / For the child shall die one hundred years old, / But **the sinner being one hundred years old shall be accursed.**» (Highlighted by the authors).

(d) The Bible says that the Law's immutability is in Christ because He fulfilled the Law, is the tutor to bring us to Him; the end of the Law is Christ (Romans 10: 4). It does not mean that with Jesus, the Law is abolished or destroyed; but this emphasis is on the objective.

4.2.5.2. The immutability of the Law in its final fulfillment. The Law contains all the prophetic plans of God, all the covenants, and events that have occurred and will occur. If the Law had been destroyed, there would be no prophetic fulfillment, and God would be a liar. Still, as the Old Covenant is unchangeable, then it is fulfilled and will be fulfilled.

The only way that the blessings of obedience described in Deuteronomy 28 will be fulfilled is for God to write the Law in the hearts forever (Jeremiah 32: 38-42). He will do it because He has promised it. This will only be received for those who accept Christ, believe in Him, and live for Him; those who enter the New Covenant and the Law is the tutor to do it.

With the law written in the heart and with fear of God forever, the ten commandments can be thoroughly fulfilled. The only ones that will do it are the glorified, the resurrection sons, just as Christ fulfilled them by being completely holy. The blessings will be fulfilled forever in the Eternal Kingdom and the curses for the wicked in Hell, the Lake of Fire.

4.2.5.3. The blessings on obedience to the Law. Within the Law, some promises refer to the blessings on obedience, which we will study with two prophetic passages whose application refers to two times: the evil age and the age to come. Let's read the texts (Highlighted by the authors):

- Leviticus 26: 1: «'You shall not make idols for yourselves; / neither a carved image nor a sacred pillar shall you rear up for yourselves; / nor shall you set up an engraved stone in your land, to bow down to it; / for I am the Lord your God.» The application is for the time of the evil age in the Post-Flood Earth. Still, prophetically it is projected toward the Eternal Kingdom when there will never be sculpture or idols which refer to demons.
- Leviticus 17: 7: «They **shall no more** offer their sacrifices to demons, after whom they have played the harlot. This shall be a **statute forever** for them throughout their generations."» Here is established the fulfillment in the Eternal Kingdom, which can be seen in the expressions "no more," "statute forever." The people of Israel always sacrificed to demons in the Old Testament, when Christ came, and from that time until now (the nations and the apostate church are also doing it today). In the Millennium, sin and death will exist yet.

The Jews and the nations will not be exempt from this; the only nation that will not sin will be the Church because it will already be glorified.

What we read in Leviticus 17: 7 is confirmed in the prophets Micah and Zechariah; let's see (Highlighted by the authors):

- Micah 5: 13: «¹Your carved images I will also cut off, / And your sacred pillars from your midst; / You shall **no more** worship the work of your hands...»
- Zechariah 13: 2: «“It shall be in that day,” says the Lord of hosts, “that I will cut off the names of the idols from the land, and they shall **no longer** be remembered. I will also cause the prophets and the unclean spirit to depart from the land.»

This promise will be fulfilled in the Eternal Kingdom, however, there will be a foretaste in the Millennium because Christ will not accept images and idols; these things will never be remembered in the New Earth. This is reiterated in Isaiah 65: 17 says: «“For behold, I create new heavens and a new earth; / And the former shall not be remembered or come to mind.»

Let's see other texts concerning the Mosaic Covenant or Law Covenant in the book of Leviticus (Highlighted by the authors):

- Leviticus 26: 3-5: «³ If you walk in My statutes and keep My commandments, and perform them... ⁴ then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit. ⁵ Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing; / you shall eat your bread to the full, and **dwell in your land safely.**»

This promise of making us " **dwell in the land safely**" is found in other passages in the context of the Eternal Kingdom; let's see (Highlighted by the authors):

- Jeremiah 32: 37: «Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, **and I will cause them to dwell safely.** »
- Psalms 102: 27-28: «²⁷ But You are the same, / And Your years will have no end. / ²⁸ The children of Your servants will **continue**, / And their descendants will be established before You.» In Hebrew appears, in the verse 28, the term *kun* which contains the idea of “being established or dwell safely” but the NKJV does not specify this, nevertheless, other versions, such as the Spanish version Reina

Valera 1960 does specify; let's read Psalm 102: 27-28 in Spanish version (Highlights by the authors):

²⁷ Pero tú eres el mismo, / Y tus años no se acabarán. ²⁸ **Los hijos de tus siervos habitarán seguros,** / Y su descendencia será establecida delante de ti. (RVR60)²¹

- Ezekiel 28: 26: «**And they will dwell safely there,** build houses, and plant vineyards; yes, **they will dwell securely,** when I execute judgments on all those around them who despise them. Then they shall know that I am the Lord their God." ' ' » (Highlighted by the authors).
- Isaiah 32: 17-18: «¹⁷ The work of righteousness will be peace, / And the effect of righteousness, **quietness and assurance forever.** / ¹⁸ My people **will dwell in a peaceful habitation, / In secure dwellings, and in quiet resting places...**» (Highlighted by the authors).

Let's continue reading the book of Leviticus, so that we may understand all the promises of the Mosaic Covenant that will be fully fulfilled in the Eternal Kingdom (Highlighted by the authors):

- Leviticus 26: 6: «**I will give peace in the land, and you shall lie down, and none will make you afraid;** / I will rid the land of evil beasts, / and the sword will not go through your land.»
- Leviticus 26: 7: «You will chase your enemies, and they shall fall by the sword before you.»
- Leviticus 26: 8: «Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; / your enemies shall fall by the sword before you.»

The context of verse 6 is the Eternal Kingdom, although we know that in the Millennium, there will be progress in this regard. However, verses 7 and 8 are transferred to the temporal context of the evil age, to the Post-Flood Earth. This promise was a guarantee to protect the people of Israel and to fulfill the coming of the Seed, that is, Christ. Let's continue reading (Highlighted by the authors):

²¹ But you are the same, and your years will have no end. The children of **your servants will dwell safety,** and their descendants will be established before you. (Translation and highlights by the authors)

- Leviticus 26: 9: «For I **will** look on you favorably and make you fruitful, multiply you and **confirm My covenant** with you.»

This expression "will ... confirm My covenant" is future and is found in other biblical contexts related to the Eternal Kingdom; let's see:

- In Genesis 17: 7: «And **I will establish My covenant** between Me and you and your descendants after you in their generations, **for an everlasting covenant**, to be God to you and your descendants after you.»
- In Genesis 17: 19, 21:

¹⁹Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; **I will establish My covenant** with him for an **everlasting covenant**, and with his descendants after him. ²¹...But My covenant **I will establish** with Isaac, whom Sarah shall bear to you at this set time next year."

The Eternal Kingdom context is confirmed in the expression "everlasting covenant," as in Genesis 17: 7

- In Isaiah 61: 7-8: «⁷ Instead of your shame you shall have double honor, / And instead of confusion they shall rejoice in their portion. / Therefore in their land **they shall possess** double; / **Everlasting joy** shall be theirs. / ⁸“For I, the Lord, love justice; / I hate robbery for burnt offering; / **I will direct** their work **in truth**, / And **will make with them an everlasting covenant**.» The Eternal Kingdom context is appreciated in the expressions "everlasting joy" and "everlasting covenant."

Let's continue reading Leviticus 26 where the Law, the Mosaic Covenant, is specified:

- Leviticus 26: 10-12: « ¹⁰ You shall eat the old harvest, and clear out the old because of the new. / ¹¹ I will set My tabernacle among you, and My soul shall not abhor you. / ¹² I will walk among you and be your God, and you shall be My people. »

The reference here is to the Eternal Kingdom when it says "I will set **My tabernacle among you**, and My soul shall not abhor you. I will walk among you **and be your God, and you shall be My people**", for this appears in Revelation 21: 1-3 (Highlighted by the authors):

¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from heaven saying, "**Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.**"

We also find these powerful promises in Ezekiel 37: 25-28, that speaks of the promises of the New Covenant in the Eternal Kingdom (Highlighted by the authors):

²⁵ Then **they shall dwell in the land** that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, **forever**; and My servant David shall be their prince forever. ²⁶ Moreover I will make a **covenant of peace** with them, and it shall be an **everlasting covenant** with them; **I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.** ²⁷ My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. ²⁸ The nations also will know that I, the Lord, sanctify Israel, when My sanctuary is in their midst forevermore." ' ' "

Let's continue reading the book of Leviticus so that we see the relationship between the Law Covenant and the Abrahamic Covenant:

- Leviticus 26: 44-46: «⁴⁴ Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them / and **break My covenant** with them / for I am the Lord their God. / ⁴⁵ But for their sake I will remember **the covenant of their ancestors**, whom I brought out of the land of Egypt in the sight of the / nations, that I might be their God: / I am the Lord." / ⁴⁶ These are the statutes and judgments and laws which the Lord made between Himself and the children of Israel on Mount Sinai by / the hand of Moses. » (Highlighted by the authors).

In this passage, the Lord says that when the people of Israel sinned through disobedience, the curses of the Law and the consequences of disobedience will be applied (cf. Deuteronomy 27: 11-26; 28: 15-68). Nevertheless, this would not break His covenant that He made with Abraham.

4.2.6. Land Covenant

The Land of Canaan Covenant (mistakenly called, in the theological tradition, the "Palestinian covenant") confirmed the promise made to Abraham for God tells Israel that they will return to it even after their dispersion. This covenant was made

by the Lord with the people of Israel in Moab and appears in Deuteronomy 29: 1-29 and 30: 1-20. Let's read Deuteronomy 29: 1-16 (Highlighted by the authors):

¹ These *are* **the words of the covenant** which the LORD commanded Moses to make with the children of Israel in the land of Moab, **besides the covenant which He made with them in Horeb**. ² Now Moses called all Israel and said to them: "You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land— ³ the great trials which your eyes have seen, the signs, and those great wonders. ⁴ Yet the LORD has not given you a heart to perceive and eyes to see and ears to hear, to this *very* day. ⁵ And I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn out on your feet. ⁶ You have not eaten bread, nor have you drunk wine or *similar* drink, that you may know that *I am* the LORD your God. ⁷ And when you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle, and we conquered them. ⁸ **We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh**. ⁹ Therefore keep **the words of this covenant**, and do them, that you may prosper in all that you do. ¹⁰ "All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel, ¹¹ your little ones and your wives—also the stranger who *is* in your camp, from the one who cuts your wood to the one who draws your water— ¹² that you may **enter into covenant with the LORD your God, and into His oath**, which the LORD your God makes with you today, ¹³ that **He may establish you today as a people for Himself, and that He may be God to you**, just as He has spoken to you, and just as **He has sworn to your fathers, to Abraham, Isaac, and Jacob**. ¹⁴ "I make **this covenant and this oath**, not with you alone, ¹⁵ but with *him* who stands here with us today before the LORD our God, as well as with *him* who *is* not here with us today ¹⁶ (for you know that we dwelt in the land of Egypt and that we came through the nations which you passed by..."

Moses differentiates the Law Covenant (Mosaic Covenant) given to him in Horeb from the Land Covenant made in Moab. He remembers the Abrahamic Covenant's partial fulfillment in the inheritance of Reuben, Gad, and the half-tribe of Manasseh. The servant also reiterates the need for obedience (v. 9) and the blessings of the covenant, which are: (a) the land; (b) be God's people, and the Lord be their God (both promises appear in other contexts that as we saw correspond to the Eternal Kingdom: Ezekiel 37: 27 and Revelation 21: 3). The reiteration of the Abrahamic Covenant in verse 13 confirms that the Land Covenant made in Moab is ratification of that one.

Scofield (1996, p. 231) calls this passage in Deuteronomy 29: 1-29, "the introductory words" regarding the covenant of the land (This author uses the term "Palestinian"); and he titles chapter 30: 1-10, "the covenant declared"; let's take a look at the passage (We will insert the information regarding the type of covenant to which the verses refer. (Highlights and emphasis added by the authors):

¹“Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you [MOSAIC COVENANT], and you call *them* to mind among all the nations where the LORD your God drives you, ²**and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul,** ³**that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you.** [PROMISE OF THE LAND COVENANT], ⁴If *any* of you are driven out to the farthest *parts* under heaven, from there the LORD your God will gather you, and from there He will bring you. ⁵**Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it.** He will prosper you and multiply you more than your fathers. [PROMISE OF THE LAND COVENANT], ⁶**And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.** ⁷“Also the LORD your God will put all these curses on your enemies and on those who hate you, who persecuted you. ⁸**And you will again obey the voice of the LORD and do all His commandments which I command you today.** ⁹The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again rejoice over you for good as He rejoiced over your fathers, ¹⁰**if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, and if you turn to the LORD your God with all your heart and with all your soul.**

The Land Covenant has a wide scope; it was partially fulfilled in the evil age, on the Post-Flood Earth; let's see:

The curses of the Mosaic Covenant given in Horeb were applied to Israel and Judah at the Assyrians and Babylonians captivity judgment. Yet the Land Covenant in Moab was partially fulfilled twice:

- (a) When the people of Israel returned to their land after the 70 years of captivity prophesied by Jeremiah (Jeremiah 29: 10; Daniel 9: 2).
- (b) After the second dispersion, in AD 70, in fulfillment of the Lord Jesus Christ's prophecy of the fig tree that would wither (Matthew 24: 1-2; Luke 21: 5-6, 24), this return occurred in 1948 when Israel was declared a nation.

There will be a partial application of the Land Covenant with Christ's Second Coming, for the nation of Israel will be converted to Him and will be able to enter the Millennium and receive the inheritance. We say that this dispensation will continue being partial because the fulfillment of the Land Covenant and all other covenants will be accomplished in a whole and the definitive way in the Eternal Kingdom (cf. Jeremiah 29: 14; 30: 10; 46: 27).

Verses 6 and 8 of Deuteronomy 30, within the Land Covenant framing, can only have absolute and definitive fulfillment in the Eternal Kingdom, in the New Earth; in the glorified ones, the sons of resurrection or sons of circumcision (we will see this later). Let's read Deuteronomy 30: 6, 8 to see these powerful promises, especially that of the eternal descendants who will be born with a circumcised heart forever, namely, holy descendants (Highlighted by the authors):

⁶ And the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live. ⁸ And you will again obey the voice of the Lord and do all His commandments which I command you today.

The end of the Land Covenant in Moab is found in Deuteronomy 30: 11-20 and it is a warning:

¹¹ "For this commandment which I command you today *is not too* mysterious for you, nor *is* it far off. ¹² It *is* not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?' ¹³ Nor *is* it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' ¹⁴ But the word *is* very near you, in your mouth and in your heart, that you may do it. ¹⁵ "See, I have set before you today life and good, death and evil, ¹⁶ in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess. ¹⁷ But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, ¹⁸ I announce to you today that you shall surely perish; you shall not prolong *your* days in the land which you cross over the Jordan to go in and possess. ¹⁹ I call heaven and earth as witnesses today against you, *that* I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; ²⁰ that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He *is* your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

The warnings are the consequences of leaving the Lord, apostatizing from the faith from His Word, and of abandoning His ways. The commandment is: not to depart from Him, not to follow idols or demons; the command is to love God, heed His voice, follow Him, and serve Him. The Abrahamic Covenant is recalled in verse 20 in its conditional part; in verse 18, it says that the punishment for disobedience is to perish, not to prolong the days in the land, death (v. 19). Whoever breaks the covenant will receive the curse and be out of the covenant, not only of the Land Covenant but also of all other covenants.

4.2.7. Davidic Covenant.

The Davidic Covenant is found in several passages; let's search the first one in 2 Samuel 7: 3-10, which we will comment on in each of its parts (Highlighted by the authors):

³ Then Nathan said to the king, "Go, do all that *is* in your heart, for the LORD *is* with you." ⁴ But it happened that night that the word of the LORD came to Nathan, saying, ⁵ "Go and tell My servant David, 'Thus says the LORD: "Would you build a house for Me to dwell in? ⁶ For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. ⁷ Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?' " ⁸ Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. ⁹ And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who *are* on the earth. ¹⁰ Moreover **I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more**; nor shall the sons of wickedness oppress them anymore, as previously...

In this part, the Lord confirms His Word of protecting Israel and destroying their enemies. Moreover, in verse 10, there appears a promise that will be fulfilled in the Eternal Kingdom. We can recognize the promise when we see the expression "and move no more"; it is evident that this has not been fulfilled because, in the Assyrian and Babylonian captivities, Israel was expelled, then they returned, but later they were exiled again after A.D. 70.

The people of Israel returned in the year 1948, but in the middle of the Tribulation, they will be taken out of their land by the Antichrist. With the Second Coming of Christ, they will be restored to their land during the Millennial Kingdom. Even in that period, there will still be sin and death. At the end of that age, many nations will go against Jerusalem, which the Lord Jesus Christ will judge and send to the place of torment. Later, these nations will resurrect to go to the Lake of Fire after the Great White Throne's judgment.

After all this, the Lord will destroy the Earth with fire, and then He will make a New Earth and New Heavens. Therefore, when it is said in 2 Samuel 7: 10 that the Lord will appoint a place for His people Israel and plant them to dwell there and move no more, He is referring to the New Earth. Let's continue reading 2 Samuel 7: 11-14 (Highlighted by the authors):

¹¹ since the time that I commanded judges *to be* over My people Israel, and have caused you to rest from all your enemies. **Also the LORD tells you that He will make you a house.**

¹² "When your days are fulfilled and you rest with your fathers, **I will set up your seed after you, who will come from your body, and I will establish his kingdom.** ¹³ He shall build a house for My name, and **I will establish the throne of his kingdom forever.** ¹⁴ I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.

Here there is a double prophetic reference: the immediate referred to Solomon (v 14), and the future referred to Christ (v 13). The Lord is speaking of the building up of David and Solomon's descendants when He says, "He will make you a house". When He affirms that "If he commits iniquity, I will chasten him with the rod of men and with the blows," He referred to Solomon's apostasy that was punished. Merely because of the Davidic Covenant and the sure mercies that He promised David, God would not break the promise; we can find this in 2 Samuel 7: 15-16 (Highlighted by the authors):

¹⁵ But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. ¹⁶ And your house and your kingdom shall be established forever before you. **Your throne shall be established forever."**

Verse 16 refers to the throne of Christ and the Eternal Kingdom "your kingdom shall be established forever..., and your throne shall be established forever". But, like Ezekiel 37: 25 says David will be prince over Israel forever; therefore, this promise is also for this servant and corresponds to the eternal government.

Let's read 2 Samuel 7: 17-19 (Highlighted by the authors):

¹⁷ According to all these words and according to all this vision, so Nathan spoke to David. ¹⁸ Then King David went in and sat before the LORD; and he said: "Who *am* I, O Lord GOD? And what is my house, that You have brought me this far? ¹⁹ And yet this was a small thing in Your sight, O Lord GOD; and **You have also spoken of Your servant's house for a great while to come.** *Is this the manner of man, O Lord GOD?*

The descendants appear again in the expression "Your servant's house for a great while to come"; this is reiterated in the other verses of 2 Samuel 7: 25-29 (Highlighted by the authors):

²⁵ "Now, O LORD God, the word which You have spoken **concerning Your servant and concerning his house,** establish *it* forever and do as You have said. ²⁶ So let Your name be magnified forever, saying, 'The LORD of hosts *is* the God over Israel.' And let **the house of Your servant David** be established before You. ²⁷ For You, O LORD of hosts, God of Israel, have revealed *this* to Your servant, saying, '**I will build you a house.**' Therefore Your servant has found it in his heart to pray this prayer to You. ²⁸ "And now, O Lord GOD, You are God, and Your words are true, and You have promised this goodness to Your servant. ²⁹ Now therefore, let it please You to **bless the house of Your servant, that it may continue**

before You forever; for You, O Lord God, have spoken it, and with Your blessing let the house of Your servant be blessed forever."

David's offspring is reiterated five times as a promise to the servant. In verse 29, this promise is located in the Eternal Kingdom, which is corroborated in the expressions "that it may continue before You forever," "the house of Your servant will be blessed forever"; the reference here is to the posterity whom the Lord has blessed, the godly offspring.

The Davidic Covenant also confirms the possession of the land (2 Samuel 7: 10). It specifies the government with the kingdom affirmed forever (2 Samuel 7: 12-13), in addition to the descendants (2 Samuel 7: 16, 19, 26, 29) in eternity and for eternity, as we noted earlier.

4.2.8. New Covenant

The New Covenant speaks of the fulfillment of the coming of the Seed that refers to the Incarnation, sufferings, and death of Christ, as well as His exaltation in His resurrection, glorification, and ascension. This covenant is described in the Old Testament in Jeremiah 31 and is expanded in chapters 32 and 33; also, in the New Testament, it appears in numerous texts. Let's see Jeremiah 31 and the other passages regarding the New Covenant (we will analyze the other seven covenants in Chapter 5). Let's review the quoted passage in parts:

4.2.8.1. The framework of the New Covenant: God's love, mercy, and grace. The New Covenant is detailed in chapters 31, 32, and 33 of the book of Jeremiah. We also find it in the prophets Isaiah and Ezekiel, but it is Jeremiah who uses the expression in chapter 31, verses 1 to 3; let us read (Highlighted by the authors):

¹ "At the same time," says the LORD, "I will be the God of all the families of Israel, and they shall be My people." / ² Thus says the LORD: / "The people who survived the sword / Found **grace** in the wilderness— / Israel, when I went to give him rest." / ³ The LORD has appeared of old to me, *saying*: / "Yes, I have loved you with an **everlasting love**; / Therefore with **lovingkindness** I have drawn you.

The term *lovingkindness* in Hebrews is **רַחֲמִים** (*kheh'-sed*) and it means merciful, mercy, and kindness.

Jeremiah begins the description and explanation of the New Covenant with the promise that appears in the previous covenants, from Edenic to Davidic Covenant; this promise is: "I will be the God of all the families of Israel, and they shall be My people." (v. 1). The whole and definitive fulfillment is in the New Earth, in the Eternal Kingdom, as confirmed in Revelation 21: 1-3. The New Covenant aims at restoring the blessings given by the Lord to Adam and all mankind. Adam was a legitimate son of God; he was not adopted; the Lord dwelt inside him, for there was no wall of separation, there was no sin. Paradise in Eden was the sanctuary in which man was in God's presence and from where man would judge and rule over creation. Because of sin, Adam and all humanity lost all this; they could not be sons of God, they lost paradise, the dwelling place, and the presence of God. The New Covenant in the blood of Christ will restore everything.

4.2.8.2. The promulgation of the New Covenant. The promulgation of the New Covenant is found in Jeremiah 31: 31-34 (Highlighted by the authors):

³¹ "Behold, the days are coming, says the LORD, when **I will make a new covenant with the house of Israel and with the house of Judah—** ³² not according to **the covenant that I made with their fathers** in the day *that* I took them by the hand to lead them out of the land of Egypt, **My covenant which they broke**, though I was a husband to them, says the LORD. ³³ **But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.** ³⁴ No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

In verse 31, the prophet says that the New Covenant is with the house of Judah and the house of Israel, which apparently excludes the Gentiles (the nations); but we know that the Abrahamic Covenant includes them in the promise of the One who would execute the New Covenant, who is the Seed of Abraham, in whom all nations and all families of the Earth will be blessed (Galatians 3: 8-9). In this covenant, the Gentiles inside the Church become descendants of Abraham, Israelites by faith, by entering the New Covenant in the blood of Christ. Joining in the New Covenant allows the Gentiles to be heirs of all the covenants and promises that the Lord gave to Israel's people (Romans 9: 4; Ephesians 2: 12-14). Nevertheless, the Church is not the fulfillment of the covenants in the sense that all the promises were already given to her. We will return to this in the next Chapter and we will demonstrate that the covenants must be fulfilled in their content, promises, inheritance, and blessings, in the Eternal Kingdom, in the legitimate sons of God, the sons of the resurrection, the glorified.

CHAPTER 5

INTER-RELATED BIBLICAL COVENANTS

In the previous chapter, we analyzed the eight biblical covenants in their details and characteristics; we showed that none of them had been totally and definitely fulfilled. Since the adamic descendants do not meet the requirements because of sin and death and the covenants are holy and eternal; consequently, they must be applied to holy and eternal human beings, which is only possible when we will be resurrected and glorified.

In this chapter, we will inter-relate the eight covenants and demonstrate the Edenic Covenant's centrality because it was the first. The Edenic Covenant's promises were never accomplished but must be fulfilled because God is immutable, faithful, and true. We will also see the centrality of the Abrahamic Covenant because it ratifies the promise of the Seed given in the framework of the Adamic Covenant. It includes the Edenic Covenant's great promises and establishes the foundation of the righteousness of faith. The Abrahamic Covenant is also central since it runs through all the Scriptures and relates to the New Covenant, which is the main one for guaranteeing and sealing all the covenants.

The relations between the covenants are established like this:

- (a) God's blessing is present in all the covenants.
- (b) The relation between the covenants through the fulfillment of the multiplication of the descendants.
- (c) One covenant is included in another for confirmation and ratification; therefore, links can be established between them.
- (d) The New Covenant brings together all the covenants and confirms them.
- (e) The eight covenants contain the three great promises: the eternal descendants, the eternal government, and the eternal New Earth and Heaven.
- (f) The descendants' promise leads all covenants.

We will only with the first four relationships, because the fifth and sixth will be dealt with in Chapters 6 and 7.

5.1. Relation: The Blessing Present in All Covenants

In the covenants, we always find a word of blessing spoken by the Lord, whose principal purpose is to keep His promises. There is an order to these, which is the same as we see in the promises given to Adam (Edenic Covenant), Noah (Noahic Covenant), and Abraham (Abrahamic Covenant) ratified in Isaac and Jacob. The order is first the blessing, then the promise of eternal descendants, and then the other promises.

It is essential to mention that the promise of the descendants appears under two terms: "be fruitful" and "multiply"; the first one refers to a holy and eternal offspring, without sin and death, because it is to bear fruit for blessing and eternal life, not for curse and eternal death in Hell and the second one implies the multiplication of holiness and eternity in God's plan that will be fulfilled (We will study this in Chapters 6, and 7 of this book).

Let us see how the above order appears in the mentioned covenants:

5.1.1. Edenic Covenant

Adam received the holy commandment for obedience, and the promises he heard from the mouth of God Himself, which begin with three words, Let's see

Table 1

The three words that initiate the promises given to Adam

BLESSING 	FRUCTIFICATION 	MULTIPLICATION
<i>bârak</i>	<i>pârâh</i>	<i>râbâh</i>
God blessed them (Gen 1: 28).	Be fruitful (Gen 1: 28)	Multiply (Gen 1: 28)
²⁸ Then God blessed them...	²⁸ ...and God said to them, "Be fruitful...	²⁸ ...fill the earth and subdue it...

5.1.2. Noahic Covenant

God's covenant with Noah contains from the beginning the same three words of the Edenic Covenant; let's read Genesis 9: 1: «So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth.»

Table 2

The three words that initiate the Edenic Covenant in the Noahic Covenant

BLESSING	FRUCTIFICATION	MULTIPLICATION
<i>bârak</i>	<i>pârâh</i>	<i>râbâh</i>
...God blessed (Gen 9: 1).	Be fruitful (Gen 9: 1).	Multiply (Gen 9: 1).
¹ God blessed Noah and his sons...	¹ ...said to them: “Be fruitful...	¹ ... and multiply, and fill the earth.

5.1.3. Abrahamic Covenant

The first time God manifested Himself to Abraham, He blessed him and promised him that he would be a blessing. The order of the three words that we are analyzing, blessing, fructification, and multiplication, is found in the three contexts where the covenant appears, in Genesis chapters 12, 15, and 17; let's read Genesis 12: 1-3 (Highlighted by the authors):

¹ Now the LORD had said to Abram: / “Get out of your country, / From your family / And from your father’s house, / To a land that I will show you. ²I will make you a great nation; / **I will bless you** / And make your name great; / And **you shall be a blessing**. ³**I will bless those who bless you**, / And I will curse him who curses you; / And in you all the families of the earth **shall be blessed**.”

The first thing the Lord did was to bless Abraham. Let us now read Genesis 15: 1-6 (Highlighted by the authors):

¹After these things the word of the LORD came to Abram in a vision, saying, “Do not be afraid, Abram. *I am* your shield, your exceedingly great reward.” ²But Abram said, “Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?” ³Then Abram said, “Look, You have given me no offspring; indeed one born in my house is my heir!” ⁴And behold, the word of the LORD *came* to him, saying, “This one shall not be your heir, but **one who will come from your own body shall be your heir**.” ⁵Then He brought him outside and said, “**Look now toward heaven, and count the stars if you are able to number them.**” And He said to him, “So shall

your descendants be.” ⁶And he believed in the LORD, and He accounted it to him for righteousness.

In this encounter with Abraham, the Lord gives him the promise of descendants that correspond to fructification and multiplication, which is evident in the expression «"...count the stars if you are able to number them."» (Genesis 15: 5b).

In Genesis 17: 1-6, God manifested Himself to Abraham as the Almighty before speaking to him about the covenant, his descendants, and how he will multiply and bear fruit; let's read Genesis 17: 1-6 (Highlighted by the authors):

¹When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I *am* Almighty God; walk before Me and be blameless. ²And I will make My covenant between Me and you, **and will multiply you** exceedingly." ³Then Abram fell on his face, and God talked with him, saying: ⁴"As for Me, behold, My covenant is with you, and you shall be a father of many nations. ⁵No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. ⁶**I will make you** exceedingly **fruitful**; and I will make nations of you, and kings shall come from you.

In this passage, the Lord spoke to Abraham in verse 2 that He will multiply him (*râbâh*) and then in verse 6 told him that He will make him fruitful (*pârâh*). Let's look at the following table (Emphasis added by the authors):

Table 3

The three main words of the Abrahamic Covenant

BLESSING ➡	FRUCTIFICATION ➡	MULTIPLICATION
<i>bârak</i>	<i>pârâh</i>	<i>râbâh</i>
I will bless you (Gen 12: 2).	I will make you....fruitful (Gen 17: 6).	will multiply you (Gen 17: 2).
² I will make you a great nation... (Gen 12: 2)	⁵ ... Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." (Gen 15: 5) ⁶ I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. (Gen 17: 6)	² And I will make My covenant between Me and you, and will multiply you exceedingly." (Gen 17: 2).

Genesis 17: 1-6 corresponds to the Abrahamic Covenant, which we studied in detail in Chapter 4 of this book, which the Lord ratified to Isaac and Jacob. In the case of Isaac, we see that it speaks of the blessing, the fructification, and the multiplication of the descendants; let's read Genesis 26: 3-5 (Highlighted by the authors):

³ Dwell in this land, and I will be with you **and bless you**; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father. ⁴ **And I will make your descendants multiply as the stars of heaven**; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; ⁵ because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

Table 4

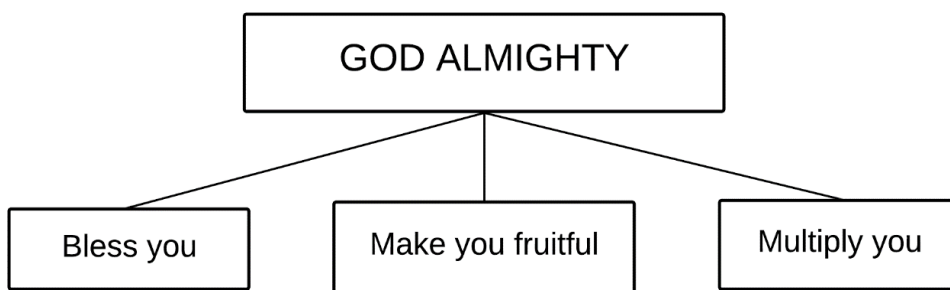
The three main words of the Abrahamic Covenant in the ratification to Isaac

BLESSING 	FRUCTIFICATION 	MULTIPLICATION
<i>bârak</i>	<i>pârâh</i>	<i>râbâh</i>
and bless you (Gen 26: 3).	I will make your descendants multiply as the stars of heaven (Gen 26: 4).	
³ Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father. (Gen 26: 3). (Highlighted by the authors)	⁴ And I will make your descendants multiply as the stars of heaven ; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed... (Gen 26: 4). (Highlighted by the authors)	

It is remarkably interesting to see that in the ratification of the covenant in Isaac, the passages of Genesis 17: 1-6 and Genesis 12: 1-3 are synthesized. In the first one, God manifested Himself to Abraham as the Almighty, the Omnipotent. In the second one, He declared His blessing for the future in the Millennial Kingdom and the Eternal Kingdom when he will receive all the promises, as well as his holy, eternal descendants. Let's take a look at the following diagram based on Genesis 28: 3

Figure 1

Three words that manifests the promises of the Almighty God.



Nothing of this could be fulfilled, neither in Israel's people nor the nations of the Earth (The Gentiles) because of the curse of sin and death, which are opposed to LIFE, to the continuity of LIFE; and since sin and death are opposed to LIFE, they are also opposed to fructification and multiplication.

Let us now look at the ratification of the Abrahamic Covenant in Jacob. Read Genesis 28: 1-4 (Highlighted by the authors):

¹Then Isaac called Jacob and blessed him, and charged him, and said to him: "You shall not take a wife from the daughters of Canaan. ² Arise, go to Padan Aram, to the house of Bethuel your mother's father; and take yourself a wife from there of the daughters of Laban your mother's brother. ³ "May God Almighty **bless you, / And make you fruitful and multiply you,** / That you may be an assembly of peoples; ⁴ And give you the blessing of Abraham, / To you and your descendants with you, / That you may inherit the land / In which you are a stranger, / Which God gave to Abraham."

As you can see in the passage, the three words in the same order are blessing "bless you..." fructification, "make you fruitful..." and multiplication "multiply you..." Let's look at the following table:

Table 5

The three main words of the Abrahamic Covenant in the ratification to Jacob

BLESSING 	FRUCTIFICATION 	MULTIPLICATION
<i>bârak</i>	<i>pârâh</i>	<i>râbâh</i>
Bless you (Gen 28: 3).	Make you fruitful (Gen 28: 3).	multiply you (Gen 28: 3).
³ "May God Almighty bless you,	...and make you fruitful...	...and multiply you...

As can be confirmed through the passages read, God omnipotence's attribute appears to be directly related to the descendants, with the fructification and multiplication. The Lord reiterated in the eight covenants this promise of the life that is fructification and multiplication for eternity. The Lord's purpose is to keep this and the other promises for the complete fulfillment in His glorified people within His Kingdom. In this way, God manifested His omnipotence since He revealed Himself to Abraham as the Almighty God before speaking to him of his descendants and of the multiplication engraved in his name "Abraham," which means "father of multitudes" (Genesis 17: 1-2).

God gave Isaac and Jacob the same promises given to Abraham, which he believed and was accounted for righteousness. Abraham's faith was always manifested in his obedience to what God told him and commanded him to do; therefore, Genesis 26: 5 said that Abraham heard the voice of God and kept His charge, commandments, statutes, and laws, that is God's Word. In Abraham's time, the Law had not yet been given. Nevertheless, God's Word abounded since the time the Lord made Adam to whom He gave His holy commandment, which he did not keep, and therefore, he sinned.

Abraham received the Word with all the eternal promises, the knowledge of the Eternal Kingdom, the New Jerusalem, the heavenly city. Abraham fully believed in the promise of the eternal and multiplied descendants as the stars of the Heavens, holy, and blessed without sin and death. Abraham became aware of the New Earth he was waiting for; he also received the promise of the everlasting government when the Lord told him that he would be heir to the world (Romans 4: 13). Abraham also believed in the resurrection of life because he knew that he would rise to receive the promises.

All this knowledge of the eternal promises that Abraham heard from the King's voice constituted God's Word represented in Genesis 26: 5 with the terms "charge, commandments, statutes, and laws." This was what Abraham believed as a child, "the righteousness of faith" (Romans 4: 13), which is to believe in God's Word and to obey it as a result of our love for the Lord (John 14: 15).

Abraham did not receive the fulfillment of the promises, but God told him that He would give them to him and also to his descendants after him. Let's read Romans 4: 13-18 (Highlighted by the authors):

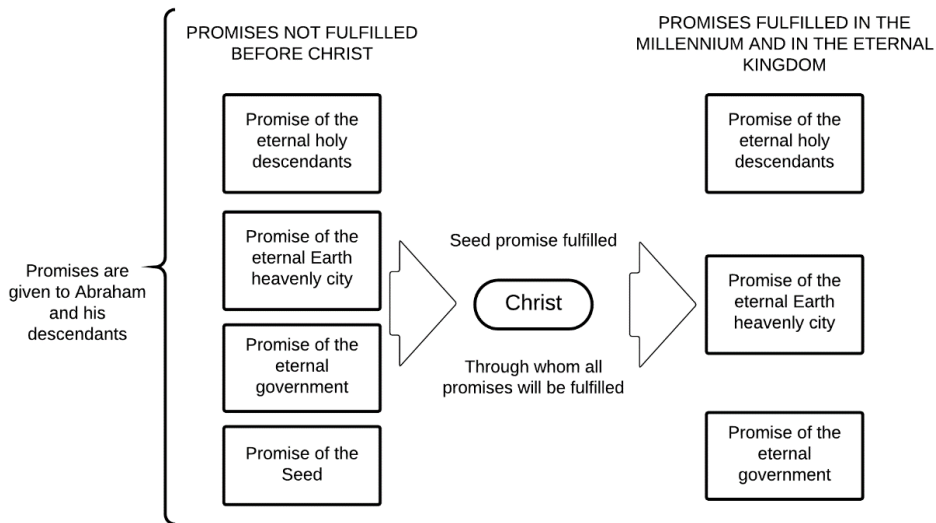
¹³ For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. ¹⁴ For if those who are of the law *are* heirs, faith is made void and the promise made of no effect, ¹⁵ because the law brings about wrath; for where there is no law *there is* no transgression. ¹⁶ Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all ¹⁷ (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; ¹⁸ who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be."

Abraham has not received the full accomplishment of God's promise of the descendants because they must fulfill certain requirements. This offspring should be blessed, without the curse of sin since God told Abraham that all the nations and families of the Earth would be blessed in his Seed.

The only promise that has been accomplished to Abraham is the Seed who is Christ because this fulfillment was necessary so that all promises be fulfilled in the future, during the Millennial Kingdom and the Eternal Kingdom in a definitive and complete way for both Abraham and his descendants who are saved in this Post-Flood Earth.

Figure 2

Promises given to Abraham and his descendants.



Since the promises have not yet been fulfilled, we must believe them as Abraham, Isaac, and Jacob did because our faith also must be accounted for righteousness. We can read Romans 4: 23-25 (Highlighted by the authors):

²³ Now it was not written for his sake alone that it was imputed to him, ²⁴ **but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,** ²⁵ who was delivered up because of our offenses, and was raised because of our justification.

Observe that resurrection is mentioned again when it says that Jesus was raised from the dead because this is the requirement to receive the promises' fulfillment. It is impossible for human beings with sin and death to receive eternal promises. Let's remember that Romans 4: 17 also speaks of this powerful event of the resurrection of life when it says that Abraham believed in Him «who gives life to the dead and calls those things which do not exist as though they did». The first ones raised to life²² will be us, the Holy Church; we will fulfill the requirement to receive all the promises.

²² This is the first resurrection, for eternal life, which will begin with the Holy Church and will be closed at the end of the Millennium; later, the second resurrection will come for those people appointed for the second death, which is condemnation.

The Abrahamic Covenant is so important that its promises were not only ratified to Isaac but Jacob as well, not just once but twice. Let us now look at the second ratification of the promise to Jacob; read Genesis 35: 9-12 (Highlighted by the authors):

⁹Then God appeared to Jacob again, when he came from Padan Aram, and **blessed him**. ¹⁰And God said to him, “Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name.” So He called his name Israel. ¹¹**Also God said to him: “I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.** ¹²**The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land.”**

As you can see, the order of the promises that God gives to Jacob is the same that we find in the servants Adam, Noah, Abraham, and Isaac; let's take a look at the next chart:

Table 6

The three words of the Abrahamic Covenant in the second ratification of Jacob's promise

BLESSING →	FRUCTIFICATION →	MULTIPLICATION
<i>bârak</i>	<i>pârâh</i>	<i>râbâh</i>
and blessed him (Gen 35: 9)	Be fruitful (Gen 35: 11a).	and multiply (Gen 35: 11b).
⁹ Then God appeared to Jacob again, when he came from Padan Aram, and blessed him.	¹¹ “I am God Almighty. Be fruitful...	...and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.

Moses reminds the Abrahamic Covenant in a precise way in this ratification to Jacob. It is interesting how Moses unites the promises of Genesis 15 with Genesis 17, which the Lord gave Abraham manifesting Himself as the Almighty God, that is, that He has all the power to fulfill those promises. He also manifested to Jacob with this attribute (Genesis 35: 11a).

The Lord pronounced the blessing and was quoted by His servants when they remembered the covenant and the promises. This blessing comes before the promises for the following reason:

The blessing frames all the promises because these promises were subjected to the curse of Adam's sin, which appears in the Adamic Covenant described in Genesis chapter 3. This curse is evidenced in the following facts:

- Disobedience (Sin. Genesis 3: 2-7).
- Pains of pregnancy and childbirth (Curse on the descendants because of sin. Genesis 3: 16).
- Earth cursed by sin (Curse on the promise of the Earth because of sin. Genesis 3: 17-18).
- The toil with which human beings will eat of the ground.
- The thistles and thorns that the ground would produce to man.
- The sweat with which humans would eat his bread (Curse on the government's promise because Adam lost the lordship over the Earth. Genesis 3: 17-19).
- The death that is manifested in verse 19 of Genesis 3 which says: «In the sweat of your face you shall eat bread / Till you return to the ground, / For out of it you were taken; / For dust you *are*, / And to dust you shall return.»

It should be noted that God does not tell Adam, "dust you were," but "dust you are," pointing out his mortal condition at that moment after sin. The above is reaffirmed when God said, "to dust you shall return." indicating death, burial, and decomposition.

As the blessing frames all covenants, the below question arises: Where does the blessing appear in Adamic Covenant if what happened there was the judgment sentence of the curse for sin?

The answer to the above question is in the promise of the Seed and His victory over Satan, over his empire of sin and death. This is the Gospel prophesied in Genesis 3: 15: «And I will put enmity / Between you and the woman, / And between your seed and her Seed; / He shall bruise your head, / And you shall bruise His heel.»

This is the Gospel of Christ. Here the Incarnation of Christ was prophesied when it says of the Seed of the woman "her Seed." Christ's death was also prophesied, for the expression, «and you shall bruise His heel» refers to the fact that the Lord's death was not a defeat but a victory over sin and death, for He rose on the third day. Jesus had the victory and defeated Satan and his empire of death, this happened on the cross of Calvary, and it will continue in various events:

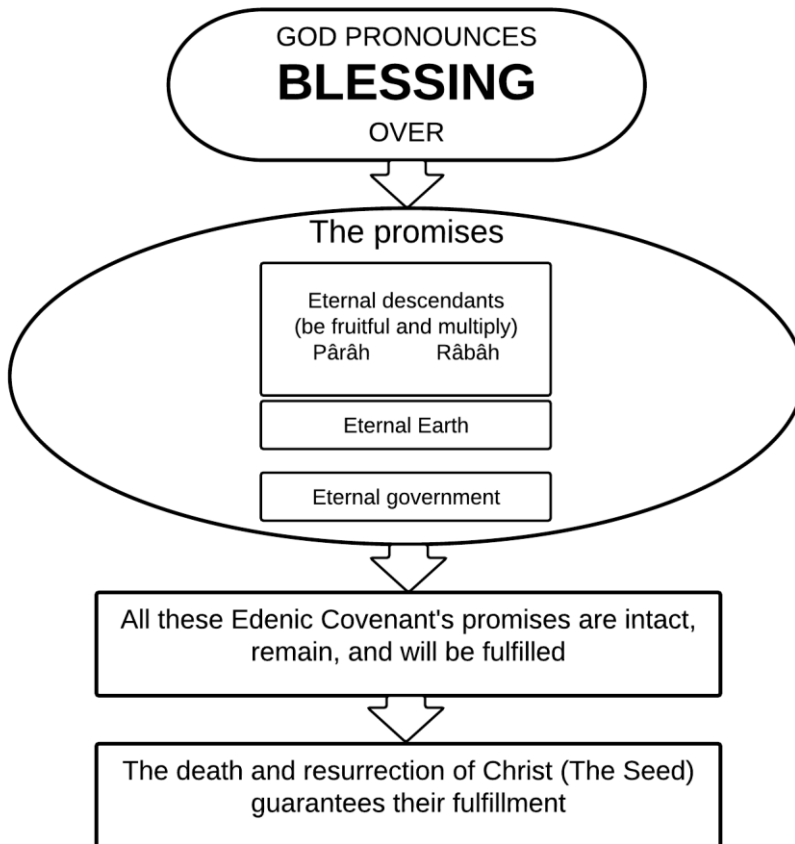
- a) In the Rapture, when those who have fallen asleep in Christ will be raised incorruptible along with the holy Church. These two groups will rise with their glorified bodies to the New Jerusalem, a place without suffering, sickness, death, nor sinful nature.
- b) At the Second Coming of Christ when the Antichrist and the false prophet will be cast into the Lake of Fire.
- c) Finally, the devil's defeat will be concluded at the end of the Millennium. The Lord will cast the devil and all the demons into the Lake of Fire and Hades, and death, which is the last enemy, will be thrown there too. (1 Corinthians 15: 26).

After the Edenic Covenant of blessing and the Adamic Covenant in which the promises came under the curse; nevertheless, the Lord promised their future restoration in the Seed. The Scriptures tell us of God's covenant with Noah and Abraham (and this we know was ratified in Isaac and Jacob). In these covenants, the Lord blesses to demonstrate that **the Edenic Covenant promises are intact**, which He Himself gave them under complete blessing because there was no sin and no death.

So, even though the promises remained temporarily within evil age and framed in the curse of sin, God placed them in the Eternal Kingdom, in the kingdom of life, **and framed them within the blessing of His Word, of His voice, of His holy, eternal, and powerful commandments**. This is why, in all men and covenants we study, Adam, Noah, Abraham, Isaac, and Jacob, the order of the promises is the same, and all are framed within the blessing that came from God's mouth, guaranteed by His oath and His omnipotence. Observe the diagram below:

Figure 3

The promises framed by God's blessing.



5.2. Relationship Between The Covenants Through The Fulfillment of The Descendants' Multiplication

In all the covenants, we can see the promise of the descendants' multiplication, which has two powerful fulfillments: a partial one that has occurred on this Post-Flood Earth and in the evil age, and a definitive fulfillment that will happen in the Eternal Kingdom or coming age; we will explain this below:

5.2.1. The partial fulfillment of the descendants' multiplication

This fulfillment refers to how the Gentiles would have access to all the promises. Since Abraham is the father of faith, as Gentile believers within the Church, we

become Abraham's descendants by faith. We can check this in Romans 4: 16-18, a passage we read earlier.

From before the foundation of the world, God planned humanity, men and women, to give Him eternal and holy offspring to inhabit and rule forever the creation He made. Therefore, when the Lord made Adam, He gave him the three great promises: eternal descendants, eternal Earth, everlasting government, through a covenant that He made with him (the Edenic Covenant).

But God knew beforehand that the man would sin, violating His Word, His covenant, departing from Him, and his descendants would no longer be holy and eternal but would multiply mankind with sin and death. For this reason, God made the Adamic Covenant whose center is the promise of the Woman's Seed that would destroy in the future the empire of death and its prince, who is Satan. In these two covenants, all mankind was contemplated.

From the beginning, God called all mankind to salvation, starting with Adam's fallen descendants until the time of the Flood, when He judged them for their wickedness, harlotry, and multiple perversions. After this judgment, the Lord made the covenant with Noah (The Noahic Covenant) to ratify the previous covenants' promises, Edenic and Adamic. However, mankind sinned again at the tower of Babel; then, the Lord sent the judgment of the confusion of tongues and, consequently, their dispersion.

These two judgments on all humanity, the Great Flood, and the Tower of Babel, are the turning points that mark the continuation of the God's eternal plan. The Lord changes His focus from humanity to a specific man, Abraham. Through Abraham, the Lord would call on a particular people with whom He would deal. The Lord used them as a model, example, illustration, and figure of the relation He planned to have with humanity in terms of His holy and eternal promises. Therefore, in Abrahamic Covenant, God contemplated not only these specific people who will come from Abraham's body, the natural descendants, but also all of humanity with whom He had dealt until the judgment in Babel.

In the plan from before the foundation of the world, God had already planned to call Abraham and through him to choose a people, Israel, as the most insignificant of all (Deuteronomy 7: 7), to give them His Word, the priesthood, the covenants, and the promises. The Lord made two covenants with Israel, the Law Covenant, and the Land Covenant, which focuses on this promise. While the Lord was dealing with

Israel, the rest of mankind, the Gentiles were excluded from the eight covenants promises but not discarded because of the following God's covenants: the Edenic Covenant, the Adamic Covenant, the Noahic Covenant, and the Abrahamic Covenant.

Within the Law and Land covenants' framework under which all the people of Israel were covered, the Lord made the Covenant with David to whom He called from behind the sheepfold. In this one, the promises of the eternal offspring, land, and government were ratified. Still, the first promise is emphasized as necessary since the descendants will inherit the throne and the everlasting government in the promised land, the New Earth in the Eternal Kingdom. The Davidic Covenant focuses on the offspring and ratifies the only method by which this one would be fulfilled and make possible the fulfillment of the government and land promises. This offspring are David's descendants. The same Seed promised to Adam and Eve in the Adamic Covenant and Abraham in the Abrahamic Covenant.

The Lord made the Law, Land, and Davidic covenants with Israel, He considered that was necessary the inclusion of all mankind, the Gentiles in all the promises and covenants, and in turn, the Covenants were guaranteed to the same people of Israel; that is why God announced a New Covenant through which He would execute His grace that was already decided within His eternal plan since before the foundation of the world (1 Peter 1: 19-20). God's grace was inscribed in the promise of the Seed made to Adam, Abraham, and in the descendants promised to David. Hallelujah! How great is the wisdom and mercy of God!

This New Covenant is announced by the prophet Jeremiah at the time of the Lord's judgment on Judah, which took place after the judgment on Israel, the northern kingdom. Judah sinned by violating the Covenant of Law; then, God sent the Babylonian captivities to them. Nevertheless, the Lord gave them another chance when they returned to its land after 70 years of captivity. It is interesting to note that, just as there was a turning point in the judgments of the Flood and the Tower of Babel, when the Lord put His plan into action with the people of Israel, temporarily leaving humankind aside; similarly, with Israel's judgment. The Lord established a turning point since He resumed His plan with all humanity, calling the Gentiles.

This Israel's judgment was consolidated with the first coming of Christ since He called the people of Israel to accept the New Covenant in His blood, but they rejected Him. In this way, the death of Christ was a judgment for Israel because the

Lord told them that their house would be left to them desolate, and they would not see Him again till they say: «'...Blessed is He who comes in the name of the LORD!' "» (Matthew 23: 38-39). This judgment on Israel allowed God to continue His eternal plan by calling the Gentiles who received the New Covenant with joy (Acts 13: 48). In Acts 2, the Church is born, which was initially Jewish but soon became the Gentile Church.

God contemplated the Gentiles from before within His eternal plan in the Edenic, Adamic, Noahic, and Abrahamic Covenants. Gentiles were mentioned especially in the covenant with Abraham since the Lord told him that in him all the families of the Earth shall be blessed and ratified it in Isaac and Jacob (Genesis 12: 3; Genesis 18: 18; Genesis 22: 18; Genesis 26: 4) and the blessing is the participation of all eternal promises. The perfect and powerful work of the Lord is that He determined that the Gentiles would become the offspring of Abraham so that they too would have the promises, just as Israel did, the natural offspring of Abraham. This was only possible through the Seed, Christ; through faith in Him, both peoples Jews and Gentiles become children of God, children of faith, children of Abraham. The apostle Paul reiterates this in Romans 4: 16-18 (Highlighted by the authors):

¹⁶Therefore *it is* of faith that *it might be* according to grace, **so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all** ¹⁷(as it is written, "I have made you a father of many nations") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; ¹⁸who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be."

This was restated by the apostle Paul in Galatians 3: 7-9 (Highlighted by the authors):

⁷Therefore know that **only those who are of faith are sons of Abraham.** ⁸And the Scripture, **foreseeing that God would justify the Gentiles by faith**, preached the gospel to Abraham beforehand, *saying*, "In you all the nations shall be blessed." ⁹So then those who *are* of faith are blessed with believing Abraham.

In Galatians 3: 8, it clearly says that the purpose of the Gentiles becoming Abraham's descendants by Christ was so that they would be justified by faith. As Romans 4: 16 said, the promise would be as firm for the Gentiles as it was for Israel. Nonetheless, we as saved Gentiles are not the total and definitive fulfillment of the descendants promised to Abraham; we will demonstrate this later.

It is impressive how the preeminence of the descendants' promise is evident, for it was and is the goal that God set for Himself from eternity and by which He made man and woman and united them into one flesh within marriage (Malachi 2: 15). Amazingly it is through offspring, Christ-the Seed, that the same promise of eternal descendants would be obtained, in addition to the others, the Earth, and the government.

The Lord Jesus Christ carried out the New Covenant with His precious blood for the remission of sins (Matthew 26: 28; Mark 14: 24; Luke 22: 20; 1 Corinthians 11: 25) because these were the impediments for humanity to obtain the promises of the covenants (Hebrews 9: 15; 12: 24). Through the New Covenant, human beings can become children of God, which is the requirement for obtaining the inheritance and eternal promises. Through the New Covenant, human beings will be definitively free from the nature of sin and death and become holy and eternal beings, which are the other two requirements for receiving the fulfillment of the covenants and their promises.

Now the Lord Jesus Christ incarnated in a holy human being to pay the price for humankind's sin with His death; and thus, He brought to light eternal life through His resurrection. Glorified Jesus Christ entered the Most Holy Place in Heaven to present Himself as a pure and holy offering before God the Father, as the Mediator and High Priest (Hebrews 9: 12; 8: 6; 9: 15; 12: 24). Let's look at all that is exposed in the following diagrams:

Figure 4

The call of the Lord for salvation.

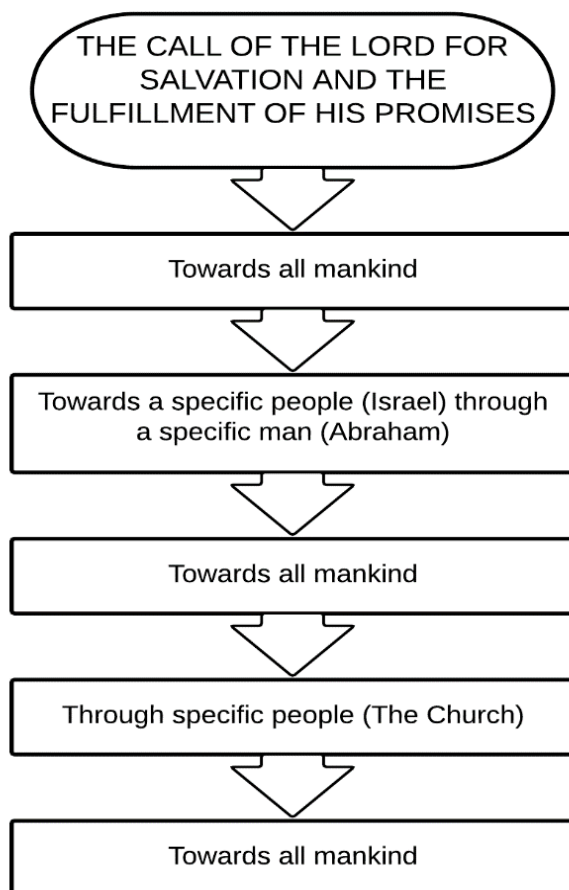
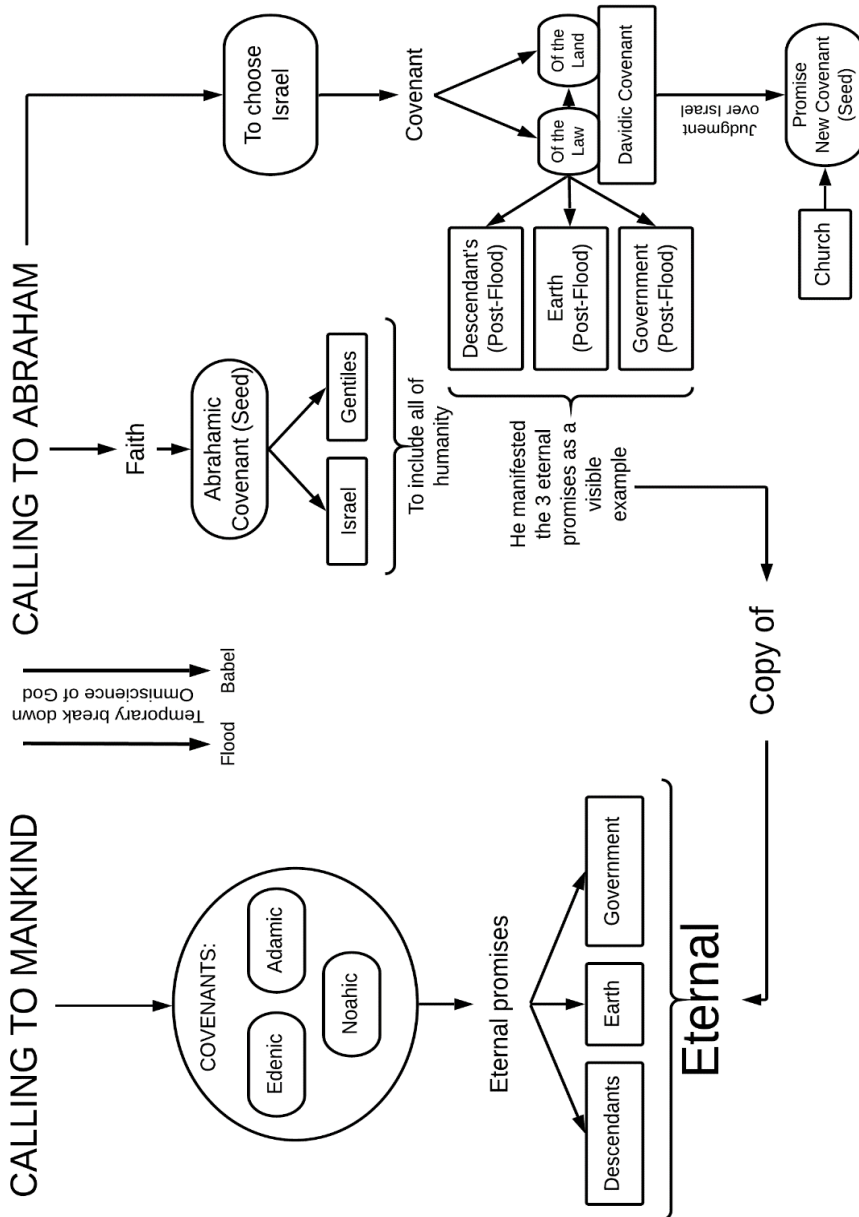


Figure 5

The call of the Lord to humanity and Abraham.



5.2.2. A total and definitive fulfillment of the descendants' multiplication in the Millennial Kingdom and the Eternal Kingdom

In Chapter 2, we said that one of the hermeneutic keys to understanding the Eternal Kingdom is the various fulfillment of a prophetic word. We mentioned the partial and definitive fulfillments, the latter will only occur in such a Kingdom. Regarding the descendants' multiplication as a central promise in the Scriptures, there must also be a total and definitive fulfillment, and the other two promises that depend on it; let's see the reasons why:

(a) First reason

The first reason is that the Scriptures affirm that Abraham, Isaac, and Jacob did not receive what was promised, which indicates that a time must come for these three servants will receive it, and it is when they will rise, just as the Lord said since He is the only one who gives life to the dead and calls those things which do not exist as though they did (Romans 4: 17). Let's read Hebrews 11: 9-10 (Highlighted by the authors):

⁹ By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ **for he waited for the city which has foundations, whose builder and maker is God.**

These two verses speak of the promise of the land, which Abraham understood was not intended for the evil age in the Post-Flood Earth but rather to the heavenly city, the New Jerusalem, inside the New and eternal Earth. Because he said in verse 10 that he waited for the city which has foundations, whose builder and maker is God, it is clear that Abraham did not obtain the Earth's promise; therefore, he must resurrect to receive it. Let us now read Hebrews 11: 11-13 (Highlighted by the authors):

¹¹ By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. ¹² Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude—innumerable as the sand which is by the seashore. ¹³ **These all died in faith, not having received the promises,** but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth.

Verse 11 speaks of the promise of descendants given to Abraham, and it appears that it is affirming that this promise was fulfilled in Isaac since it said that Sarah received strength to conceive because she judged God faithful, He who had promised it. In verse 12, it said that Abraham's descendants came forth as the stars

of Heaven in multitude and as the innumerable sand on the seashore. Here it seems that the promise of descendants was definitely fulfilled in the evil age, the Post-Flood Earth, and the reference to Heaven's stars applies to this and not to the descendants' multiplication in eternity. Nevertheless, verse 13 is conclusive since it states that Abraham and Sarah died in faith **without having received what was promised**. Why does the author of Hebrews say that they did not receive the promises if, in verse 11, it seems that they did?

The answer to the previous question is in the two kinds of fulfillment. In the partial fulfillment, Abraham's descendants indeed multiplied; the Jewish people have reproduced as the stars of Heaven and the sand of the sea in a metaphorical sense. Similarly, the promise of the Land has been partially accomplished since Israel has possessed part of the Land, not all of it. However, there must be a total and definitive fulfillment of this and the promise of the descendants' multiplication like the stars of Heaven.

We need to understand this expression no longer metaphorically but literally; that is why Hebrews 11: 13 strongly affirms that Abraham and Sarah died not having received the promise. Since it will be fulfilled in the Eternal Kingdom, in the New Earth, in the city which has foundations and whose builder and maker is God, the Lord will increase the Eternal Kingdom eternally and infinitely so that the promised multiplied descendants may dwell and reign in it forever. Note that verse 13 of Hebrews 11 ends by saying that the servants of faith like Abraham and Sarah looked far off, believed, and greeted the promises, confessing that they were strangers and pilgrims on the Earth.

The above is another confirmation that the promises were not for the Post-Flood Earth, but for the eternal New Earth in which we will no longer be strangers and pilgrims, for we will be citizens of the Kingdom of Heaven, the Kingdom of God, and the New Jerusalem forever.

Now, a final question that could be asked is: Why the expression "as the stars of sky" is interpreted both metaphorically and literally? and how can one know when to interpret it with the first or second meaning? The answers are given by God's Word, for it does not contradict itself; let us see:

The first answer is that evidently in the Post-Flood Earth, such expression must be understood metaphorically, to point out the descendants' multiplication from a small group of people that is Jacob's family, the twelve tribes of Israel, conformed

by 70 people who entered Egypt in Joseph's time. This was mentioned in Deuteronomy 10: 22 and referenced in Hebrews 11: 12. Also, the expression "as the stars of the sky" must be assumed metaphorically because Adam's fallen descendants are characterized by sin and death. The same Scriptures confirm that Israel was greatly tithed because of God's judgments due to their sin and apostasy, fulfilling the prophecy of Deuteronomy 28: 62.

The second answer is that in the Eternal Kingdom, the expression "As the stars of the sky" cannot be interpreted metaphorically regarding the offspring's multiplication, but literally since there will be no more impediment to such infinite multiplication as there will never be sin or death again (Revelation 21: 4).

The third answer to the question is that the above expression should be interpreted literally because God is Omnipotent, and His power is infinite. For this reason, the Lord introduced Himself to Abraham and Jacob with the title of the Almighty, and then He talks to them about the descendants' multiplication (Genesis 17: 1-2; 35: 11). Abraham understood this promise as well as the promise of the Land in the context of the Eternal Kingdom. In Genesis 17: 7, God gave him the promise of the Land and pledged to establish His covenant with him and his descendants after him. In verse 8, the Lord adds that He would give this man and his descendants after him the Land in perpetual inheritance to be their God.

It is impossible to understand the promises that God made to Abraham out of the Eternal Kingdom. Certainly, these promises are for eternity, and that is why Abraham has not yet received them; this is reiterated in the book of Hebrews in chapter 11: 39-40:

³⁹And all these, having obtained a good testimony through faith, did not receive the promise,

⁴⁰God having provided something better for us, that they should not be made perfect apart from us.

(b) Second reason

The second reason why the promise of the descendants' multiplication as a central promise in the Scriptures must have a total and definitive fulfillment is because the promises were made not only to Abraham but also to his descendants, both the natural ones who are the saved Israelites and Gentiles who are the children of the faith, the holy Church. Therefore, the Church cannot be the total and definitive fulfillment of the descendants' promise because this promise was given to her

through Abraham, Isaac, Jacob, and through the Seed, who is Christ. The Church must receive all the promises without missing any of them: the offspring, the Earth, and the government. Since God is eternal, faithful, and truthful, and has given the promises through the requirement of the resurrection of life. Also, the promises are eternal; therefore, this condition of eternity must be fulfilled. Indeed, this requirement will be accomplished in the Church on the day of the Rapture. Soon, the holy Church will experience God's power, His Omnipotence, when we arrive at the New Jerusalem.

The Lord asks the Church and those who will remain in the Tribulation and convert to Christ during this terrible period: Are you believing in the eternal promises so your faith will be accounted for righteousness? Are you prepared and ready to receive them? The question for those in the Church is: Are you prepared, willing, to receive the promises at the Judgment Seat of Christ after the Rapture? For those converted during the Tribulation, the question is: Are you prepared, ready, to receive the promises when the Lord comes at the end of the terrible judgment of the Tribulation? Let's recall that the promises of God in Him are yes, and in Him Amen; remember that the guarantee of those promises is the Holy Spirit of God. We need to keep in mind that these promises are not corruptible; they are not ephemeral; therefore, they have nothing to do with this world, with this Post-Flood Earth, or evil age that is about to be judged, but the Church will not experience that. However, those that remain alive during the Tribulation will witness this judgment.

5.3. Relation: One Covenant is Included in Another For Confirmation and Ratification; Therefore, Connections Can Be Made Between Them

5.3.1. Relationship between the Edenic Covenant and the New Covenant

There is a centrality of Edenic Covenant in all Scriptures, and this is due to its relationship to the New Covenant. Many see Genesis chapters 1 and 2 as something past, a closed story not quoted in the rest of the Scriptures. However, this is a false conception and misinterpretation. The Edenic Covenant is God's Word and therefore is eternal and unchangeable. The devil could not and will not annul or suppress or change the promises of this covenant. It is impossible that because of Satan's work of deceiving Eve and then making Adam sin, God changed His eternal plan, changed His Word and His Covenant.

The Edenic Covenant's centrality is found in how the Scriptures speak of the first Adam and the last or second Adam who is Christ. Why is the Lord Jesus Christ called

this way? We will answer this question and see the importance of the Edenic Covenant.

When Jesus became incarnate, when He took the form of a servant, of a man, He did not cease to be God because He is immutable. At His first coming to this Earth, Jesus was one hundred percent man and one hundred percent God. Let us compare the passages in Colossians 1 and Ephesians 1:

Table 7

The deity and incarnation of Jesus in Colossians 1 and Ephesians 1

JESUS IN HIS DEITY: AS GOD (Colossians 1: 15-17)	JESUS IN HIS INCARNATION: AS A MAN (Ephesians 1: 20-21)
¹⁵ He is the image of the invisible God, the firstborn over all creation. ¹⁶ For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. ¹⁷ And He is before all things, and in Him all things consist.	²⁰ which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, ²¹ far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

Colossians 1: 15-17 **speaks of Jesus as God**, it demonstrates that He has always been far above all, thrones, dominions, principalities, and powers because all things were created through Him and for Him. Then, Ephesians 1: 20-21 **speaks of Jesus as a man**, it refers to His incarnation, death, resurrection-glorification (He raised Him from the death), and ascension (seated Him at His right hand in the heavenly places). But it should be noted that both passages speak of the same thing that Christ has dominion above all, in Colossians 1 because He is God, and in Ephesians 1 because He rose and sat in the heavenly places. The words used are the same; let's see:

Table 8

Jesus as man and as God according to Ephesians 1 and Colossians 1

EPHESIANS 1: 21	COLOSSIANS 1: 16
archē (principality) exousia (power) dunamis (might) kuriotēs (dominion)	Thronos (thrones) kuriotēs (dominions) archē (principalities) exousia (powers)

We have said that when Christ incarnated, He never ceased to be God, for He is immutable and still has dominion over everything: principalities (authorities), powers, lordship, thrones, and dominions. Then, the following question arises: Why then in Ephesians 1: 20-23 and Philippians 2: 7-11 is it stated that after the resurrection and ascension, Christ was placed above all principalities, powers, might, dominion, and above every name that is named?

The answer to this question is found in the vicarious work of Christ (See Chapter 2), in how He substituted us by incarnating into a man, the second Adam. When God created Adam, He placed everything under his dominion or government, as the Lord told him in Genesis 1: 28: «Then God blessed them, and God said to them, “**Be fruitful and multiply; fill the earth and subdue it; have dominion** over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” » (Highlighted by the authors).

In this passage, we see commandments that are both promises and blessings from the Lord. For now, let's look at the last two: "subdue" and "dominion." Let's see the meaning of these two words in Hebrew:

- Subdue: כָּבַשׁ (*kâbash*) means "to tread, to put underfoot, to keep under, to submit."
- Dominion: רָדָה (*râdâh*) means "to have dominion, to prevail, to reign, to govern."

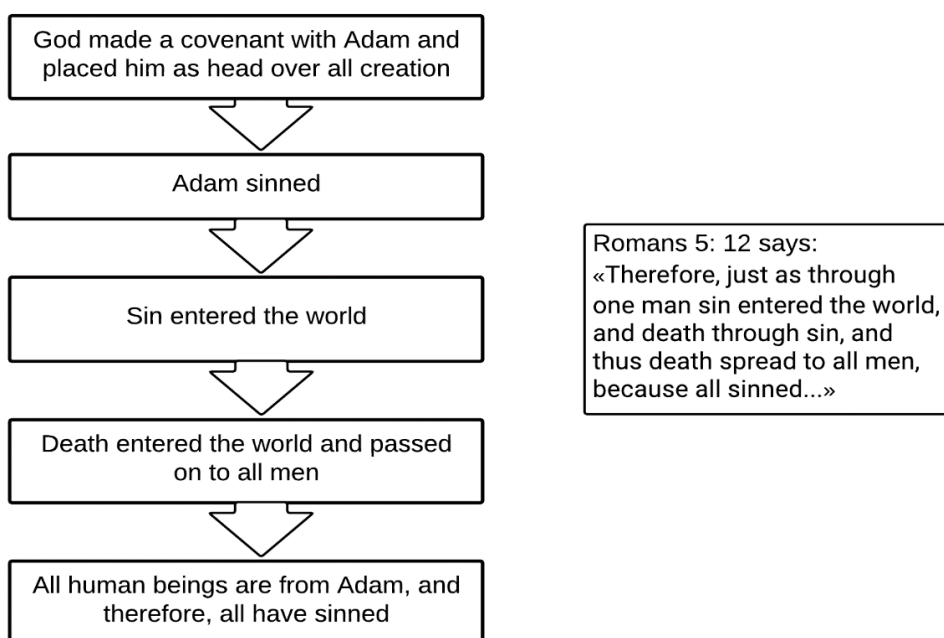
When the devil realized that the Lord had given Adam dominion over everything, he devised and executed the plan to deceive Adam and make him sin by disobedience. Adam succumbed to the evil one, and in this way, sin and death entered Adam. Since that moment Adam came under the slavery of the devil, he

became his servant, and Satan became his master; with this, everything that God gave to the first man came under the dominion of Satan.

Adam had responsibility for his sin because God gave him everything to overcome temptation. Adam received all the weapons to make decisions for Christ, to remain holy, pure, so he could see the promises fulfilled. Adam had the glorious presence of God, the powerful Word of God, the holy commandment; he had a pure body without sin without sinful nature, Adam was in paradise where he had everything, and He was given powerful, precious, and grand promises: entire Earth for him and his children, a holy, pure, sinless, immortal, eternal offspring, and an everlasting government, the power to subdue and to have dominion. What was Adam missing? NOTHING. Adam and Eve's problem was in their heart; it was there where sin born, when they doubted God's Word, when they cast it away to take the devil's lie, but they had everything to overcome the temptation that was outside. At the time Adam sinned, he broke the covenant God made with him when he was placed as head over creation. Furthermore, sin and death entered all of humanity that would be formed from his fallen descendants.

Figure 6

The inheritance of Adam's sin.



When Adam and Eve sinned, they rejected the Gospel of eternal life because the Gospel is life and immortality (2 Timothy 1: 10). Adam knew perfectly well the judgment of God if he sinned. The questions that emerge are: How did Adam understand the sentence spoken by the Lord when He said, "You shall surely die" (Genesis 2: 17)? How did Adam know what death meant?

Knowledge is not by experience but by the Word of God and by revelation through the Holy Spirit. The Bible teaches that Adam had wisdom from God and rejected it; wisdom is the fear of God's Word, and understanding is the Holy One's knowledge and departing from evil (Proverbs 9: 10; Job 28: 28; Romans 1: 20-22). Adam was endowed with this wisdom and had an awareness of God; however, he was not omniscient and had to learn, just as we will do when our bodies become glorified. We will not have instant knowledge of everything that there is no need to learn. We are going to have a perfect body that will learn for eternity from the inexhaustible, infinite wisdom of our omnipotent God, and we will marvel eternally at the Lord and His knowledge.

To answer the previous question is that Adam knew what death meant since he was conscious of it in two ways; let's see them below:

(a) When God said, "you shall surely die," Adam knew what He was talking about **through knowledge by opposition**: death is the opposite of life. He fully understood it when he saw life in the plants and the animals. Adam was surrounded by life, but most importantly, Adam experienced the fullness of life with the presence of the living God. Adam also encountered life in himself, for he was made in God's image and likeness, with eternity in his being. Adam was made with an eternal living body, spirit, and soul; he also saw life when God brought him his wife full of life.

In short, Adam perfectly knew what we have not yet known, which is total and absolute life in one's body, the soul, and the spirit in a life without death.

From the beginning of Genesis, life emerges when the Lord says in Genesis 1: 1: «In the beginning God created the heavens and the earth.» The word for «created» is בָּרָא (*bârâ*).

We can search several verses where life appears in Genesis chapter 1; let's first read Genesis 1: 11; (Highlighted by the authors):

Table 9

The life in chapter 1 of Genesis

¹¹ Then God said, "Let the earth bring forth (<i>dâshâ'</i> , hebreo) grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. (Gen1).
²⁰ Then God said, "Let the waters abound with an abundance of living creatures , and let birds fly above the earth across the face of the firmament of the heavens. (Gen 1)
²¹ So God created great sea creatures and every living thing that moves , with which the waters abounded , according to their kind, and every winged bird according to its kind. And God saw that it was good. (Gen 1)
²⁴ Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. (Gen 1)

Most people will say that what we now see around us is full of life; but is not the same because sin and death entered through Adam and everything that subjected to him; this is appreciated in Genesis 1: 28b: «...**have dominion** over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.» (Highlighted by the authors).

As everything was subordinated to Adam, death entered into all creation; before sin, there was no death or corruption. After sin entered, the creation became subjugated to vanity (all that is ephemeral) and the slavery of corruption. (Romans 8: 20-21).

We, who have been born again in Christ, now experience life only in our soul and spirit, the new creature, the new man or woman. Yet there is the old man who is dead in trespasses and sins. We are in this mortal, physical body where we experience sickness, aging, and death. We are on an Earth that is cursed because of sinfulness and death. (If, when you read this book, you find yourself amid the terrible judgment of the Tribulation, you will clearly understand how death and destruction reign everywhere).

But the day is near when we will experience real and absolute life. All of us in the holy Church will be revived, those who slept in Christ will be resurrected incorruptible, and we will be transformed, glorified.

The devil has taken it upon himself to deceive the Church by telling her that on this Earth there is a good and comfortable "life," pleasing and delightful to the eye,

desirable to make one wise and the devil has told the Church: "This is life, the only life, take it, enjoy it, hold on to it, don't let it go, fight with everything so that it won't be taken away from you!" The Church, which is the one that should have the Word of life, has fallen into the trap; she has not realized that Satan has offered her an empire of death.

The inhabitants of the Earth who are amid the Tribulation will be able to see life when the Lord Jesus Christ comes at the end of the seven years of punishment with the glorified Church. They will witness life manifested in Christ and the glorified Church. Also, eternal life will be seen when the dead who were saved during the Old Testament time will be resurrected to enter the Millennial Kingdom.

(b) Let us now look at the second way in which Adam knew what death meant: **It was through the Word of God**; it is the powerful knowledge of the glorious Word. Through the Word, the Lord taught Adam, by contrast, the opposition between life and death. And the question is, where does it say in the Scriptures that God taught Adam by His Word that life was the opposite of death? The answer is: through the Edenic Covenant in whose decrees life is defined. Let's read Genesis 1: 28: «Then God blessed them, and God said to them, **"Be fruitful and multiply**; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."» (Highlighted by the authors).

In what else can the power of life be clearly and strongly manifested if not in fruition (be fruitful) and multiplication (grow, augment, increase), that is, in the offspring? We will expand on this in Chapter 6. In these commandments, the Lord taught Adam what fullness of life meant, one that multiplies, and increases eternally. When we speak of LIFE, we refer to give birth for blessing, BING FORTH LIFE, which means procreating **holy children without sin and death**. This is the highest expression of the life that God gave to man and woman.

We can imagine Adam full of eternal life, feeling in his body, spirit, and soul life in its most entire splendor; Adam was in holiness, in total communion with God, the author, and Creator of life. We can imagine this man seeing the Lord bring him his wife, alive, full of holiness, life in her soul, her spirit, her body; and both listening to the words of life of the Lord saying: "I bless you; I unite both of you in one flesh, blessed in my eternal love." Then, He commanded them: "Give offspring to me that worships and praises me; an offspring that calls on my name forever, be fruitful, multiply, fill the Earth and be like the river that flows from Eden, the river of life

which waters the whole garden and is divided into four riverheads; this is my life river.”

This river is the one that appears in chapter 22 of Revelation; let us read Revelation 22: 1-3:

¹ And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. ² In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations. ³ And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

Of course, Adam knew what life was and, therefore, could understand what death was. Adam could also see the two trees that opposed each other: the tree of life in the middle of the garden and the tree of good and evil. God was clearly teaching him what it meant to eat from the last one by showing him the tree of life, to which he had access.

The tree of life was unique because it represented fructification and multiplication; it depicted perpetual joy and gladness. When the Lord told Adam that if he disobeyed, he should surely die, He was telling him:

- “You will certainly lose your life!”
- “You will break communion with me the Prince of life, with life itself.”
- “You will no longer see life in all that is around you.”
- “The life you are experiencing will be gone.”
- “You and your wife will not give birth to life, you will not be fruitful, and you will not multiply for my glory, you will not procreate a godly offspring, for blessing, the descendants of the blessed of the Lord. Your children will be born with death in their bodies, in their souls, and spirits because they will be born separated from me; your children will be born under a curse of sin.”

Adam knew all this. Unfortunately, He chose death, and this is what humanity has been doing throughout its history. Although mankind is in sin and death, God has been offering her life, and this is Jesus Christ, through whom we have access to eternal life, to the eternal life kingdom with all the promises.

Nevertheless, God extended His mercy to Adam and Eve after sin because there was a previous covenant that He made with Adam in Eden before his sin. The devil had forgotten that God's mercy, love, wisdom, knowledge, intelligence, power, and

understanding are infinite, that no one can be equal to the Almighty God, and no one can be compared to Him (Isaiah 40: 25).

The devil never thought that God had determined that mankind will recover what they had lost. This outstanding work was done not by any simple man being descended from the first Adam in terms of the offspring of sin, but rather a holy, pure man, from His begetting, birth, and throughout His earthly life: this man is THE SECOND ADAM, CHRIST.

Jesus was totally holy since He never was a slave of sin; that is why Christ conquered death, which is the retribution of personal sin; therefore, Christ never had it. Christ carried sin in a substitute way (vicarious work), and that is why He died; but He resurrected on the third day and triumphed, He conquered to regain as a man, as the second Adam, the power, lordship that the first Adam had. Therefore, in the passages of Ephesians 1: 20-21 and Philippians 2: 7-11, it says that after the resurrection, Christ was given dominion **far above all principality and power and might and dominion**, and every name that is named.

This is what Psalm 8: 4-8 says and let's compare it with Genesis 1: 28:

Table 10

Christ's dominion over all principality and power and might

⁴ What is man that You are mindful of him, / And the son of man that You visit him? ⁵ For You have made him a little lower than the angels, / And You have crowned him with glory and honor. ⁶ You have made him to have dominion over the works of Your hands; / You have put all <i>things</i> under his feet, ⁷ All sheep and oxen— / Even the beasts of the field, ⁸ The birds of the air, / And the fish of the sea / That pass through the paths of the seas. (Ps 8)	²⁸ Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." (Gen 1).

In Psalm 8, David refers to Adam when he was created, and God commanded him to rule, dominate, over creation, and He put everything under his feet. We know that Adam sinned; therefore, when verse 4 says: «What is man that You are mindful of him, / And the son of man that You visit him?», it is referring to when God visited humanity with the first coming of Christ, the second Adam because before sin when Adam ruled, he had no children, he had them after sin. David speaks of "the son of man," referring to the descendants: What is humanity, the descendants of Adam, so

that the Lord would have visited them at His first coming? Indeed, we are nothing and no one, and we deserve nothing.

The author of the book of Hebrews refers the aforementioned; let's read Hebrews 2: 5-9:

⁵ For He has not put the world to come, of which we speak, in subjection to angels. ⁶ But one testified in a certain place, saying: "What is man that You are mindful of him, / Or the son of man that You take care of him? ⁷ You have made him a little lower than the angels; / You have crowned him with glory and honor, / And set him over the works of Your hands. ⁸ You have put all things in subjection under his feet." For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him. ⁹ But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

Let's look at the comparison between the first Adam and Christ, the last Adam:

Table 11

Comparison between the first Adam and Christ, the last Adam

FIRST ADAM	SECOND ADAM: CHRIST AS MAN
He was made a little lower than the angels; he was created holy.	He was made a little lower than the angels; He was begotten holy (Incarnation).
He was crowned with glory and honor when God put him to subdue and rule over creation. He was able to submit everything under his feet, to have dominion over everything, to reign and govern.	He was crowned with glory and honor when He obtained all that was from the first Adam and obtained the right to subdue and rule over creation; that is, to subdue everything under His feet, to have dominion over everything, to reign and rule (Since Adam lost everything, Christ recovered everything as a man. To Jesus as GOD, everything already belonged and belongs to Him from everlasting to everlasting).
He sinned and lost all that was listed above; likewise, his descendants, all humanity, natural human beings lost everything.	He overcame sin and death. He retook all that was from the first Adam: rule, dominion, power, sovereignty, to give it to all who receive Him, believe and remain in Him.
Everyone born physically has only received the first birth and, therefore, receive the consequences of Adam's sin. The outcome is physical, spiritual, eternal death, slavery, and bondage to the devil through domination by the flesh and the world.	Everyone who has the second birth in Christ Jesus becomes a child of God and receives the promise of eternal life and inheritance: authority, dominion, and government. Christ obtained all these things by His death (for He tasted death for all) and by His resurrection-glorification (crowned with glory).

Christ died, rose, and was exalted to Heaven; He sat down at the right hand of the Father, ascended to the heavenly places crowned with glory and honor, for our salvation so that we may have access to His presence, to the eternal joy of the Father, to His promises, to His inheritance. The question is, who receives this first? The answer is in the same passages from Ephesians 1 and Colossians 1 that we have been studying; let's read Ephesians 1: 22-23 and Colossians 1: 18-19:

Table 12

The Church will receive the firstfruits

EPHESIANS 1: 22-23	COLOSSIANS 1: 18-19
²² And He put all <i>things</i> under His feet, and gave Him <i>to be</i> head over all <i>things</i> to the church, ²³ which is His body, the fullness of Him who fills all in all.	¹⁸ And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. ¹⁹ For it pleased <i>the Father</i> that in Him all the fullness should dwell.

It is the Church that will first receive the eternal inheritance. Let us now compare the following verses, some referring to Christ and others to the Church:

Table 13

Comparisons between Christ and the Church in Ephesians 1 and 2

REFERRED TO CHRIST (Ephesians 1)	REFERRED TO THE CHURCH (Ephesians 2)
¹⁹ and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power ²⁰ which He worked in Christ when He raised Him from the dead and seated <i>Him</i> at His right hand in the heavenly <i>places</i> , ²¹ far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. ²² And He put all <i>things</i> under His feet, and gave Him <i>to be</i> head over all <i>things</i> to the church,	⁴ But God, who is rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), ⁶ and raised <i>us</i> up together, and made <i>us</i> sit together in the heavenly <i>places</i> in Christ Jesus,

Since Paul speaks in Ephesians 2: 6 of the Church and, it has not yet risen, she has not been glorified (crowned with glory), nor she has ascended to the New Jerusalem. It is evident that the apostle speaks of the future, but he wrote it as a fact because God has promised resurrect incorruptible those who slept in Christ, gather them with the rest of the Church and change all of us who are part of this holy nation to rapture us and take us home to the New Jerusalem. This promise is based on the New Covenant, on the work of Christ who incarnated, tasted death for us, rose in glory, ascended to Heaven, and sat in the heavenly places above all might, rule, power, and dominion. In Ephesians 1: 3, it says: «Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ...»

God has given us every blessing in the heavenly places through Christ's resurrection. With His resurrection, Jesus manifested the exceeding greatness of His power and the working of His mighty power (Ephesians 1: 19-20). This power will operate in us, the Church, on the day of the Rapture. That day the Lord will take us to seat us in the heavenly places; like Christ, we will be crowned with glory and honor and receive dominion and sovereignty, for we will be kings and priests in the Millennial Kingdom and the Eternal Kingdom of our Almighty God (We will explain this in detail in Chapters 9 and 10).

This kingdom was what God intended for Adam and his holy immortal and eternal offspring when He gave him the power to dominate and subdue, that is, the kingdom, the dominion, and the majesty, but Adam sinned. Nevertheless, the second Adam, Christ, triumphed, and conquered all things to give them back to human beings. But, for this, humanity must fulfill the conditions of being holy, pure, righteous, immortal, and eternal; therefore, they must receive Christ, believe and abide in Him, aiming to be resurrected, and glorified.

With the Church, the people of the saints of the Most High (Daniel 7: 18-27), God will demonstrate during the Millennium and Eternal Kingdom that this wonderful plan will be fulfilled: All humanity will serve, worship, and obey Him for eternity, Hallelujah!

Paul says in Ephesians 1, Philippians 2, and Colossians 1 that Christ having taken all, did not take it for Himself, because as God everything already belonged to Him as we read in Colossians 1: 15-17, but He took it to give it back to humanity to repent, receive, believe, accept Him as Lord and Savior, to renounce the devil's dominion, the slavery from the enemy and adversary, and Satan's power. This was

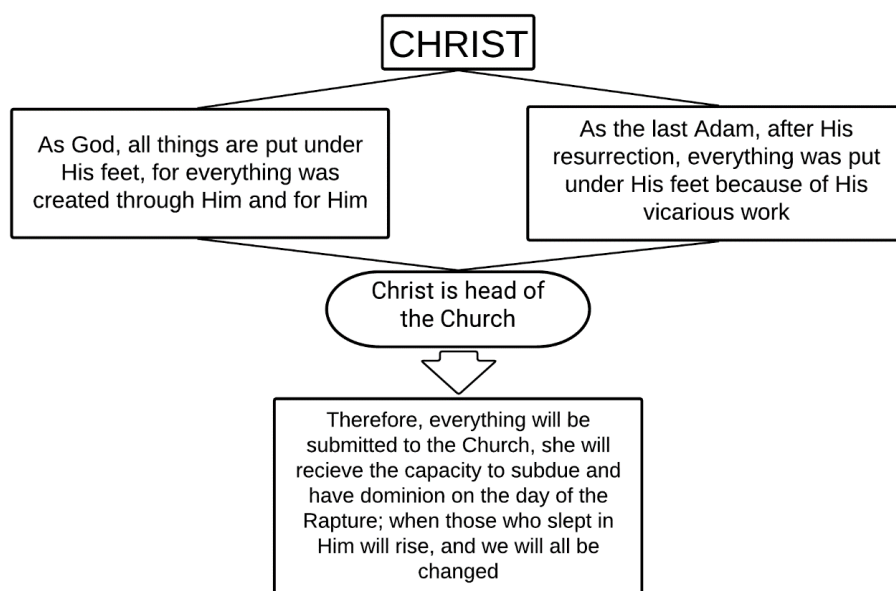
what the Lord said to Paul when he converted to His Gospel. We can see this in Acts 26: 18: «to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power (Greek *exousia*) of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.» (Emphasis added by the authors).

Colossians 1: 15-17 says that to Christ as God was subjected all creation that He made; likewise, verses 18 and 19 declares that, as God, Christ is head of the Church. Ephesians 1: 19-21 says that Christ incarnated as a man or Second Adam rose and ascended in glory to the Father's right hand over all principality, power, might, and dominion. Verse 22 states that all things have been put under Christ's feet and adds that He is the head of the Church, which is His body.

These two passages teach us since Christ has everything, the first to receive the capacity and power to rule and subdue as Adam did is the Church because the Lord is her head, and all things are subject to Him. And this will happen when the holy Church, without spot or wrinkle, is raised, changed and caught up, because that day the death and sinful flesh will come out of us forever. On that day, we will have our glorified bodies. We will be eternal; thus, we will fulfill all the requirements to fructify, multiply, fill the Earth, subdue it, and rule over all creation. Hallelujah! Look at the next diagram that summarizes what has been said so far:

Figure 7

Christ as God and last Adam. Head of the Church.



Paul compares the first Adam with the last Adam in 1 Corinthians 15: 47- 50:

⁴⁷The first man was of the earth, *made* of dust; the second Man is the Lord from heaven. ⁴⁸As was the *man* of dust, so also are those *who are made* of dust; and as is the heavenly *Man*, so also are those *who are* heavenly. ⁴⁹And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*. ⁵⁰Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

Paul speaks of the first Adam, who had the earthly image, and Christ, the second or last Adam, who has the heavenly image. From verses 21, 22, and 50 of 1 Corinthians, we know that the image we bring of Adam is that of sin, the fallen image, of corruption, that is, sin and death. Let's continue reading 1 Corinthians 15: 51-54:

⁵¹Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— ⁵²in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. ⁵³For this corruptible must put on incorruption, and this mortal *must* put on immortality. ⁵⁴So when this corruptible has

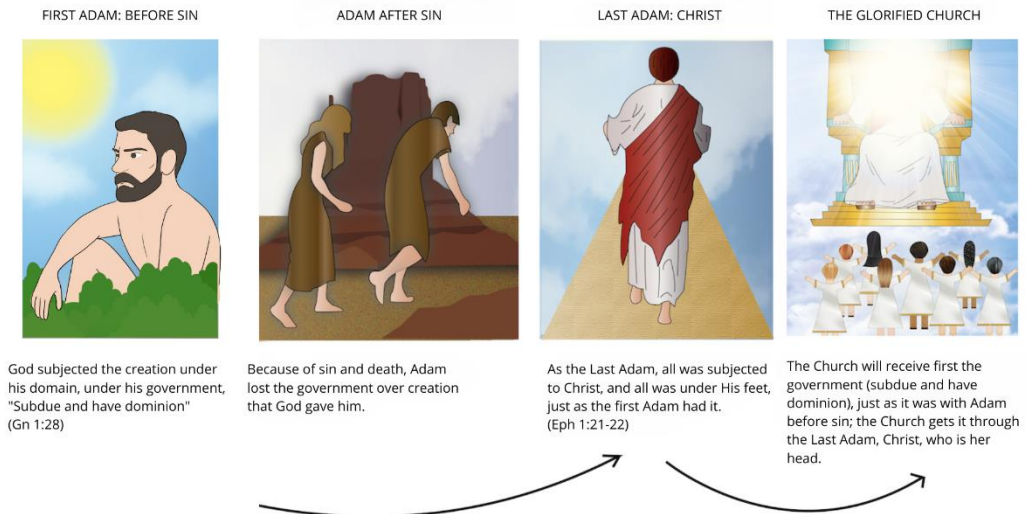
put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

The entire chapter 15 of 1 Corinthians is centered on THE RESURRECTION; it begins with the resurrection of Christ and continues with the believers of the Church who slept in Him (1 Corinthians 15: 3-7; 20-23).

We conclude that after Christ rose from the dead and ascended to Heaven, He was put above all principality, power, might, and dominion. Therefore, being Christ the head of the Church, she would receive the power to subdue and have dominion (Ephesians 1: 19-23). The Church will have the government of the first creation in the Millennium, and the second on in the Eternal Kingdom. Observe the image:

Figure 8

First Adam, Last Adam and the glorified Church.



Furthermore, this promise of resurrection and glorification is not only for the Church, but also for everyone who puts his faith in Jesus. If you realize that the holy Church has been caught up and you find yourself amid the judgment of the seven years of the Tribulation, you should know that if you are in Christ, you are a new creature (2 Corinthians 5: 17). In the case you die, you will go directly to the Third Heaven, to the New Jerusalem, and will receive all the promises of the Lord's covenants.

Now, creation is groaning because sinfulness has multiplied; that is why the Earth is out crying for deliverance; God Himself makes the Earth cry out. It asks to be cleansed from the contamination of sin and clamoring for judgment. The birth pangs are the beginning of the Earth's cleansing as a prelude to the total purification during the seven years of Tribulation when the Earth will be passed through fire as a preparation before the Lord comes with His Church to reign for a thousand years.

As in the Flood, the Lord needs to cleanse the Earth, which is about to happen. That is why the Earth has labor pains with the signs of nature such as earthquakes, volcanic activity, melting of the poles, plagues, pandemics, among other events. God has set the creation against humanity because of their sin since God Himself judges it. But creation is also groaning because it cries out for the dominion of the eternal, holy, immortal, and incorruptible children of God.

The God of all glory, power, and mercy has disposed of all creation to worship Him, praise Him, glorify Him, and exalt Him, especially humanity. This was the purpose when He created Adam and put all things under his feet, but he failed because of sin; nevertheless, God's plan and purposes were not changed, much less eliminate. God determined that all creation should praise, glorify, and worship Him, this will happen in the Eternal Kingdom.

However, God has decided that there will be a complete, holy, redeemed, sinless, immortal, glorified nation, which will praise and worship Him in Spirit and truth. This nation is the holy Church, without spot or wrinkle, which will soon be raised, made alive, changed, glorified, caught up, as the firstfruits of the Lord's, the firstfruits of His creatures (James 1: 18).

All creation was subjected to corruption because of sin and death since Adam. But the creation is waiting for the manifestation of the redeemed ones, those bought with the price of blood and acquired by the second Adam, Christ. Death will be swallowed up in victory absorbed by life; let's read 1 Corinthians 15: 54-55:

⁵⁴ So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

⁵⁵ "O Death, where *is* your sting? / O Hades, where *is* your victory?"

Creation is about to witness the glorious event of how the corruptible has put on incorruption, and the mortal has put on immortality. We are about to sing Christ's victory, feel, and experience His dominion; we are about to receive all the

covenants' promises. Christ's blood gives us all these blessings, for His blood speaks better things than that of Abel (Hebrews 12: 24), whose blood fell upon the Earth to defile it with murder. This has not stopped but has multiplied to this day, but the Holy Lamb's blood was shed on Earth to bring life and liberty.

A final relationship that can be established between the Edenic Covenant and the New Covenant, between the first and the last Adam is the following:

All the covenants were made within the evil age with fallen human beings, with sin, except the Edenic Covenant and the New Covenant. It is not difficult to understand this regarding Adam before his fall; concerning Christ, it does not seem very easy to understand, but we will explain it below:

God made the first covenant with Adam when he was holy, immortal, and eternal. In the same way, God the Father made the New Covenant with Jesus; His Son incarnated as last Adam. Here we see the vicarious principle since the only way that the promises would be accomplished in human beings is to fulfill the conditions of holiness and eternity that Adam had before sin. Christ met these requirements in His Incarnation by taking our place in everything. Jesus never sinned, He remained holy, and after dying, He rose glorified never to die again; Romans 6: 9 says: «knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.»

As Christ was begotten holy in His Incarnation, He was not part of the evil age; likewise, Adam was before sin. This is confirmed in the Scriptures in Hebrews 7: 24-26:

²⁴ But He, because He continues forever, has an unchangeable priesthood. ²⁵ Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. ²⁶ For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens...

The Word of God says that Jesus is holy, innocent, without blemish, separated from sinners. The New Covenant is announced in Jeremiah 31: 31 and in chapters 32 and 33. These chapters speak of the promises it contains, which also refer to the other covenants; since the New Covenant incorporates them, as we will see later.

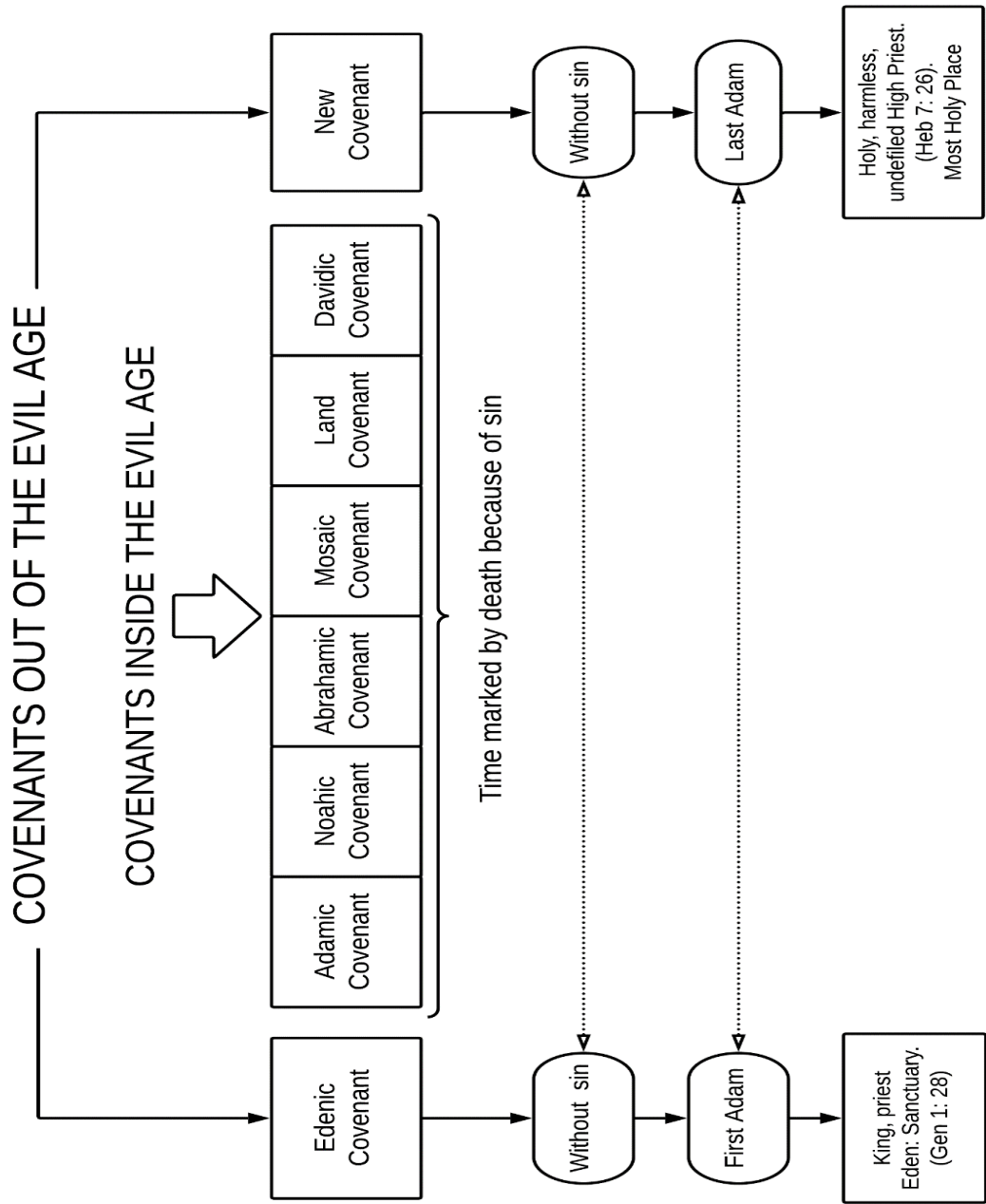
Another relation that can be established between the Edenic Covenant and the New Covenant is that Adam exercised kingdom and priesthood's functions in Eden,

which was the sanctuary where God's presence was. In the same way, the incarnated, resurrected, and glorified Christ is High Priest and King; by being our substitute, we will also be kings and priests (Revelation 5: 10). In this way, we will recover as Church what Adam had in Eden, and could not exercise because of sin.

Finally, it is necessary to reiterate that the covenant promises cannot be fulfilled in this evil age. Those of the Edenic Covenant were given by God out of this age dominated by sin and death. For this reason, Christ took all the promises so that everyone who believes and remains in Him receives them when they become holy, sinless, immortal, and eternal. (Let's see the following diagram)

Figure 9

Covenants in and out of the evil age.



5.3.2. Relationship between the Abrahamic Covenant and the New Covenant

This section will relate these two covenants and begin with the following question: Was the multiplication of Abraham's descendants totally and fully accomplished as part of the covenant? God promised Abraham that his descendants would be like the stars of the Heavens (Genesis 15: 5-6, cf. Genesis 22: 17; 26: 4. Exodus 32: 13).

Most theologians claim that the promise of Abraham's descendants as the stars of the Heaven and as the sand which is on the seashore was already fully fulfilled in the Post-Flood Earth. In this view there are two beliefs:

- (a) The fulfillment was in Israel
- (b) The fulfillment was in the Church.

Let us look at these two positions and then argue that they are not total and definitive fulfillment, but partial fulfillments with precise objectives that the Lord established:

- (a) The fulfillment of the promise of the descendants in Israel: the natural offspring of Abraham.

This position is based on several Biblical passages where it is stated that God made Abraham's descendants as the stars of the Heaven and as the sand which is on the seashore; some of these passages are:

- Deuteronomy 1: 10-11 «¹⁰ The Lord your God has multiplied you, and here you are today, as the stars of heaven in multitude. ¹¹ May the Lord God of your fathers make you a thousand times more numerous than you are, and bless you as He has promised you!» In this passage, Moses himself says that the promise's fulfillment is not total and definitive because he enunciates to Israel that God will continue to multiply them a thousand times more.
- Deuteronomy 10: 22 «Your fathers went down to Egypt with seventy persons, and now the Lord your God has made you as the stars of heaven in multitude.»

Moses made this affirmation following the narration of the renewal of the covenant made by the Lord after the people sinned when Moses was on Mount Sinai receiving the tablets of the Ten Commandments. The context of Moses' said that the Lord will make Israel start of Heavens in multitude was declaration is

the admonition concerning the previous sin and for the demand that the Lord makes of obedience, praise, and faithfulness that Israel should manifest toward Him; let's read Deuteronomy 10: 12-16 (Highlighted by the authors):

¹² "And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways and to love Him, to serve the Lord your God with all your heart and with all your soul, ¹³ and to keep the commandments of the Lord and His statutes which I command you today for your good? ¹⁴ Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it. ¹⁵ The Lord delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as it is this day. ¹⁶ **Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.**

Here the accomplishment of the promise to Abraham regarding his descendants was partially fulfilled. Moses uses the expression "as the stars of Heaven in multitude" to compare the number of the Israelites at that time to the seventy who entered Egypt.

It is noteworthy the warning about the circumcision of the hearts implies faith, holiness, and obedience as demands of the Lord. But Israel did not satisfy this condition; therefore, they received the judgments of the law with its curses, among them, the reduction of their population, as we will see below.

- Deuteronomy 28: 62-64: « ⁶² You shall be left few in number, whereas you were as the stars of heaven in multitude, because you would not obey the voice of the LORD your God.» In this verse also appears Abraham descendants promise of being as the stars in multitude, but within the framework of a judgment warning because of disobedience. This let us to confirm that this is a partial fulfillment, because as we see below, Israel's disobedience and apostasy brought the consequence of their people's reduction (few in number) and the expelling of the land: «⁶³ And it shall be, *that* just as the LORD rejoiced over you to do you good and multiply you, so the LORD will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess. ⁶⁴ "Then the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known—wood and stone.» (Deuteronomy 28: 62-64). This was fulfilled in the Babylonian and Assyrian captivities for Israel and Judah and is still fulfilled today, even though God has brought His people into His land amid their disobedience, the curse is still upon Israel, since they have no peace, but Israelites are frequently persecuted and attacked by their enemies; yet, they

will have peace when they repent of their sins, receive Christ, and believe in Him, for He is the Prince of Peace.

Consequently, there is much evidence that the Abrahamic Covenant has not been totally and definitely fulfilled in Israel as Abraham's natural descendant; let's see:

The disobedience of the Mosaic Covenant caused the reduction of the number of Israelites, as it was prophesized in the Law in Deuteronomy 28: 60-64. This is verified after the Babylonian and Assyrian captivities when Ezra made a prayer of repentance; let's read Nehemiah 9: 7-8 (Highlighted by the authors):

⁷ "You *are* the LORD God, / Who **chose Abram**, / **And brought him out of Ur of the Chaldeans**, / **And gave him the name Abraham**; ⁸**You found his heart faithful before You**, / **And made a covenant with him / To give the land** of the Canaanites, / The Hittites, the Amorites, / The Perizzites, the Jebusites, / And the Girgashites— / To give it to his descendants. / **You have performed Your words**, / **For You *are* righteous**.

This passage affirms the partial fulfillment of the Abrahamic Covenant regarding the land «...You have performed Your words, / For You *are* righteous.» (Nehemiah 9: 8b). In chapter 9, Ezra also mentions the Mosaic Covenant; let's read Nehemiah 9: 13-14 (Highlighted by the authors):

¹³ "You came down also on Mount Sinai, / And spoke with them from heaven, / **And gave them just ordinances and true laws, / Good statutes and commandments**. ¹⁴ You made known to them Your holy Sabbath, / And **commanded them precepts, statutes and laws**, / By the hand of Moses Your servant.

Ezra confirms that the people of Israel broke the Mosaic Covenant. Let's read Nehemiah 9: 16-17 (Highlighted by the authors):

¹⁶ "But they **and our fathers acted proudly, / Hardened their necks, / And did not heed Your commandments**. ¹⁷ **They refused to obey**, / And they were not mindful of Your wonders / That You did among them. / But they hardened their necks, / And in their rebellion / They appointed a leader / To return to their bondage. / But You *are* God, / Ready to pardon, / Gracious and merciful, / Slow to anger, / Abundant in kindness, / And did not forsake them.

Again, Ezra quoted the Abrahamic Covenant's accomplishment regarding the Earth and offspring as the stars of Heaven; let's keep reading Nehemiah 9: 22-25 (Highlighted by the authors):

²² "Moreover You gave them kingdoms and nations, / And divided them into districts. / **So they took possession of the land** of Sihon, / The land of the king of Heshbon, / And the

land of Og king of Bashan. ²³ **You also multiplied their children as the stars of heaven, / And brought them into the land / Which You had told their fathers / To go in and possess.** ²⁴ **So the people went in / And possessed the land;** / You subdued before them the inhabitants of the land, / The Canaanites, / And gave them into their hands, / With their kings / And the people of the land, / That they might do with them as they wished. ²⁵ And they took strong cities and a rich land, / And possessed houses full of all goods, / Cisterns *already* dug, vineyards, olive groves, / And fruit trees in abundance. / So they ate and were filled and grew fat, / And delighted themselves in Your great goodness.

In this passage, Ezra says that the people of Israel sinned and God executed His judgment in the time of the judges (Nehemiah 9: 26-28); then, he remembers the rebellion of Israel in the time of the kings, for which the captivity came; however, God did not abandon them completely (Nehemiah 9: 29-31). After this, Ezra cried out to the Lord for the situation in which they were, after the judgment; let's read Nehemiah 9: 33-37:

³³ However You *are* just in all that has befallen us; / For You have dealt faithfully, / But we have done wickedly. ³⁴ Neither our kings nor our princes, / Our priests nor our fathers, / Have kept Your law, / Nor heeded Your commandments and Your testimonies, / With which You testified against them. ³⁵ For they have not served You in their kingdom, / Or in the many good *things* that You gave them, / Or in the large and rich land which You set before them; / Nor did they turn from their wicked works. ³⁶ "Here we *are*, servants today! / And the land that You gave to our fathers, / To eat its fruit and its bounty, / Here we *are*, servants in it! ³⁷ And it yields much increase to the kings / You have set over us, / Because of our sins; / Also they have dominion over our bodies and our cattle / At their pleasure; And we *are* in great distress.

All this shows that the Abrahamic Covenant has not been fully accomplished; additionally, this is demonstrated in Hebrews 11: 11-13, where it is affirmed that they all died in faith, not having received the promises.

A final argument that we want to raise regarding the total non-fulfillment of the Abrahamic Covenant in his natural descendants, the people of Israel, relates to everything said so far. Disobedience caused the loss of part of Abraham's descendants, for they went to Hell; let us see some confirmations of this:

- The generation that fell in the wilderness: That is, all the adults that came out of Egypt; only the children were able to enter the promised land with Joshua. The number was six hundred thousand men, not counting children or women: «Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.» (Exodus 12: 37).

- From the generation that entered the promised land, there were rebellions that caused God's judgment. For example: Achan's family (Joshua 7: 15, 24).
- Those who entered the promised land: Joshua 24: 14-15 affirms that they were disobedient and idolaters.
- After Joshua's death, in the judges' time, many people went to Hell; the tribe of Benjamin almost disappeared (Judges 20-21; cf. 21: 2-3).
- In the time of the kings, after Solomon's apostasy, and the Assyrian and Babylonian captivities many went to Hell.
- In return from captivity, Israel sinned again until the 400 years of silence occurred; all that generation went to Hell.
- In Jesus' time, Israel rejected Him, and they went to Hell.
- Until today, Israel is in disobedience.

The conclusion is that the promise of Abraham's descendants has not been fully fulfilled yet, as the Lord established the covenant.

(b) The fulfillment of descendants in the Church: the spiritual descendants of Abraham

Replacement theology considers that the Church has replaced Israel in everything and that the Lord has cast aside His people forever; this doctrine is totally wrong and has caused much damage within the Church. The entire Bible speaks of Israel as God's chosen people, as His inheritance and His firstborn (Isaiah 19: 25; Jeremiah 31: 9; Joel 3: 2). There are also specific passages where it is stated that Israel has not been abandoned as a nation; one of these is the book of Romans chapter 11. Those who defend the replacement theology affirm that the Abrahamic covenant was totally and definitely fulfilled in the Church as spiritual offspring. Let's show why this is not true.

First, we have already demonstrated that the eight covenants' total and definitive fulfillment will occur in the Eternal Kingdom because they can't be fulfilled in beings that are not eternal since the Lord made these covenants under oath for eternity.

Secondly, here we affirm that the only promise that has been fully fulfilled is the coming of the Seed that is part of the Adamic Covenant (Genesis 3: 15), the Abrahamic Covenant, the Davidic Covenant (2 Samuel 7; 1 Chronicles 17; Psalm 89) and the New Covenant (Jeremiah 31: 22)²³. It was necessary that this promise be accomplished because this is the only means God would fulfill all the covenants to humanity. Men with sin and death were forever unable to receive all the promises of those covenants. Sin and death needed to be removed from the midst of them, and this was done by the Seed, Christ, with His Redeeming work, incarnation, death, resurrection, glorification, and ascension.

So that Christ is the mediator of all covenants through the New Covenant since He sealed them with His precious blood, the Bible teaches that Jesus is the mediator of a better covenant (Hebrews 8: 6); Romans 4: 17-25 focuses on the promise of the descendants that was given to Abraham, but it does not refer to the people of Israel who came forth from his body, nor to the Gentiles in the Church who have been saved by Christ, the Seed; let us read (Highlighted by the authors):

¹⁷ (as it is written, “I have made you a father of many nations”) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; ¹⁸ who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your **descendants** be.” ¹⁹ And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb. ²⁰ He did not waver **at the promise of God** through unbelief, but was strengthened in faith, giving glory to God, ²¹ and being fully convinced that what He had **promised** He was also able to perform. ²² And therefore **“it was accounted to him for righteousness.”** ²³ Now it was not written for his sake alone that it was imputed to him, ²⁴ but also for us. **It shall be imputed** to us who believe in Him **who raised up Jesus our Lord from the dead**, ²⁵ who was delivered up because of our offenses, and was **raised** because of our justification.

Paul refers to the promise of eternal descendants to be fulfilled to Abraham, which he believed and was accounted for righteousness. He also says that we, the Gentiles in the Church, are not the fulfillment of the descendants’ promise. It is confirmed in Romans 4: 23-24 (Highlighted by the author):

²³ Now it was not written for his sake alone that it was imputed to him, ²⁴ but also for us. **It shall be imputed** to us who believe in Him who raised up Jesus our Lord from the dead ...

How is the Church going to be the fulfillment of the descendants promise made to Abraham, if the Church is also to be accounted for the faith in that promise as it was told to Abraham? Indeed, the descendants' promise as the stars of the Heavens is

²³ In the other five covenants, the Seed is also ratified, but indirectly.

also for us, and the Lord demands that we believe as Abraham did, we will study this in other chapters of this book. How can they say that the Gentile Church is the fulfillment of the promise of the descendants that the Lord made to Abraham? God's Word says in Galatians 3: 8-9:

⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed." ⁹ So then those who are of faith are blessed with believing Abraham.

Here it clearly states that the Abrahamic Covenant also pointed to the Gentiles to be justified by faith to get Abraham's promises, and these would reach all nations so that they would be blessed and freed from the curse forever.

This promise that all nations and all families on Earth will be blessed has two applications: one immediate and one future; let's see:

The immediate application points to the dispensation of the Gentile Church because God decided to make the Gentiles, or all the nations enter into the blessings of the eight covenants and receive the promises given to Israel. After all, through Christ, all the people who belong to the nations can access repentance, the forgiveness of sins, salvation, so that the wall of separation between God and men is broken down and men can access the eternal inheritance.

The future application of this promise that all nations and all families of the Earth will be blessed is understood in the following way: in the Eternal Kingdom, God decided that the three peoples, the Church, Israel, and the Gentiles, would be blessed so that all the nations that would come from these three peoples would be blessed, without sin, curse, or death.

Now, the only way that the descendants promise, and the others will be fulfilled is through Christ, who is Lord, that is, God; only through His Redemptive work all the promises will be fulfilled; and that is why Paul continues to say in Romans 4: 24-25 (Highlighted by the authors):

²⁴ but also for us. It shall be imputed to us who believe **in Him who raised up Jesus our Lord from the dead**, ²⁵ who was delivered up because of our offenses, and was **raised** because of our justification.

Note the emphasis on the resurrection of Christ, for it is what guarantees that we are risen to give God holy and eternal descendants as He planned from the

beginning. Only a resurrected, revived, glorified body, a new, holy, and eternal body, can fulfill the promise of the descendants, fructification, and multiplication that the Lord gave to Adam and his wife and ratified to Abraham.

Besides, in Romans chapter 4, Paul confirms the teaching in his other epistles; let's see other verses where it is corroborated that the Gentile Church is not the fulfillment of the promise of the descendants and that it should be fulfilled; let's read Galatians 3: 6-9:

⁶ just as Abraham "believed God, and it was accounted to him for righteousness." ⁷ Therefore know that only those who are of faith are sons of Abraham. ⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed." ⁹ So then those who are of faith are blessed with believing Abraham.

In the above verses, Paul recalls God's covenant with Abraham (Genesis 15: 1-6), especially the descendants' promise, which he believed as a child. Here, the Lord promises Abraham that his reward will be great, which refers to the descendants' promise concerning the inheritance.

In the passage from Galatians 3: 6-9, the apostle reminds us of the descendants' promise because the Churches of Galatia had unbelief in the promises in Christ, for which it was given the guarantees of the Holy Spirit. The apostle strongly exhorts these Churches because after having begun by faith and the Spirit, they were ending up by the flesh, returning to the Judaism, which took the Law as a religion; this Judaism denied the resurrection of the dead and all promises²⁴. Let us read Galatians 3: 14-18 (Highlighted by the authors):

¹⁴ that **the blessing of Abraham might come upon the Gentiles in Christ Jesus**, that we might receive the promise of the Spirit through faith. ¹⁵ Brethren, I speak in the manner of men: Though *it is* only a man's **covenant**, yet *if it is* confirmed, **no one annuls or adds to it**. ¹⁶ Now to Abraham and his Seed were the **promises** made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. ¹⁷ And this I say, *that* the law, which was four hundred and thirty years later, cannot annul **the covenant that was confirmed before by God in Christ**, that it should make **the promise** of no effect. ¹⁸ For if the inheritance *is* of the law, *it is* no longer of **promise**; but God gave *it* to Abraham by **promise**.

²⁴ The Sadducees did not believe in the resurrection, and while the Pharisees claimed to believe in it, their actions denied it because they did not receive the testimony of Jesus who preached and taught it, for the resurrection is the foundation of their Redeeming work.

It says in verse 14 that in Christ the blessing of Abraham reaches the Gentiles, referring to the promises; when it speaks of the Spirit, it refers to the guarantee of those promises contained in the inheritance that we will obtain on the day of the Rapture (Ephesians 1: 14). In verse 15, Paul speaks of God's covenant with Abraham and says that it was ratified not to be invalidated; this ratification was through the New Covenant in Christ, the Seed, as verses 16 and 17 say.

This passage from Galatians 3: 14-18 shows in a categorical way that the promises were not fulfilled to Abraham (these were given to him through a covenant and an oath) because it is through Christ that they will be fulfilled. When the Lord first came, Abraham had already died, but He had told him that the promises would be given to him and his descendants after him (Genesis 17: 8).

To conclude this section, we can ask the following question: If the Church is the fulfillment of the promise of the descendants (as spiritual descendants), how can she receive the promise of the descendants if Christ made her a participant in all the covenants and promises and one of them is precisely that of the descendants? If the Church is the fulfillment of that promise, then, for her, the covenants would be mutable; they would change, since one of the promises, the principal one, would have been suppressed. Therefore, the Church is not the fulfillment of the promise of the descendants since she must receive everything as Israel received it.

5.3.2.1. Jesus: mediator of all the covenants. Many theologians, especially those of Replacement Theology, claim that Christ is the fulfillment of all covenants and, therefore, the Church as well; this implies two false premises:

- (a) That Israel and the nations have been excluded from God's promises.
- (b) In the Eternal Kingdom, there would be nothing in terms of the inheritance that such covenants contain.

This position states that saved human beings will be in the presence of God in an eternal state, and where everything is concluded, all stops in a timeless coordinate. But this is an unbiblical position and is the devil's deception; he has also taken it upon himself to detach several Biblical promises in isolation and put them into different sects; religious groups like Jehovah's Witnesses and Mormons teach the New Earth as something tangible but from a wrong and fragmented perspective of the Scriptures. These sects insert the Eternal Kingdom into a totally wrong

doctrinal system that denies the Lord Jesus Christ, His person, deity, attributes, and Redeeming work.

In this book, we affirm that, at the same time, Jesus is the receiver, the fulfillment, and the mediator of the eight covenants, as stated by Marsh (2019):

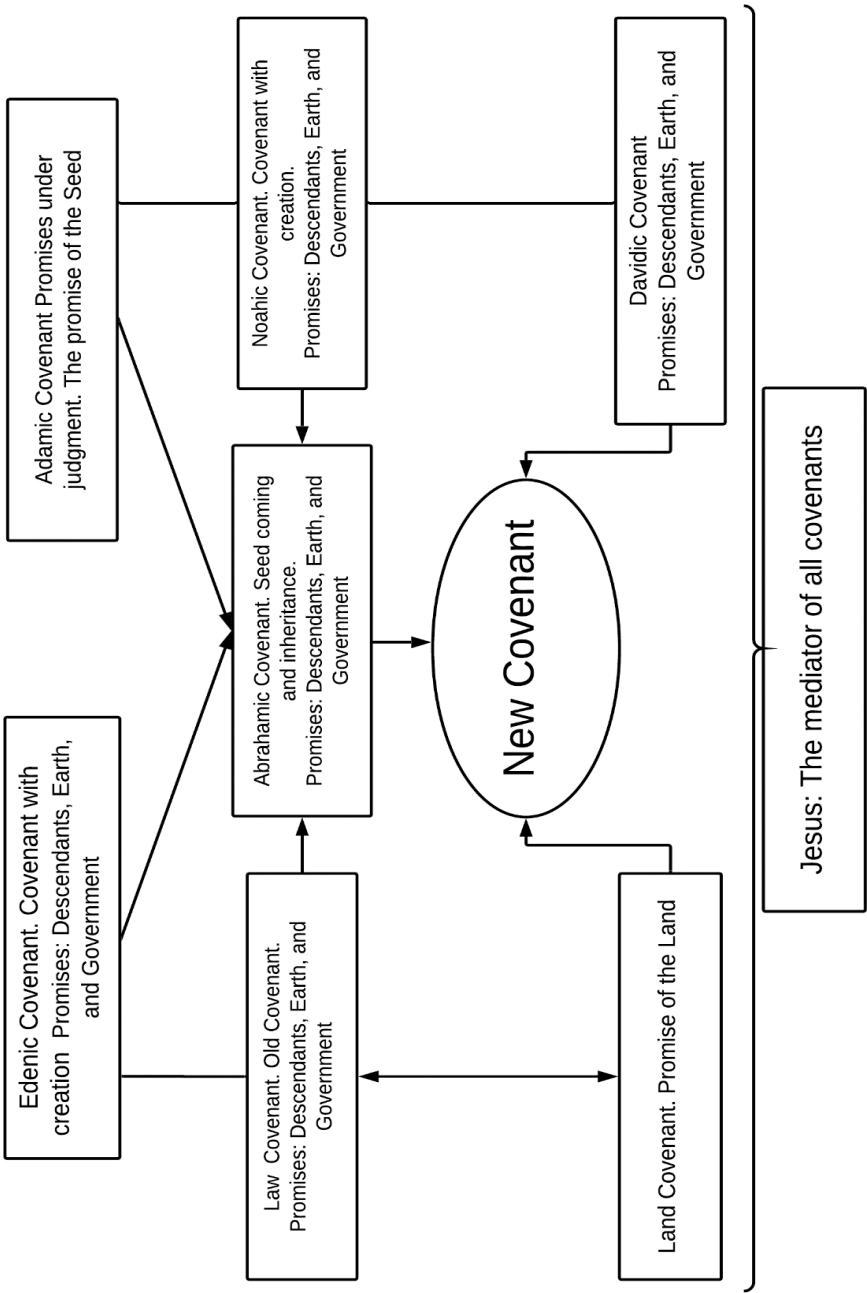
Accordingly, this paper will explore and answer these questions and will defend the final option presented above: Jesus relates to each of the biblical covenants either as recipient, fulfillment, and/or mediator—and does so without collapsing any promised future for national Israel. (p. 1)

Marsh affirms that, among all covenants, the Abrahamic is central in that it runs through all the Scriptures as a reminder of its validity, the inheritance, the promises, and the oath that God made for Himself, which He will fulfill:

The main reason why this particular covenant is “the greatest” of the biblical covenants is because it acts as a grand umbrella over which the other unliteral covenants are ultimately covered. In other words, each of the covenants ultimately find their basis in the covenant originally given from God to Abraham; the Abrahamic Covenant progressively advances in the succeeding yet distinct covenants. (Marsh 2019, p. 8)

Figure 10

Jesus: mediator of all the covenants.



5.3.2.2. Christ: Fulfillment, Receiver, and Mediator of the Abrahamic Covenant. This powerful truth that Christ is the fulfillment, receiver, and mediator of the Abrahamic Covenant is found in several passages of the New Testament; let's start with Galatians 3: 15-18:

¹⁵Brethren, I speak in the manner of men: Though *it is* only a man's covenant, yet *if it is* confirmed, no one annuls or adds to it. ¹⁶Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. ¹⁷And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. ¹⁸For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise.

In verse 15, the Biblical covenants' immutability is reaffirmed; the apostle says that when there is a ratification of a covenant between men, no one annuls or adds to it; in verse 16, the apostle mentions the Abrahamic Covenant, the promises made to Abraham and his Seed, Christ. The ratification of the Abrahamic Covenant is found in Isaac and Jacob, so it could not abolish the Law, that is, the Mosaic Covenant, but we know that within and under this last one, the Lord made the Land Covenant that ratifies the Abrahamic Covenant and also refers to its blessings.

Paul establishes the relation between the Law Covenant with the Abrahamic and the New Covenant in Christ as indicates Galatians 3: 19-24:

¹⁹What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. ²⁰Now a mediator does not *mediate* for one *only*, but God is one. ²¹*Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. ²²But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. ²³But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. ²⁴Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith.

The Law Covenant had two purposes:

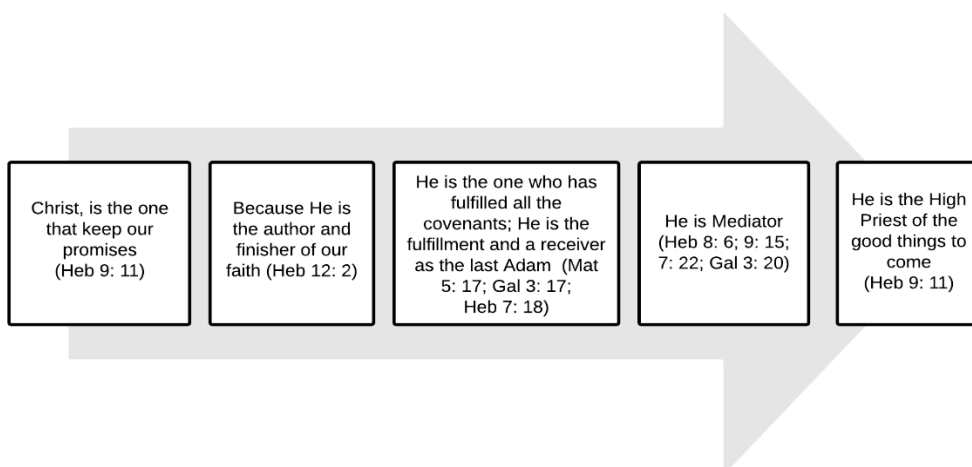
- (a) To preserve Israelites under God's commandments so that the Law is not contrary to His promises (v. 21)
- (b) With the Law, everything was enclosed under sin (which already existed before the Law) so that this one would point to Christ, the Seed, through whom the promise is given to believers (v. 22).

Notice that the Law kept or cared for Israel's people, as the tutor, who in charge of children's care and education. The Law Covenant fulfilled this function to take these people (and all humans beings declared guilty by the Law), through repentance and faith, into the arms of Christ, the Seed that can justify humans from their sins, which were described in detail in the same Law. Therefore, the apostle Paul says in Galatians 3: 25-28:

²⁵ But after faith has come, we are no longer under a tutor. ²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

Figure 11

Jesus Christ: Mediator and High Priest.



Now, Israel's people did not want to fall into the arms of Christ, did not want to give themselves to the Seed promised to Adam under the Adamic Covenant in Genesis 3: 15, and Abraham in the covenant that the Lord made with him. Israel's people had the Law that contained all the covenants' promises, but they could not see them because of unbelief. Israelites had a veil that they put on themselves because of the rejection of faith; 2 Corinthians 3: 14-16 says:

¹⁴ But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the *veil* is taken away in Christ. ¹⁵ But even to this day, when Moses is read, a veil lies on their heart. ¹⁶ Nevertheless when one turns to the Lord, the veil is taken away.

Indeed, until Paul's time, Israel had the veil, but today it still has it and does not realize that the whole Law pointed to Christ and that in the blessings of obedience

were the promises. The word that Moses taught Israel was not profitable because of their unbelief, as mentions Hebrews 4: 1-2:

¹ Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. ² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.

The author of Hebrews says that the Gospel (The good news) was preached to Israel as well as to us, but the Word did not profit them because it was not accompanied by faith. The Law pointed to the Seed promised in the Adamic and Abrahamic Covenants, and Israelites should have believed in Christ, the Angel of Jehovah, who brought them out of Egypt. The Law pointed to Christ; therefore, He was the fulfillment of it and the recipient of His promises as a fulfilled Seed. Since the Law itself was the shadow of those promises, Christ preserved them all as goods to come; let's see Hebrews 10: 1: **«For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.»** (Highlighted by the authors).

This shadow refers to the fact that the Law was a symbol of what would come with Christ, who offered the perfect sacrifice once for all. In Hebrews 10: 10, the author says: «In that will, we are sanctified through the offering of the body of Jesus Christ once for all.»

Figure 12

The Ark of the Covenant and the promises of the New Covenant in Christ.

THE OLD AND THE NEW COVENANT

ALL THE PROMISES KEPT:
HOLY DESCENDANTS,
NEW EARTH AND
GOVERNMENT



REITERATED DESCENDANTS
PRIESTHOOD

THE ARK REPRESENTED CHRIST.
THE SEED THROUGH WHICH ALL
PROMISES WOULD BE FULFILLED.

Contrary to Israel, the Gentiles accepted Christ's invitation through the Church, and it has continued until this moment. The dispensation and ministry of the Church are ending to make way for Israel. During the Tribulation judgment, Israelites will throw themselves into the arms of Christ to be saved and receive the inheritance, the covenants' fulfillment. Ironically, the Gentiles who were rejected by the Jews and who were not a people (1 Peter 2: 10), became the first heirs of the covenant that God made with Abraham.

Through Christ, we are no longer slaves confined (kept) under the Law but are children of God, clothed in Christ and baptized into His death (Romans 6: 3-4), as Galatians 3: 26-27 mentions.

In verse 28 of Galatian 3, Paul affirms that in Christ there is no longer any difference between Jews and Gentiles since all are children of God; in verse 29, the apostle confirms that, through the Lord, the promised Seed, we are Abraham's lineage or offspring, and heirs of the promise: «And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.» (Galatians 3: 29).

We can appreciate two facts in this verse:

(a) The perfect method by which we, the Gentiles, became spiritual Abraham's descendants alongside the natural offspring, Israel's people.

(b) For this reason, we become heirs of the promise. Paul reiterates this in Romans 4: 13-16:

¹³ For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith. ¹⁴ For if those who are of the law *are* heirs, faith is made void and the promise made of no effect, ¹⁵ because the law brings about wrath; for where there is no law *there is* no transgression. ¹⁶ Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

Paul says the promise is that Abraham and his descendants would be heirs of the world, of the Universe, by the righteousness of the faith which points to Christ, our justification. He mentions again that the Law, the Mosaic Covenant, was necessary to make evident the transgressions and sinfulness that separated us from God, impeded us from being His children, and made it impossible for us to receive His promises, the blessings of the covenants. With the coming of the Law, it was necessary the Savior, the propitiator of our sins and transgressions, our

justification before the Father, and thus our mediator to receive the covenants' promises. Therefore, Paul says that faith and grace guarantee that the promises might be sure to all Abraham's descendants, natural and spiritual, as long as they become children of God through Christ. For this reason, the apostle affirms that Abraham is the father of us all (Romans 4: 16).

Marsh (2019) says about it:

Observing the connection between Abraham-to-Jesus-to-believers, John Davis comments, "As the quintessential seed of Abraham, [Christ] inherited all the promises given to Israel. Now, in light of the fulfillment in Jesus, all believers share his inheritance through their faith in Jesus Christ." As such, Christ's role in the Abrahamic Covenant is one of both recipient and fulfillment. (p. 9)

Besides being the recipient and fulfillment of the Abrahamic Covenant, Christ is the mediator of it for being the mediator of the New Covenant, which seals the promises given to Abraham and those of the other covenants (Hebrews chapters 8 and 9).

Now, Christ as mediator guarantees that the Gentiles can participate in all the covenants and their promises. The Gentiles' inclusion does not invalidate any of the covenants as mistakenly stated by those who claim that only Christ is the accomplishment of all the covenants, ruling out any future fulfillment for God's children in the Eternal Kingdom. The Scripture asserts that, because the Gentiles gained participation in the inheritance given to Israel; therefore, they have access to all the Edenic Covenant promises. We corroborate this in Ezekiel chapter 36; let's see an analysis of this passage below (Highlights and emphasis added by the authors):

Table 14

Entrance of the Gentiles to the promises according Ezekiel 36

EZEKIEL 36	PROMISE
¹ "And you, son of man, prophesy to the mountains of Israel, and say, 'O mountains of Israel, hear the word of the LORD! ² Thus says the Lord GOD: "Because the enemy has said of you, 'Aha! The ancient heights have become our possession... ' " "	Here it is confirmed that the inheritance is eternal; it will be received in the Eternal Kingdom and not in this evil age, neither in the Millennium.
³ therefore prophesy, and say, 'Thus says the Lord GOD: "Because they made <i>you</i> desolate and swallowed you up on every side, so that you became the possession of the rest of the nations, and you are taken up by the lips of talkers and	The devil wanted Israel to stay in Babylon and all the Gentiles to remain in Babylon to worship him.

slandered by the people”—⁴ therefore, O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains, the hills, the rivers, the valleys, the desolate wastes, and the cities that have been forsaken, which became plunder and mockery to the rest of the nations all around—⁵ therefore thus says the Lord GOD: “Surely I have spoken in My burning jealousy against the rest of the nations and against all Edom, who gave My land to themselves as a possession, with wholehearted joy <i>and</i> spiteful minds, in order to plunder its open country.”⁶ “Therefore prophesy concerning the land of Israel, and say to the mountains, the hills, the rivers, and the valleys, ‘Thus says the Lord GOD: “Behold, I have spoken in My jealousy and My fury, because you have borne the shame of the nations.”’⁷ Therefore thus says the Lord GOD: “I have raised My hand in an oath that surely the nations that <i>are</i> around you shall bear their own shame.	The Lord speaks to creation (Mountains, hills, streams, valleys), referring to the covenant with creation (Edenic and Noahic). The Lord also refers to the cities because they were devastated by the nations (Babylon). Judgment over the nations (cf. Revelation chapters 17 and 18; Joel 3: 2; Amos chapter 1; Zephaniah. chapter. 2; Matthew chapter 25).
⁸ But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are about to come. ⁹ For indeed I <i>am</i> for you, and I will turn to you, and you shall be tilled [<i>abad</i>: cf. to work; to serve, bondmen] and sown [<i>zara</i>: fructify: bear, seed, sow]. ¹⁰ I will multiply [<i>râbâh</i>] men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt. ¹¹ I will multiply [<i>râbâh</i>] upon you man and beast; and they shall increase [<i>râbâh</i>] and bear young [<i>pârâh</i>]; I will make you inhabited as in former times, and do better <i>for you</i> than at your beginnings. Then you shall know that I <i>am</i> the LORD. ¹² Yes, I will cause men to walk on you, My people Israel; they shall take possession of you, and you shall be their inheritance; no more shall you bereave them <i>of children.</i>”	This scene is the Eternal Kingdom. The "no more" points to it. The word "multiply" is emphasized and appears "bring fruit" [<i>râbâh</i> and <i>pârâh</i>], promises given in the Edenic Covenant.
¹³ “Thus says the Lord GOD: “Because they say to you, ‘You devour men and bereave your nation <i>of children,</i>’¹⁴ therefore you shall devour men no more, nor bereave your nation anymore,” says the Lord GOD. ¹⁵ “Nor will I let you hear the taunts of the nations anymore, nor bear the reproach of the peoples anymore, nor shall you cause your nation to stumble anymore,” says the Lord GOD.’”	The context of the Eternal Kingdom is reiterated in the expression "any more," "no more."
²¹ But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went. ²² “Therefore say to the house of Israel, ‘Thus says the Lord GOD: “I do not do <i>this</i> for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. ²³ And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I <i>am</i> the LORD,” says the Lord GOD, “when I am hallowed in you before their eyes. ²⁴ For I will take you from among the nations, gather you out of all countries, and bring you into your own land. ²⁵ Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶ I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you	The New Covenant is described by faith and grace. The Lord reminded them He would uphold the Israelites return to their promised land (Land Covenant), which will have its next fulfillment in the Millennium. The promised land’s final and definite fulfillment would be in the Eternal Kingdom. The Law Covenant is mentioned in verses 26 and 27.

and cause you to walk in My statutes, and you will keep My judgments and do <i>them</i> .	
²⁸ Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. ²⁹ I will deliver you from all your uncleannesses. I will call for the grain and multiply it , and bring no famine upon you. ³⁰ And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations.	The context of the Eternal Kingdom is maintained in verse 28 (cf. Revelation 21: 7). The word multiplication is reiterated, and the expression "no more" is used, which refers to the New Covenant by the Lord's promise in John 6: 35.
³⁷ 'Thus says the Lord GOD: "I will also let the house of Israel inquire of Me to do this for them: I will increase [rābāh] their men like a flock. ³⁸ Like a flock <i>offered as holy sacrifices</i> , like the flock at Jerusalem on its feast days, so shall the ruined cities be filled with flocks of men. Then they shall know that I <i>am</i> the LORD." ' "	Emphasis is placed on multiplication within the Eternal Kingdom framework since it has been cited in the preceding verses.

5.3.2.3. The Centrality of the Abrahamic Covenant. There is a centrality of the Abrahamic Covenant in the Scriptures that is impossible to ignore; it is permanently mentioned in the Old and New Testaments. All the covenants are summarized in it, including the New Covenant.

Below, we will give some Bible verses in which the Abrahamic Covenant is mentioned. These verses will either show their complete promises or some of them, especially those of the Earth and eternal descendants (Highlighted by the authors). Let's see:

Table 15

The Abrahamic Covenant in the Old Testament

BIBLE VERSES OF THE ABRAHAMIC COVENANT IN THE OLD TESTAMENT
⁷ Then the LORD appeared to Abram and said, " To your descendants I will give this land. " And there he built an altar to the LORD, who had appeared to him. (Gen 12).
¹⁴ And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; ¹⁵ for all the land which you see I give to you and your descendants forever. ¹⁶And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered. (Gen 13).
⁵ Then He brought him outside and said, " Look now toward heaven, and count the stars if you are able to number them. " And He said to him, " So shall your descendants be. " ⁶ And he believed in the LORD, and He accounted it to him for righteousness. ⁷ Then He said to him, " I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it. " (Gen 15).
⁷ And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. ⁸Also I give to you and your descendants after you the

land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.” ⁹And God said to Abraham: “As for you, you shall keep My covenant, you and your descendants after you throughout their generations. ¹⁰This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised... (Gen 17).

¹²But God said to Abraham, “Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for **in Isaac your seed shall be called.** (Gen 21).

¹⁷ **blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore;** and your descendants shall possess the gate of their enemies. ¹⁸**In your seed all the nations of the earth shall be blessed,** because you have obeyed My voice.” (Gen 22).

⁷The LORD God of heaven, who took me from my father’s house and from the land of my family, and who spoke to me and swore to me, saying, **‘To your descendants I give this land,’** He will send His angel before you, and you shall take a wife for my son from there. (Gen 24).

³Dwell in this land, and I will be with you and bless you; **for to you and your descendants I give all these lands,** and I will perform the oath which I swore to Abraham your father. ⁴**And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed...** (Gen 26).

²⁴And the LORD appeared to him the same night and said, “*I am* the God of your father Abraham; do not fear, for *I am* with you. **I will bless you and multiply your descendants for My servant Abraham’s sake.**” (Gen 26).

⁴And give you the blessing of Abraham, / To you and your descendants with you, / **That you may inherit the land / In which you are a stranger, / Which God gave to Abraham.**” (Gen 28)

¹³And behold, the LORD stood above it and said: “*I am* the LORD God of Abraham your father and the God of Isaac; **the land on which you lie I will give to you and your descendants.** ¹⁴**Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.** (Gen 28).

¹²For You said, ‘I will surely treat you well, **and make your descendants as the sand of the sea, which cannot be numbered for multitude.**’ ” (Gen 32).

¹¹Also God said to him: “*I am* God Almighty. **Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.** ¹²**The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land.**” (Gen 35).

³Then Jacob said to Joseph: “God Almighty appeared to me at Luz in the land of Canaan and blessed me, ⁴and said to me, ‘**Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.**’ (Gen 48).

¹⁹But his father refused and said, “I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, **and his descendants shall become a multitude of nations.**” ²⁰So he blessed them that day, saying, “By you Israel will bless, saying, ‘May God make you as Ephraim and as Manasseh!’ ” And thus he set Ephraim before Manasseh. ²¹Then Israel said to Joseph, “Behold, I am dying, but God will be with you and bring you back to the land of your fathers. (Gen 48).

¹³ Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit it forever.'" (Ex 32).
¹ Then the LORD said to Moses, "Depart <i>and</i> go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.'" (Ex 33).
²² because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice, ²³ they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it. ²⁴ But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it. (Num 14).
³⁷ And because He loved your fathers, therefore He chose their descendants after them; and He brought you out of Egypt with His Presence, with His mighty power, ³⁸ driving out from before you nations greater and mightier than you, to bring you in, to give you their land as an inheritance, as it is this day. (Deut 4).
¹⁰ "So it shall be, when the LORD your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build... (Deut 6).
⁵ <i>It is</i> not because of your righteousness or the uprightness of your heart <i>that</i> you go in to possess their land, but because of the wickedness of these nations <i>that</i> the LORD your God drives them out from before you, and that He may fulfill the word which the LORD swore to your fathers, to Abraham, Isaac, and Jacob. (Deut 9).
¹² that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today, ¹³ that He may establish you today as a people for Himself, and <i>that</i> He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob. / ¹⁴ "I make this covenant and this oath, not with you alone... (Deut 29).
⁸ He remembers His covenant forever, / The word which He commanded, for a thousand generations, / ⁹ The covenant which He made with Abraham, / And His oath to Isaac... (Ps 105).
¹⁹ He will again have compassion on us, / And will subdue our iniquities. / You will cast all our sins / Into the depths of the sea. ²⁰ You will give truth to Jacob / And mercy to Abraham, / Which You have sworn to our fathers / From days of old. (Mic 7).

Table 16

The Abrahamic in the New Testament

BIBLE VERSES OF THE ABRAHAMIC COVENANT IN THE NEW TESTAMENT
⁵⁶ Your father Abraham rejoiced to see My day, and he saw it and was glad." ⁵⁷ Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" ⁵⁸ Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." (Jn 8)
²⁵ You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' (Acts 3).

³ For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.” (Rom 4). ¹³ For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. (Rom 4).
¹⁴ that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.¹⁵ Brethren, I speak in the manner of men: Though <i>it is</i> only a man’s covenant, yet <i>if it is</i> confirmed, no one annuls or adds to it. ¹⁶ Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ. ¹⁷ And this I say, <i>that</i> the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. ¹⁸ For if the inheritance <i>is</i> of the law, <i>it is</i> no longer of promise; but God gave <i>it</i> to Abraham by promise. (Gal 3).
¹⁶ For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. (Heb 2).
¹³ For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, ¹⁴ saying, “Surely blessing I will bless you, and multiplying I will multiply you.” ¹⁵ And so, after he had patiently endured, he obtained the promise. ¹⁶ For men indeed swear by the greater, and an oath for confirmation <i>is</i> for them an end of all dispute. ¹⁷ Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed <i>it</i> by an oath, ¹⁸ that by two immutable things, in which <i>it is</i> impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before <i>us</i>. ¹⁹ This <i>hope</i> we have as an anchor of the soul, both sure and steadfast, and which enters the <i>Presence</i> behind the veil, ²⁰ where the forerunner has entered for us, <i>even</i> Jesus, having become High Priest forever according to the order of Melchizedek. (Heb 6).
⁸ By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. ⁹ By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ for he waited for the city which has foundations, whose builder and maker <i>is</i> God. (Heb 11).
¹⁷ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, ¹⁸ of whom it was said, “In Isaac your seed shall be called,” ¹⁹ concluding that God <i>was</i> able to raise <i>him</i> up, even from the dead, from which he also received him in a figurative sense. (Heb 11).
²¹ Was not Abraham our father justified by works when he offered Isaac his son on the altar? ²² Do you see that faith was working together with his works, and by works faith was made perfect? ²³ And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God. (Jam 2).
⁵ Blessed are the meek, / For they shall inherit the earth. (Mat 5).

5.3.2.4. Fulfillment of Abrahamic Covenant. The Abrahamic Covenant had a fulfillment in the first creation and will have a definitive one in the New Earth. Let's look at the partial fulfillments:

- First partial fulfillment:
 - The partial accomplishment of the descendants' promise is in the physical family of Abraham, Isaac, Jacob, the twelve tribes of Israel, and the people of Israel.
 - The partial fulfillment of the land promise is in the third, fourth, and fifth Earths.
 - The fulfillment of the Seed is Christ.
 - The partial fulfillment of the blessed nations refers to the Gentiles' salvation in Christ (the Church). This is understood in two ways:

(a) In many theologies, the Church is considered the fulfillment of the blessed nations, for the Gentiles became Abraham's spiritual descendants.

(b) Nevertheless, there is an explanation referred to the Eternal Kingdom. Through the Seed of Abraham, who is Christ, the Gentile nations have access to the covenants and promises with their blessings, which implies that they will have blessed descendants in the Eternal Kingdom. This is what Paul says in Galatians 3: 8-9 and 14: ⁸And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, "In you all the nations shall be blessed." ⁹So then those who *are* of faith are blessed with believing Abraham. ¹⁴that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

What the apostle says here is that God gave Abraham the promise that all nations will be blessed in him, but this blessing only reached Israel's people in the Old Covenant because they were the recipients of future promises. The other nations (Hebrew *goyim*) needed to be participants in the blessing and future promises from which they were excluded, in such a way that God's Word to Abraham would be fulfilled. For this reason, Christ, the Seed, had to incarnate, die, rise glorified, and ascend to the Father. For this reason, Paul says in Galatians 3: 9: «...who *are* of faith are blessed with believing Abraham» those receive all the promises, and in verse 14, Paul says that the blessing of Abraham might come upon the Gentiles in Christ. With the coming of the Seed, Christ, and the New Covenant, to Israel, the Church, and all nations, the Gentiles have the opportunity to be participants in Abraham's promises, the blessings, which will be fulfilled in the Eternal Kingdom.

- Second partial and definitive fulfillment:

God's Word teaches that the promise the Lord made to Abraham will not only have its first fulfillment on this evil age Earth's but will have its second fulfillment in the age to come. The question here is whether all parts of the Abrahamic Covenant, with its promises, are in force, and if God made them all to be fulfilled. The answer is affirmative.

We have been taught that regarding the Earth, the final physical fulfillment would be in the Millennium. Still, God's Word is clear in stating that the final accomplishment will be in the Eternal Kingdom (In Chapter 6 of this book, we will see this concerning the descendants). We can see this fulfillment of the Abrahamic Covenant in the Eternal Kingdom in several passages, but we will only quote one, Psalm 47, which speaks of this kingdom in verses 1 and 2:

«¹ Oh, clap your hands, all you peoples! / Shout to God with the voice of triumph! / ² For the LORD Most High *is* awesome; / *He is* a great King over all the earth.»

The psalmist speaks of the time when God will reign over the whole Earth, which is the Eternal Kingdom; let us continue reading the Psalm in verse 3 «He will subdue the peoples under us, / And the nations under our feet.» Here, the psalmist speaks of the Church's government over the peoples and nations that will be formed during the Eternal Kingdom, from generation to generation. There will be holy nations that will come out of all the saved.

Let us follow the reading of Psalm 47: 4: «He will choose our inheritance for us, The excellence of Jacob whom He loves. *Selah*.» The promise of the land, the inheritance in the New Earth, is mentioned here as the fulfillment of the Abrahamic Covenant.

The Eternal Kingdom of the Lord who will rule over all the New Earth is described in verses 5-8:

⁵ God has gone up with a shout, / The LORD with the sound of a trumpet. / ⁶ Sing praises to God, sing praises! / Sing praises to our King, sing praises! / ⁷ For God *is* the King of all the earth; / Sing praises with understanding. / ⁸ God reigns over the nations; / God sits on His holy throne.

In Psalm 47: 9 we read: «The princes of the people have gathered together, / The people of the God of Abraham. / For the shields of the earth *belong* to God; / He is greatly exalted.»

When it says, "The people of the God of Abraham," it refers to how Israel will be Abraham's people by faith in Christ; it also refers to the Gentile Church that became Abraham's offspring by faith within the New Covenant. And finally, it also includes all the Gentiles who are not the Church and will be saved during the Tribulation and the Millennial Kingdom, becoming the offspring of Abraham as well, because of the New Covenant. This demonstrates that the Abrahamic Covenant is eternal.

What are the riches of God 's glory and His inheritance in the saints?

God's Word teaches that the Gentile Church is heir to all the covenants that appear in the Old Testament. Let's read Ephesians 2: 12-14:

¹² that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation...

When Paul speaks of the covenants, he refers to the Edenic Covenant, the Adamic Covenant, the Noahic Covenant, the Abrahamic Covenant, the Land Covenant, the Mosaic Covenant (the Law fulfilled in Christ), the Davidic Covenant, and the New Covenant.

When Paul mentions the wall that was broken down between the two peoples, he means that the covenants include the Church; this is reiterated when he speaks of Israel's commonwealth for us. The Lord also speaks of the fulfillment of the covenant. Let us read 1 of Chronicles 16: 15-18; 23-25a; this is a Psalm of David that we find in the psalter in Psalms 105: 1-15; 96: 1-13; 106: 47-48 (Highlighted by the authors):

¹⁵ Remember His covenant **forever**, / The word which He commanded, for a **thousand generations**, / ¹⁶ **The covenant** which He made with Abraham, / And His oath to Isaac, /

¹⁷ And confirmed it to Jacob for a statute, / To Israel for an **everlasting covenant**, /

¹⁸ Saying, "To you I will give the land of Canaan / As the allotment of your inheritance,"

²³ Sing to the LORD, **all** the earth; / Proclaim the good news of His salvation from day to day.

²⁴ Declare His glory among the nations, / His wonders **among all peoples**. ²⁵ For the LORD is great and greatly to be praised...

Everything described in this verse will be fulfilled in the Eternal Kingdom because the expressions referring to eternity are reiterated, such as: "forever" (v. 15),

"everlasting covenant" (v. 17), and declarations such as "Sing to the Lord, **all** the earth," "His wonders among **all** peoples" are used. Let's continue reading 1 of Chronicles 16: 27-31 (Highlighted by the authors):

²⁷ Honor and majesty *are* before Him; / Strength and gladness are in His place. / ²⁸ Give to the LORD, O families of the peoples, / Give to the LORD glory and strength. / ²⁹ Give to the LORD the glory *due* His name; / Bring an offering, and come before Him. / Oh, worship the LORD in the beauty of holiness! / ³⁰ Tremble before Him, **all the earth. / The world also is firmly established, / It shall not be moved.** / ³¹ Let the heavens rejoice, and let the earth be glad; / And let them say **among the nations**, "The LORD reigns."

This description that David makes relates to the Eternal Kingdom. In verse 30, the Lord tells us about the new creation, the New Earth that will not be moved; therefore, He says that the world will still be established. The two words in Hebrew are:

Earth: אֶרֶץ ('*erets*): It is related to something firm.

World: תֵּבֵל (*têbêl*): The inhabited Earth.

What David says about the Earth that will be established not to be moved is reiterated in Hebrews 12: 26-29 (Highlighted by the authors):

²⁶ whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also heaven." ²⁷ Now this, "Yet once more," indicates **the removal of those things that are being shaken**, as of things that are made, that the things **which cannot be shaken** may remain. ²⁸ Therefore, since we are receiving **a kingdom which cannot be shaken**, let us have grace, by which we may serve God acceptably with reverence and godly fear. ²⁹ For our God *is* a consuming fire.

Observe how it is said that the movable things would be removed because God will move the Earth and the Heaven, referring to the first creation, to give way to the second creation, in which the Eternal Kingdom, that contains things cannot be shaken, will extend.

5.4. Relation: The New Covenant brings together all the covenants and confirms them

The fulfillment of the New Covenant began with the coming of the Seed, the miracle of Jesus' incarnation, Jesus' introduction into the world, the door for mankind (Israel, the Church, and the nations) who believe in Him, to enter the kingdom of God to receive the promise and the inheritance, the goods things to come, the participation in the age to come, in the Eternal Kingdom.

The first time that the New Covenant is spoken of directly is in Jeremiah, chapter 31. In this chapter, the miracle of the incarnation is revealed through an eye-opening metaphor. Let's look at the structure of this chapter:

(1) It begins with the promise of the Eternal Kingdom: "At the same time," says the Lord, "I will be the God of all the families of Israel, and they shall be My people." (Jeremiah 31: 1; cf. Revelation 21: 3).

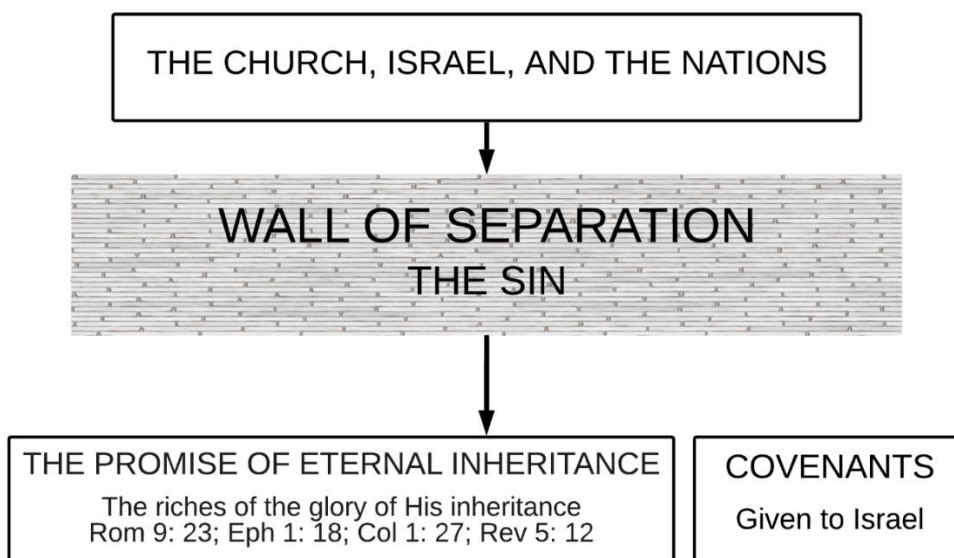
(2) Further on, Jeremiah prophesies the children's slaughter that took place after Christ's birth because Satan, from Eden, wanted to destroy the Seed: «Thus says the Lord: "A voice was heard in Ramah, / Lamentation *and* bitter weeping, / Rachel weeping for her children, / Refusing to be comforted for her children, / Because they *are* no more.» (Jeremiah 31: 15; cf. Matthew 2: 18).

Later, the prophet describes Israel's return after their captivity, and it is here that Jeremiah reveals the mighty miracle of the incarnation: «How long will you gad about, / O you backsliding daughter? / **For the LORD has created a new thing in the earth— / A woman shall encompass a man.**» (Jeremiah 31: 22. Highlighted by the authors).

Due to Adam's sin, corruption and death entered the world (Romans 5: 12). In Christ's begetting no man could participate because the Lord would have inherited Adam's sinful nature. Therefore, in His wisdom, power, love, and mercy, God decided to use a new method in the incarnation of Christ, the Seed, not of the man but the woman; this is the explanation of the expression: "A woman shall encompass a man," because in the conception, the seed of the man is the one that has participation.

Figure 13

The sin as a wall that separate us of Christ and His promises.

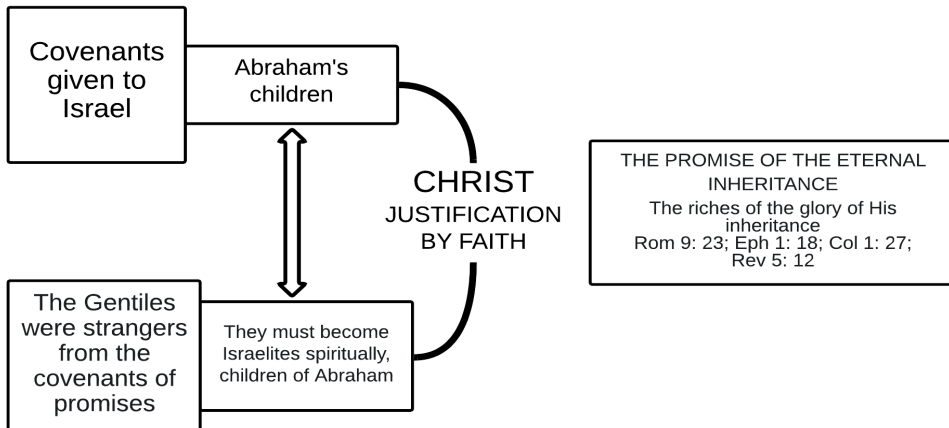


What is it, and what does it include the eternal inheritance that is guaranteed in the incarnation, death, resurrection, glorification, and ascension of Christ through which He obtained eternal redemption for all who believe in Him? Let's read Hebrews 9: 11-15 (Highlighted by the authors):

¹¹ But Christ came as High Priest of the good **things to come**, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. ¹² Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained **eternal redemption**. ¹³ For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, ¹⁴ how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works **to serve the living God?** ¹⁵ And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive **the promise of the eternal inheritance**.

Figure 14

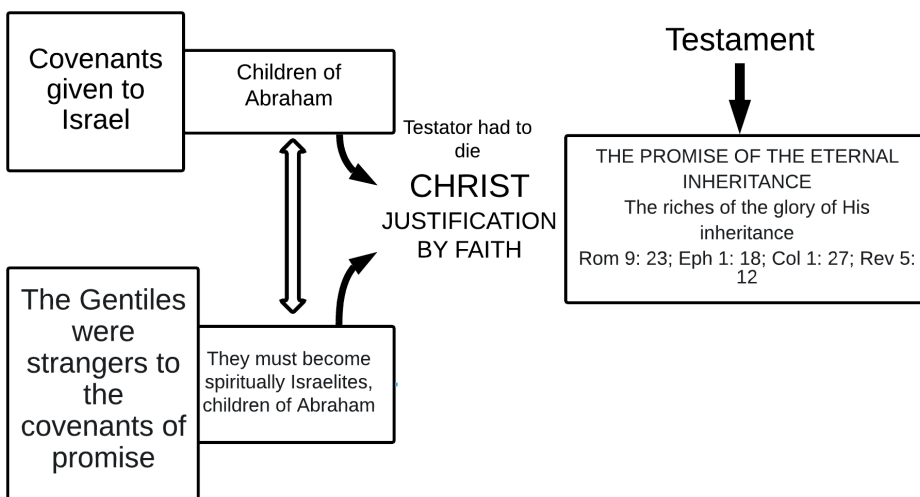
The promise of the eternal inheritance through justification by faith in Christ.



The above is one reason why Christ had to incarnate and die so that we could receive the testament of inheritance. This heritage is conformed of all the good things to come since they refer to the coming age, the Eternal Kingdom. The term "to come" that refers to the Eternal Kingdom is found in several passages (Mark 10: 30; Luke 18: 30; Ephesians 1: 21; 2: 7; Hebrews 6: 5).

Figure 15

The promise of the eternal inheritance through Christ, the testator.

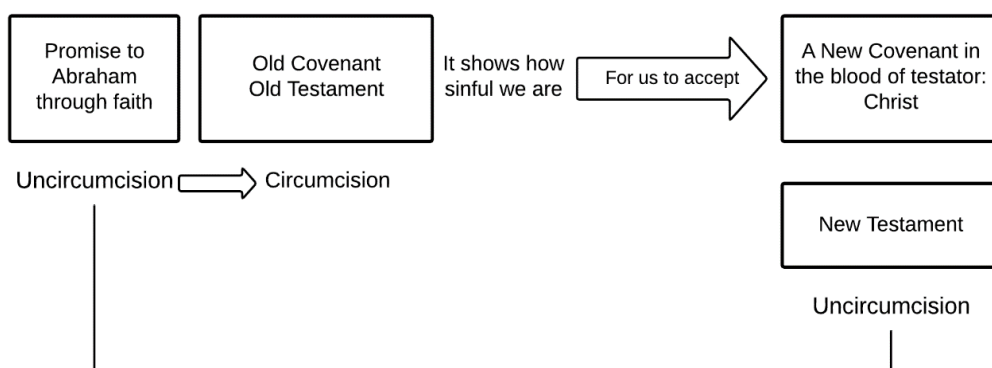


Another reason why Christ had to incarnate, and die is that His blood cleanses us from sin since our transgressions prevented us from having access to the eternal inheritance; this is confirmed in Hebrews 9: 15.

Christ incarnated, died, rose glorified, and ascended to Heaven to fulfill all the covenants in favor of human beings because we could never fulfill them. Christ fulfilled the New Covenant so that we could inherit and obtain the future goods of the testament.

Figure 16

Circumcision, uncircumcision and the covenants.



What does this inheritance consist of?

It has been proposed to us that Christ incarnated, died, and rose for Him to obtain for Himself the kingdom, throne, government of all nations, and to be Heir to the Universe. Still, this interpretation is wrong because Jesus is God, and He always possesses everything. Jesus lost nothing when He became a man or was little lower than the angels (cf. Hebrews 2: 7). Nevertheless, the Lord has an inheritance of the kingdom, and it is the eternal multiplied holy offspring that His holy children will have.

The relationship between the covenants through its presence and fulfillment in the New Covenant

All the covenants the Lord made with mankind are related in that they contain the same elements. It is important to remember that God establishes the covenant to wholly fulfill. He Himself is the guarantor because He swears by Himself; no aspect of the covenant can be missing in its fulfillment because then the Lord would be

unfaithful, but He is faithful and truthful. Hebrews 6: 13 says: «For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself...» (see Psalm 93: 5).

Let us now review some New Covenant verses written by the prophet Jeremiah in chapters 31, 32, and 33. We can see how all the previous seven covenants are cited in the New Covenant, thus demonstrating that in it, all the preceding covenants will be fulfilled, let's see the following table (Highlighted by the authors):

Table 17

The relationship of the New Covenant with the others

VERSE ON THE NEW COVENANT	RELATED TO THE COVENANT:
²² How long will you gad about, / O you backsliding daughter? / For the LORD has created a new thing in the earth— / A woman shall encompass a man. " (Jer 31).	Adamic Covenant; refers to that it will be the Seed of the woman (Gen 3: 15).
²⁷ "Behold, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. (Jer 31).	Edenic and Noahic Covenant (Covenants with Creation). The Lord speaks of the Seed, referring to multiplication and fructification (Gen 1: 22, 28).
³³ But this <i>is</i> the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts [Law Covenant]; and I will be their God, and they shall be My people. (Jer 31).	Law Covenant and Land Covenant (Deut 28, 30).
³⁵ Thus says the LORD, / Who gives the sun for a light by day, / The ordinances of the moon and the stars for a light by night, / Who disturbs the sea, / And its waves roar [Covenants with Creation: Edenic and Noahic Covenant;] (The LORD of hosts <i>is</i> His name): / ³⁶ "If those ordinances depart / From before Me, says the LORD, / <i>Then</i> the seed of Israel shall also cease / From being a nation before Me forever." (Jer 31).	Edenic and Noahic Covenant (Covenant with Creation).
³⁷ Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. ³⁸ They shall be My people, and I will be their God; [Land Covenant] ³⁹ then I will give them one heart and one way, that they may fear Me forever [Law Covenant,] for the good of them and their children after them. ⁴⁰ And I will	Law Covenant, Land Covenant, and Abrahamic Covenant.

make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me. [Law Covenant] ⁴¹ Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land , with all My heart and with all My soul.' [Abrahamic Covenant]. (Jer 32).	
¹⁴ 'Behold, the days are coming,' says the LORD, 'that I will perform that good thing which I have promised to the house of Israel and to the house of Judah: ¹⁵ 'In those days and at that time / I will cause to grow up to David / A Branch of righteousness ; [Davidic Covenant] He shall execute judgment and righteousness in the earth. ¹⁶ In those days Judah will be saved, / And Jerusalem will dwell safely. / And this <i>is the name</i> by which she will be called: ¹⁷ "For thus says the LORD: 'David shall never lack a man to sit on the throne of the house of Israel; ¹⁸ nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually. ' " [Law Covenant] (Jer 33).	Davidic Covenant (A Branch of righteousness from David), Law Covenant (priests and Levites).
²⁰ "Thus says the LORD: ' If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season, [Covenants with creation: Edenic Covenant, Noahic Covenant] ²¹ then My covenant may also be broken with David My servant [Davidic Covenant], so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers. [Law Covenant] ²² As the host of heaven cannot be numbered, nor the sand of the sea measured [Abrahamic Covenant], so will I multiply the descendants of David My servant and the Levites who minister to Me.' " (Jer 33).	Edenic Covenant, Noahic Covenant (Covenants with creation); Davidic Covenant; Abrahamic Covenant (the descendants as the host of Heaven), Covenant of the Law.

The related covenants in Revelation chapter 5

We will conclude this Chapter with the analysis of chapter 5 in the book of Revelation, in which the covenants are appreciated as evidence of their validity and their confirmation by the Lord.

We want to begin by saying that the garments of the 24 elders who represent the Church relate to the eternal promises that the Lord has given us through the eight covenants that He has made with us by swearing to Himself. Let's stop at this relation.

Let's start by explaining how the covenants' promises appear in this scene from Revelation 5 and then look at the relation between them and the garments. We can ask ourselves: How do the covenants appear in this passage of Revelation 5?

And the answer to this question is that the covenants appear in the names, titles, or designations of the Lord Jesus Christ described in that chapter. In this passage, there are three powerful covenants of the Lord in which the other five are synthesized; these are:

(1) The Abrahamic Covenant:

This covenant appears with the title "the Lion of the tribe of Judah"; let us read Revelation 5: 5: «But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals."»

This verse points to Judah, one of Jacob's sons, who would have the privilege of being the tribe from which the Christ would come, Shiloh, as Genesis 49: 10 mentions: «The scepter shall not depart from Judah, / Nor a lawgiver from between his feet, / Until Shiloh comes; / And to Him *shall be* the obedience of the people.»

When it states "the scepter... from Judah," it refers to the eternal government of the Lord Jesus Christ, but also to the eternal government that Christ will give to the natural and spiritual descendants of Abraham, Isaac and Jacob, Israel and the Church.

Also, the Bible verse we read mentions that all the peoples will gather around the Lord Jesus Christ, the Messiah, or Shiloh. In Hebrew, the word for "gathering" also means "obedience." The prophecy refers to the Eternal Kingdom when all the peoples and countries will obey the Lord.

This word from Genesis 49: 10 is part of the prophecy that the Holy Spirit gave through Jacob before he died. We know that the Lord ratified to Jacob the covenant that He made with Abraham, the Lord promised Jacob that from his body would come out Israel, the Church, and the nations, the three peoples that will multiply for eternity in the New Earth. Let us remember this promise ratified to Jacob in Genesis 35: 10-12:

¹⁰And God said to him, "Your name *is* Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel. ¹¹Also God said to him: "I *am* God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. ¹²The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

It should be noted that Israel's nation appears in the change of name that the Lord makes to Jacob in verse 10. In verse 11, He reiterates the descendants' promise when He tells him "be fruitful," which is *pârâh* in Hebrew; and when He tells him "and multiply," which is *râbâh* in Hebrew.

After this promise of descendants, the Lord goes on to speak to Jacob about the nation that is the Church and a company of nations, which refers to the Gentile nations that will be formed through fructification and multiplication.

When Revelation 5: 5, mentioned the title of the Lord Jesus Christ as the Lion of the Tribe of Judah, refers to the covenant with Abraham, ratified in Isaac and Jacob, for from his son Judah came the Seed, Christ. We find this title "Lion of the Tribe of Judah" in Genesis 49 when in Jacob's prophecy it says, "Judah is a lion's whelp"; let's read verses 8-9 (Highlighted by the authors):

⁸ "Judah, you *are he* whom your brothers shall praise; / Your hand *shall be* on the neck of your enemies; / Your father's children shall bow down before you. / ⁹ **Judah is a lion's whelp;** / From the prey, my son, you have gone up. / He bows down, he lies down as a lion; / And as a lion, who shall rouse him?

The Lion of the Tribe of Judah is the fulfillment of the promise of the Seed made to the first man, Adam, through whom sin and death entered the Universe, the world, and mankind. The promise of the Seed was reiterated and ratified to Abraham because, through it, Abraham and his natural and spiritual descendants will receive the three powerful promises of the offspring, Earth, and government.

The Lord gave the promises to Abraham, the father of faith, because Adam, the first father, failed to believe; he rejected the promises of the descendants (to multiply and be fruitful), the government (to subdue), and the Earth (to rule in the Earth, to fill the Earth) (Genesis 1: 28). The guarantee of these promises for Adam and his wife was faith and obedience, which this man rejected; he rejected the tree of life, representing Christ and symbol of the eternal descendants, the multiplication of life, since the tree of the knowledge of good and evil is related to death (Genesis chapters 3 and 5).

After this clarification, let us return to the servant Abraham. We said that when the Lord gave him the same promises that He also gave to Adam under covenant with oath. While, Adam rejected everything for lack of faith and obedience, Abraham believed and obeyed, and therefore he is the father of faith. Abraham was heir to

the Seed promise because he believed that he would receive the promises only through Christ.

Abraham believed in the eternal life that the Lord offered him, which Adam did not do. Abraham believed that Jesus was the Prince of life and that He was the *El Shadday* the Almighty who raises the dead, who calls the things that are not as if they were, and who is mighty to give him eternal descendants because the Lord told him, "be fruitful and multiply." God gave the same order and promise to Jacob, who, along with his father Isaac, also believed, as Abraham did; therefore, they were heirs with him of the same promises. Let's read Hebrews 11: 9-10 (Highlighted by the authors):

⁹ By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with **Isaac and Jacob, the heirs with him of the same promise;** ¹⁰ for he waited for the city which has foundations, whose builder and maker *is* God.

When the Lord Jesus appears in the scene of Revelation 5 as the Lion of the tribe of Judah, He is saying that the covenant that He made with Abraham, Isaac, and Jacob is firm. On the heavenly stage before the Church with the 24 elders, the Lord is saying that we are heirs and fellow heirs of the Abrahamic Covenant by being joint-heirs with Christ, who is the Lion of the Tribe of Judah. Christ, as a man, overcame temptation, Satan, the world, death, and who by His resurrection conquered eternal life for all the descendants of Abraham, the children of faith, those who believe in the covenants and promises because these can only be received by the glorified children of God who are eternal.

The Church is the one with the clean garment before Christ, the Lion of the Tribe of Judah, to receive the promises of Earth, descendants, and the government. It is noteworthy how in the very name of the Lord Jesus Christ "Lion of the Tribe of Judah," the promises appear:

- (a) In the word, "Lion," which indicates rule, might, power, and denotes government.
- (b) In the word "tribe" or "family" which means offspring.
- (c) The term "Judah" suggests the entrance of the glorious Christ into His humanity, the genealogies of human beings, the human family to take a remnant from which He will see a holy descendants, blessed lineage from generation to generation, eternally and forever.

Whosoever believes in Jesus will have the fulfillment of the descendant's promise of the Lion of the Tribe of Judah, as Isaiah 65 proclaims:

⁹I will bring forth descendants from Jacob, / And from Judah an heir of My mountains; / My elect shall inherit it, / And My servants shall dwell there.

Let us now look at the second name by which the Lord points out a second covenant:

(2) The Davidic Covenant

This covenant appears in the name "the root of David," which we read in Revelation 5: 5 (Highlighted by the authors): «But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, **the Root of David**, has prevailed to open the scroll and to loose its seven seals."»

The mention of the Davidic Covenant is significant and powerful because it ratifies the government's promises, the descendants, and the Earth. Let's read Psalm 89: 1-5 (Highlighted by the authors):

¹I will sing of the mercies of the LORD forever; / With my mouth will I make known Your faithfulness to all generations. / ²For I have said, "**Mercy shall be built up forever;** / Your faithfulness You shall establish in the very heavens." ³"I have made a covenant with My chosen, / I have sworn to My servant David: / ⁴**Your seed I will establish forever, / And build up your throne to all generations.'**" *Selah* / ⁵And the heavens will praise Your wonders, O LORD; / Your faithfulness also in the assembly of the saints.

From verse 1, the Psalmist establishes the Eternal Kingdom when he says "forever"; in part (b) of this verse, the promise of the descendants is ratified when he says, "all generations." And when the Psalmist says, "the mercies" and "your faithfulness" that will be sung and published with the mouth, he refers to the fact that despite the sin of Adam and his generations, God has had mercy in making the covenants, giving the promises, and in guaranteeing them with the Seed, Jesus Christ. Faithfulness refers to the fact that these covenants and promises are firm, unchangeable, and will be kept because God is faithful and true.

In verse 4, the Lord states that He made an oath covenant with David, and this covenant is the promises of the descendants "Your seed I will establish forever," and the government "And build up your throne to all generations," here the descendants with their generations are mentioned again. The eternal Earth's promise is also contained in this covenant; let us read 2 Samuel 7: 10: «Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell

in a place of their own and **move no more**; nor shall the sons of wickedness oppress them anymore, as previously...» (Highlighted by the authors).

Something important that needs to be emphasized in these two covenants that the Lord made, one with Abraham and the other with David, pointed out to the names "the Lion of the Tribe of Judah" and "the root of David." It is essential to realize that in Revelation 5, the one who affirmed these names of the Lord and His victory is an elder, representing the Church, which indicates the covenants' blessing and the promises for us as firstfruits. Revelation 5: 5 says: «**But one of the elders said to me**, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals."» (Highlighted by the authors).

Let us now look at the third covenant mentioned in this passage of Revelation 5 in the titles and designations of the Lord Jesus Christ.

(3) The New Covenant

This is the third covenant to which the names of the Lord are referred to, and it is not free that it appears at the end of the mentions of the covenants because it was the last one that the Lord made with mankind. This Covenant guaranteed the fulfillment of all the previous ones with all their promises; this Covenant appears in Revelation 5: 6 with the designation "Lamb," let's read: «And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.»

In this verse, John says that among the elders, that is, the Church, was the immolated Lamb, which points to Christ's sacrifice on the cross and His death for the sins of humanity, so that everyone who repents and receives Him may have eternal life and be given all the promises. Let's read Revelation 5: 8-10 (Highlighted by the authors):

⁸Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. / ⁹And they sang a new song, saying: / "You are worthy to take the scroll, / And to open its seals; / For You were slain, / **And have redeemed us to God by Your blood / Out of every tribe and tongue and people and nation**, / ¹⁰And have made us kings and priests to our God; / And we shall reign on the earth."

The Church, the twenty-four elders, will fall in worship before the Lamb because He is the Savior, the Redeemer, the overcomer, the one who gives us the promises. In verse 9, it says that the Church will sing a new song since we will create many melodies in the New Jerusalem. In eternity there will be new songs every day; because the majesty of the King, His greatness, His power, His glory, are infinite; that is why the Lord's praise must be endless because it will never be possible to finish praising and worshipping the attributes of our King and the majesty of our God.

It is noteworthy how verse 9 reiterates the New Covenant when the Church says that the Lamb was slain and has redeemed us to God, the Father. It is also remarkable how the Church represented in the twenty four elders affirms that God's plan is fulfilled in the New Covenant, whose objective is to give His eternal promises.

We need to be removed from the adamic descendants to become the blessed descendants of the Lord, a holy offspring, nation, and people that will receive the covenants and promises.

In Revelation 5, the Church represented in the 24 elders says that the Lamb, the living Christ, author, and finisher of the New Covenant, redeemed and took us out of every lineage, people, and nation. It says "every" because when we are glorified, we will no longer belong to the adamic descendants, people, or nation. Furthermore, death will be expelled forever from our bodies.

And being a blessed seed, a holy people, and nation, as a descendant of Christ, we will have pure lips that will confess the name of the Lord and praise the Lord forever. For this reason, the elders of Revelation 5 say that Christ, the Lamb, redeemed us from every tongue because, with human and adamic languages, we cannot worship and praise our King with total purity.

Now we have a first taste of the holy tongues that we will speak when we are glorified; these are the angelic tongues that we can receive when we are baptized in the Holy Spirit; these are also tongues of fire.

After the elders, the Church, refers to the promise of holy offspring, they mention that of government in Revelation 5: 10: «...And have made us **kings and priests** to our God; / And we shall reign on the earth.» (Highlighted by the authors).

When it says “Kings and Priests,” it refers to the everlasting government on the New Earth, but first, we will exercise this great blessing in the Millennium. This statement, “we will reign with Him,” refers to both the Millennial Kingdom and the Eternal Kingdom.

To end the relationship between the covenants mentioned in Revelation 5 and the garments of the Church, we can conclude with the following:

The harps symbolize the eternal worship and praise that we will give to the Lord. Our endless generations will also praise the Lord because we, as human, we all were created to offer Him glory and honor for eternity, from generation to generation. The praise and worship we will offer our Lord with the multitude of new tongues and our harps are a sample of the multitude of heavenly instruments. The eternal government is represented in the crowns like the clean turban that the Lord put to the High Priest Joshua; we can read this in Zechariah 3: 5-7:

⁵ And I said, “Let them put a **clean turban** on his head.” So they put a clean turban on his head, and they put the clothes on him. And the Angel of the LORD stood by. ⁶ Then the Angel of the LORD admonished Joshua, saying, ⁷ “Thus says the LORD of hosts: / ‘If you will walk in My ways, / And if you will keep My command, / **Then you shall also judge My house,** / And likewise have charge of My courts; / I will give you places to walk / Among these who stand here.

This clean, fair, pure turban is as a diadem or crown that we will have when we stand before the King and the promise that we will rule His house forever.

CHAPTER 6

FROM GENERATION TO GENERATION: THE ETERNAL FRUCTIFICATION AND MULTIPLICATION OF THE DESCENDANTS

The promise of the eternal holy descendants was given to Adam and Eve in Eden within the Edenic Covenant, the first one made by the Lord. Yet, this promise has not been fulfilled because of the sin, and its consequence, death.

We must understand that God never purposed an offspring that would experience suffering, mourning, or grief. God never designed humans to carry sin and death in their spirits, souls, and bodies; He did not plan them to be depraved, perverse, and separated from Him.

Therefore, when God promised the fructification and multiplication to Adam and Eve, He thought of an offspring for Him that would be holy, eternal, pure, and godly, as Malachi 2: 15 mentions. This was God's plan from the beginning, and it must be fulfilled because He is Faithful and True. Our God is immutable, He never changes, and no one can impede or nullify His designs.

With this fact in mind, saying that this promise somehow was fulfilled in the descendants saved of this evil age is to affirm that the Lord is imperfect and that He intended a flawed offspring with sin where some people would be saved, and others would be lost.

The Church that believes in Jesus Christ as God but denies eternal descendants has claimed that God said something like this: "I will give you an offspring who will suffer six thousand years, will deny me, will not worship me, but will praise Satan; descendant s who would get sick, suffer, be depraved and will lost in Hell." However, this is not so; the Lord never said this nor taught it anywhere in the Bible.

God never planned that the Edenic Covenant promise of being fruitful and multiply would allow the possibility that part of that offspring would go to the Lake of Fire

for eternity. The Church has not realized how she has blasphemed the Lord's eternal promises and His pure, holy, and everlasting attributes.

In the Edenic Covenant, descendants were included by the command: be fruitful and multiply. Because of sin, man could not multiply as was planned by God; Adam and Eve gave descendants under curse, in sin. Here we will demonstrate this by a lexical study of the two words mentioned. Let's see below:

6.1. The Promise of Fructification

We will explain this term by making several assertions as a guide in the argumentation that will help us demonstrate that the promise of holy descendants born for eternity is part of the eight covenants' promises. Thus, it must be fulfilled during the Eternal Kingdom.

First assertion:

The promise of fructification has not been fulfilled yet because it is related to total holiness, an essential requirement that man lost when he sinned. When we speak of holiness, we refer to the whole being: body, soul, and spirit. The human being that has received Christ has been redeemed in his soul and spirit. However, the believer's body has not been redeemed since this will happen at the resurrection and the glorification when Christ will give life to our mortal bodies. The Church will have the firstfruits on the day of the Rapture.

The proof that we are not totally holy in this body of death is the old nature who dwells in it. Ephesians 4: 22-24 says (Highlighted by the authors):

²² ...that you put off, concerning your former conduct, the **old man** which grows corrupt according to the deceitful lusts, ²³ and be renewed in the spirit of your mind, ²⁴ and that you put on the **new man** which was created according to God, in true righteousness and holiness.

This passage clearly teaches that there is an old man and a new man; the first is corrupted by the flesh's deceitful lusts and works. The second man has been created according to God, in true righteousness and holiness.

When Paul says to put off the old man, he does not refer to the fact that it is now we can get rid of it, so we will never again experience its attacks because now this is not possible as long as we have this body of death. The apostle is saying that to put off the old man means to have the flesh, the old man crucified, submitted to the new man; this is achieved by renewing the spirit of our mind with God's Word.

In Romans 12: 2, Paul also says that we must be transformed by the renewing of our mind, and to prove what is that good, acceptable, and perfect God's will. The apostle mentions in verse 1 of chapter 12 that we should not be conformed to this world, which means not sharing or practicing its philosophies, ideologies, customs, works, and systems.

In Colossians 3: 9-10, the apostle Paul also refers to the old man (Highlighted by the authors):

⁹ Do not lie to one another, since you have put off **the old man with his deeds**, ¹⁰ and have put on the new *man* who is renewed in knowledge according to the image of Him who created him...

When Paul states that the new man is renewed in knowledge according to the image of Him who created him, Paul means that the new man will come to perfection; this will happen on the Rapture's day. The apostle Paul refers to this again in Romans 6: 5-6 (Highlighted by the authors):

⁵ For if we have been united together in the likeness of His death, **certainly we also shall be in the likeness of His resurrection**, ⁶ knowing this, that our old man was crucified with *Him*, **that the body of sin might be done away with**, that we should no longer be slaves of sin.

On the day of the Rapture, when the Church will be resurrected and glorified, we will be freed forever from the old man, the nature of sin. Therefore, Paul says that we have been united with Christ in the likeness of His death. That means that, just as Christ died, we should reckon ourselves to be dead indeed to sin (Romans 6: 11). We must not present our members as instruments of unrighteousness to sin (Romans 6: 13) because Christ has washed us with His precious blood, He has sanctified us, and the Father has given us the Holy Spirit, who also sanctifies us.

The apostle says that we also should be in the likeness of His resurrection (Romans 6: 5b). We can note that Paul uses the term "shall be" speaking in the future, which is pointing to the upcoming day of the resurrection, glorification, and Rapture of

the Church (1 Thessalonians 4: 16-17). Romans 6: 6 refers to this day when it says that «... knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.» The expression "that the body of sin might be done away" refers to the future, and the purpose of no longer being a slave of sin also applies to the future.

While we are in this body of death, we have a war between the old man and our new creature in Christ; Apostle Peter describes this in his first epistle, chapter 2, verse 11: «Beloved, I beg *you* as sojourners and pilgrims, abstain from **fleshly lusts which war against the soul**...» (Highlighted by the authors)

This is the war of the fleshly lust of the old man against the Spirit that the Lord has made to dwell in us that became a new creature (Ephesians 2: 22; 1 Corinthians 6: 19; James 4: 5). The warning that the Lord gives us is not to satisfy the lust of our old man, flesh lusts; let us read Galatians 5: 16-17 (Highlighted by the authors):

¹⁶I say then: Walk in the Spirit, and **you shall not fulfill the lust of the flesh.** ¹⁷**For the flesh lusts against the Spirit, and the Spirit against the flesh;** and these are contrary to one another, so that you do not do the things that you wish.

Second assertion:

The second assertion that allows us to understand fructification as a glorious event that has not yet happened, but will happen when we are totally holy, immortal, and eternal, is that fructification is defined as "bearing holy fruit." Let us see the following reasons:

(a) It is impossible that the fructification (bearing fruit) could occur in this evil age because it is a time marked by sin. When God gave Adam and his wife the command of "be fruitful" (Genesis 1: 28), they were without sin; they were totally holy.

Paul says that Christ gave Himself for our sins to free us from the present evil age: «...who gave Himself for our sins, **that He might deliver us from this present evil age**, according to the will of our God and Father...» (Galatians 1: 4. Highlighted by the authors). The Church will be delivered from this evil age on the day of the Rapture.

(b) It is impossible that fructification occurs in adamic beings since humanity has fallen short of the glory of God. As we previously asserted, all mankind inherited

from Adam sin and death «Therefore, **just as through one man sin entered the world, and death through sin, and thus death spread to all men**, because all sinned—» (Romans 5: 12. Highlighted by the authors).

Fructification is only possible in human beings full of eternal life, for the fruit is life. The Bible speaks of giving life to the body; this will be done by the Holy Spirit that dwells inside the believers in Christ, the born again Christians: «But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead **will also give life to your mortal bodies** through His Spirit who dwells in you.» (Romans 8: 11. Highlighted by the authors).

The Bible clearly opposes Adam's inheritance of death against to be made alive by Christ; let's observe the following table (Highlighted by the authors):

Table 1

Biblical opposition between Adam's inheritance of death and to be made alive by Christ

ADAM'S INHERITANCE OF DEATH	TO BE MADE ALIVE BY CHRIST
²¹ For since by man came death ... (1 Cor 15).	²¹ ...by Man also came the resurrection of the dead. (1 Cor 15).
²² For as in Adam all die ... (1 Cor 15).	²² ...even so in Christ all shall be made alive . (1 Cor 15).
⁴⁵ And so it is written, "The first man Adam became a living being ." (1 Cor 15).	⁴⁵ ...The last Adam became a life-giving spirit . (1 Cor 15).

The purpose of being risen and made alive is to give a living offspring, not one that dies as is happening now in this adamic body within this evil age. The chains of death from Adam's generations of Genesis chapter 5 will end for us, for we will give birth to life in abundance. This is what Hosea 14: 7 prophesied: «Those who dwell under his shadow shall return; / **They shall be revived like grain**, / And grow like a vine. / Their scent *shall be* like the wine of Lebanon.» (Highlighted by the authors).

The relationship of this verse with the descendants is found in the verses that precede it; let's continue reading Hosea 14: 4-6 (Highlighted by the authors):

⁴ **"I will heal their backsliding, / I will love them freely,** / For My anger has turned away from him. ⁵ **I will be like the dew to Israel; / He shall grow like the lily, / And lengthen**

his roots like Lebanon. ⁶ His branches shall spread; / His beauty shall be like an olive tree, / And his fragrance like Lebanon.

This passage refers to the New Covenant when it says that God will heal our backsliding and love us freely; this word "freely" in Hebrew is נְדָבָה (*nedâbâh*), which means "abundant gift, voluntary offering," and reminds us of the grace of God and the Redeeming work. Verse 5 speaks of Israel; however, the Church is included in the New Covenant since we have Israel's commonwealth (Ephesians 2: 12-16). The passage also mentions that we would grow as the lily and lengthen our roots. Verse 6 says that we would spread our branches; this is an explicit reference to the offspring's multiplication and fruitification.

(c) Fructification is impossible in an Earth where sin and death reign, an Earth under the bondage of corruption and subject to futility and vanity, as stated in Romans 8: 20-21 (Highlighted by the authors):

²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; ²¹because the creation itself also will be delivered from the **bondage of corruption** into the glorious liberty of the children of God.

This Post-Flood Earth is cursed because of sin, and death reigns; we can read this in Romans 5: 14: « Nevertheless **death reigned from Adam** to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.» (Highlighted by the authors).

Third assertion:

In Scriptures, we find the word fructification used after sin as if it has been fulfilled in the Post-Flood Earth; but it was not a definitive fulfillment; it was indeed a partial one just as the Lord did with the promises of the land and the government. The Lord established partial fulfillments to make them *figures* of what will happen in the Eternal Kingdom. With this, the Lord shows us that He will accomplish His eternal promises by the faithfulness and truthfulness of His Word and His covenants. Is in this sense that the term "be fruitful" should be understood in the evil age contexts and not as the fulfillment of God's eternal promises.

In this context of the evil age, fructification must be interpreted as multiplication in quantity, which is susceptible to be reduced as happened to Israel's people. Israelites were great in number, but they were reduced to a few because of their sin of apostasy. Instead, fructification and multiplication as eternal promises are

not subject to reduction, and they will never be since they will be fully accomplished in the Eternal Kingdom in holiness, glory, and power.

Another necessary explanation regarding the commandment to be fruitful is that the Lord gave it to remember that His covenants were valid and that they were true and faithful. Likewise, this mandate becomes a prophetic declaration from the Lord, who pronounces the Word with a future projection that must be inevitably fulfilled.

Considering the above assertions, we will now study the terms "fructification" and "to bear fruit" in Hebrew, in various contexts of the books of the Bible:

6.1.1. First context

The first time the term "fructification" appears is in Genesis 1: 22: «And God blessed them, saying, **"Be fruitful and multiply**, and fill the waters in the seas, and let birds multiply on the earth.» (Highlighted by the authors).

Here the expression for "be fruitful" is פָּרָה (*pârâh*). The Lord gives the order of fructification for the animals.

6.1.2. Second context

The second time the expression "be fruitful" appears is in Genesis 1: 28 when the Lord made the covenant with Adam and gave him the holy commandment: «Then God blessed them, and God said to them, **"Be fruitful and multiply**; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.» The term is the same as in the previous context referring to animals: פָּרָה (*pârâh*).

The Lord gives the commandment-promise to Adam as part of the Edenic Covenant, as well as the promises of the Earth related to it: "fill the earth and subdue it," and the government "have dominion."

Fructification was given to Adam and his wife when there was no sin and death on Earth. Therefore, animals were also placed in this promise to fructify without sin and death within the framework of the covenant with creation within the Edenic Covenant.

6.1.3. Third context

The third context follows the Flood when the Lord cleanses the Earth from the sinners of that time and decides to save Noah and his family. The Lord did not destroy man and animals because of the covenant with Adam and with the creation (Edenic Covenant). The commandments and promises that God gives to Noah are the same ones that the Lord gave to Adam in which is the fructification that appears in two verses, in Genesis 8: 17 and 9: 1; let's take a look (Highlighted by the authors):

¹⁷ ...Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and **be fruitful and multiply** on the earth." (Genesis 8)

¹ So God **blessed** Noah and his sons, and said to them: "**Be fruitful and multiply**, and **fill** the earth. (Genesis 9)

In this last verse, in Genesis 9: 1, four expressions appear: "bless," "be fruitful," "multiply," and "fill the Earth" that in Hebrew are:

Table 2

Words used for the promises in Genesis 9: 1

WORDS USED IN GENESIS 9: 1				
בָּרַךְ <i>Bârah</i>	פָּרָה <i>Pârâh</i>	רָבָה <i>Râbâh</i>	מָלֵא מָלֵא <i>mâlê' mâlâ'</i>	אֶרֶץ <i>'erets</i>
(Blessed)	(Be fruitful)	(Multiply)	(Fill)	(The Earth)

We find this commandment reiterated in Genesis 9: 7, where the same terms are used: «...And as for you, be fruitful and multiply; / Bring forth abundantly in the earth / And multiply in it.» The New King James Version and the Authorized King James Version added the word "Bring forth," which does not appear in Hebrew but is related to "multiply":

Table 3

Words used for the promises in Genesis 9: 7

WORDS USED IN GENESIS 9: 7			
פָּרָה <i>pârâh</i>	רָבָה <i>Râbâh</i>	שָׂרַץ <i>shârats</i>	רָבָה <i>Râbâh</i>
(Be fruitful)	(Multiply)	(Abundantly)	(Multiply)

6.1.4. Fourth context

The fourth context in which the expression "be fruitful" appears is in Genesis 17: 5-6 (Highlighted by the authors):

⁵No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. ⁶**I will make you exceedingly fruitful**; and I will make nations of you, and kings shall come from you.

In verse 6, the expression used in Hebrew is "I will make you fruitful," which means greatly, excessively so:

Table 4

Words used for the promises in Genesis 17: 6

WORDS USED IN GENESIS 17: 6	
פָּרָה <i>Pârâh</i>	קָאָד <i>m'e'ôd</i>
(Fruitful)	(Exceedingly) (Greatly, excessively)

6.1.5. Fifth context

The fifth context where the term "fructification" appears, next to "blessing" and "multiplying" is Genesis 17: 20: «And as for Ishmael, I have heard you. Behold, **I have blessed him, and will make him fruitful, and will multiply him exceedingly**. He shall beget twelve princes, and I will make him a great nation.» (Highlighted by the authors).

Table 5

Words used for the promises in Genesis 17: 20

WORDS USED IN GENESIS 17: 20				
בָּרַךְ <i>Bârak</i>	פָּרָה <i>Pârâh</i>	רָבָה <i>râbâh</i>	מְאֹד <i>m'e'ôd</i>	מְאֹד <i>m'e'ôd</i>
(Blessed)	(Fruitful)	(Multiply)	(Exceedingly)	(Exceedingly)

This context appears after the covenant that God made with Abraham; the Lord promises to multiply him (Later, we will see this term "multiply"). The New King James Version translates this verse just as "will multiply him exceedingly." Still, in Hebrew, we find reiterated the word מְאֹד (*m'e'ôd*), which means abundance. The Hebrew meaning indicates the abundant multiplication of Ishmael's descendants, so the verse's actual translation would be: "I will multiply him exceedingly abundant."

The Lord promises Abraham that He will multiply (*râbâh*) Ishmael and make him fruitful (*pârâh*), referring to his natural descendants. This promise was partially fulfilled because there are currently 21 Arab nations with a population of 175 million. The promise of the fructification and multiplication of a holy and eternal offspring will be total and definitive fulfilled in the Eternal Kingdom because God has promised salvation for the Arab people at the end of time (Jeremiah 12: 14-17, Isaiah 19: 16-25; 14: 1-2, Ezekiel 47: 21-23).

6.1.6. Sixth context

The sixth context of the word "to be fruitful" appears in Genesis 26: 22: «...And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, because he said, "For now the LORD has made room for us, and **we shall be fruitful** in the land."» (Highlighted by the authors).

The context here is the dispute between the shepherds of Gerar and those of Isaac over a well. In verse 22, it says that when they found a new well that was not fought over, Isaac's shepherds remembered and affirmed the promise of the Abrahamic Covenant that was ratified in Isaac. The Hebrew term for "we shall be fruitful" is פָּרָה (*pârâh*).

This can be seen not only as a remembrance of the Abrahamic Covenant but also as an announcement of its partial fulfillment in terms of the holy descendants from which Christ would come in His genealogy, as a fulfillment of the coming of the Seed, as it appears in the Adamic Covenant and Abrahamic Covenant.

6.1.7. Seventh context

The seventh context where the word "be fruitful" appears is Genesis 28: 1-4 (Highlighted by the authors):

¹And Isaac called Jacob, and **blessed him**, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. ²Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. ³And God Almighty **bless thee, and make thee fruitful, and multiply thee**, that thou mayest be a multitude of people; ⁴and give thee **the blessing of Abraham, to thee, and to thy seed with thee**; that thou mayest **inherit the land** wherein thou art a stranger, which God gave unto Abraham. (AKJV).

This context is Isaac's blessing on his son Jacob, retaking the Abrahamic Covenant regarding the promises of the descendants and the land. The expressions are the same that we find in the Edenic and Abrahamic Covenants: "bless," "be fruitful," and "multiply":

Table 6

Words used for the promises in Genesis 28: 1-4

WORDS USED IN GENESIS 28: 1-4		
בָּרַךְ Bârak	פָּרָה Pârâh	רָבָה Râbâh
(Blessed him)	(Fruitful)	(Multiply)

At this point, it is essential to mention that the promise of the descendants includes these three elements, "to bless, to be fruitful, and to multiply." This promise appears in the covenants that God made under His oath, as a way to remember and ratify that all His promises will be fulfilled in the Eternal Kingdom.

6.1.8. Eighth context

This context corresponds to the ratification of the Abrahamic Covenant to Jacob, which appears in Genesis 35: 11: «Also God said to him: "I *am* God Almighty. **Be**

fruitful and multiply; a nation and a company of nations shall proceed from you, and **kings shall come from your body**.» (Highlighted by the authors).

We have seen that the promise of the Edenic Covenant's fructification was confirmed in the Abrahamic Covenant ratified to Isaac and Jacob. In Genesis 35: 11, we also see that the land and the government's promises are reiterated when it is declared, "kings shall come from your body [loins]."

6.1.9. Ninth context

The ninth context in which we find the expression "be fruitful" is Genesis 41: 52: «...And the name of the second he called Ephraim: "For God has caused me **to be fruitful** in the land of my affliction."» (Highlighted by the authors).

The term used here for "to be fruitful" is פָּרָה (*pârâh*). It seems to be a fulfillment of the promise made within the covenants, but we know that it is a partial fulfillment that manifests itself in two ways:

- (a) As the fulfillment of the fruit in the generations of the people of Israel from which the Seed, Christ, would come (Israel as the natural offspring).
- (b) As the fulfillment in the unconverted who become children of God through Christ (the spiritual offspring).

We can speak of fructification as a partial fulfillment in these two cases, as long as there is salvation.

Let us continue now at other contexts in which the word "be fruitful" appears:

6.1.10. Tenth context

This context is found in Genesis 48: 2-4, where Jacob speaks with his son Joseph before he dies (Highlighted by the authors):

²And Jacob was told, "Look, your son Joseph is coming to you"; and Israel strengthened himself and sat up on the bed. ³Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and **blessed me**,⁴ and said to me, 'Behold, **I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.**'

This is the Abrahamic Covenant, which Jacob remembers on his deathbed; note that in verse 3, he mentioned God Almighty's appearance and then in verse 4 the promise of descendants. Also, note the use of the three terms: "blessed," "I will make you fruitful," and "multiply"; let's see:

Table 7

Words used for the promises in Genesis 48: 2-4

WORDS USED IN GENESIS 48: 2-4		
בָּרַךְ Bârak	פָּרַה Pârâh	רָבָה Râbâh
(Blessed me)	(I will make you fruitful)	(Multiply)

These future promises point to the covenants that God will fulfill in the Eternal Kingdom: the promise of the Earth ("give this land to your descendants") and the government ("I will make of you a multitude of people"). These promises appear in verse 4. The context of the Eternal Kingdom is corroborated at the end of verse 4: "as an everlasting possession":

עוֹלָם עוֹלָם 'ôlâm 'ôlâm	אֲחֻזָּה 'âchûzzâh
(Everlasting)	(Possession)

6.1.11. Eleventh context

The eleventh context is Exodus 1: 7; let us read: «But the children of Israel were **fruitful and increased abundantly, multiplied and grew** exceedingly mighty; and the land was filled with them.» (Highlighted by the authors).

This context is analogous to the previous one; Moses refers to the partial fulfillment of the Abrahamic Covenant that would result in Israel's people. But we know that this is not a definitive fulfillment because the people of Israel were reduced due to their sin and many natural descendants of Abraham went to Hell (here, there was no fructification and multiplication in holiness as God planned it). Let's look at the Hebrew words:

Table 8

Words used for the promises in Exodus 1: 7

WORDS USED IN EXODUS 1: 7		
פָּרָה Pârâh	רָבָה Râbâh	שָׂרַץ Shârats
[[Isarel] were fruitful)	[[Isarel] multiplied)	[[Isarel] increased abundantly)

6.1.12. Twelfth context

This context appears in the framework of the Law Covenant; let us see Leviticus 26: 9: «For I will look on you favorably and **make you fruitful, multiply** you and confirm My covenant with you...» (Highlighted by the authors).

The context of this passage is the blessings of obedience. In verse 9, we see the promise of fructification and multiplication:

Table 9

Words used for the promises in Leviticus 26: 9

WORDS USED IN LEVITICUS 26: 9	
פָּרָה Pârâh	רָבָה Râbâh
(make you fruitful)	(multiply)

This promise of holy descendants, fructification with multiplication, is placed in the Eternal Kingdom; this is confirmed in the following verses of Leviticus 26: 10-12 (Highlighted by the authors):

¹⁰You shall eat the old harvest, and clear out the old because of the new. ¹¹**I will set My tabernacle among you, and My soul shall not abhor you.** ¹²**I will walk among you and be your God, and you shall be My people.**

In verse 11, God says that He will make His dwelling place amid Israel and that He Himself will walk among the people and be their God, which refers to Revelation 21: 2-3 (Highlighted by the authors):

²Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And I heard a loud voice from heaven saying, **"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God..."**

Let us now look at other contexts in which the expression "be fruitful" appears in the Hebrew version. Still, in New King James Version and the Authorized King James Version, the expression was changed to the words "grew" and "increase."

6.1.13. Thirteenth context

We read this context in Genesis 47: 27: «So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there **and grew and multiplied exceedingly**.» (Highlighted by the authors).

The New King James Version used the word "grew," but the translation from Hebrew should have been "be fruitful" (*pârâh*). The word "multiply" does appear with the correspondence of the Hebrew term:

Table 10

Words used for the promises in Genesis 47: 27

WORDS USED IN GENESIS 47: 27	
פָּרָה <i>Pârâh</i>	רָבָה <i>râbâh</i>
(Be fruitful) (grew)	(Multiplied)

The explanation for the formulation in the past tense of the word fructification (grew) is the same we have cited in previous pages; it refers to Israel's people from where the Seed would come, but, as we know this fructification and multiplication was a partial fulfillment.

6.1.14. Fourteenth context

In Exodus 23: 30 we find the expression "be fruitful"; let us read: «Little by little I will drive them out from before you, until you **have increased**, and you inherit the land.» (Highlighted by the authors).

The New King James Version translates this expression as "increase," but in Hebrew, it appears as "until you bear fruit." The word in Hebrew is פָּרָה (*pârâh*).

Since the land of Canaan is a type of the promise of the New Earth, we see here reiterated the holy descendants, and the condition is that Israelites take possession of the land, which they have not accomplished yet. The fulfillment of the promise of the New Earth will occur in the Eternal Kingdom. Although, during the Millennium, Israelites will have the promised land, let us remember that this nation will not be complete in this period because the mortals of Israel will have to convert.

Now, we know that the Church as a whole nation will receive this promise of eternal holy descendants starting at the Millennium, for the nation will be complete in the Rapture.

As the Word of the Lord advances, the Eternal Kingdom context is more clearly revealed by the mention of verses that appear in the previous books. This progression continues until the New Testament, including its end in the book of Revelation. Let us now look at the promise of fructification in the prophetic books:

6.1.15. Fifteenth context

Another context of the word "fructification" is found in Jeremiah 3: 14-16 (Highlighted by the authors):

¹⁴“Return, O backsliding children,” says the LORD; “for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion. ¹⁵And I will give you shepherds according to My heart, who will feed you with knowledge and understanding. ¹⁶“Then it shall come to pass, when you are **multiplied and increased** in the land in those days,” says the LORD, “that they will say no more, ‘The ark of the covenant of the LORD.’ It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore.

The passage's context is a call to repentance for conversion, as it appears in verse 14. The Lord tells His people that He is their husband and gives them the promise of the Eternal Kingdom. This promise appears here with the expression, "and I will bring you to Zion," the New Jerusalem. In verse 15, we see the promise of shepherds according to the Lord's heart; those who will shepherd Israel with knowledge and understanding; the reference here is to the Church because she has the priesthood's promise (kings and priests).

The promise of fructification, accompanied with multiplication, appears in verse 16; the New King James version uses the verb "increase," which corresponds to the expression "be fruitful" in Hebrew פָּרָה (*pârâh*).

The context of the Eternal Kingdom is corroborated in the following verse of Jeremiah 3: 17:

¹⁷ "At that time Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. No more shall they follow the dictates of their evil hearts...

It is only in the Eternal Kingdom that all nations will come to the throne of the Lord in Jerusalem, which is the New Jerusalem; it says that they will "no more shall follow the dictates of their evil hearts." (Revelation 21: 24).

6.2. The Promise of The Multiplication

We have seen the fructification promise and its manifestation throughout the Scriptures as ratification of its definitive and total fulfillment in the Eternal Kingdom.

Let's turn our attention now to the promise of multiplication, which we have seen in the previous points, but now we will look at it in detail. The promise of multiplication was also partially fulfilled for natural Israel (but was later reduced) and for the Church (spiritual offspring). We will see the term in various contexts when it appears alone or when it is accompanied by the expression "be fruitful":

6.2.1. First context

The first context in which the multiplication appears is in Genesis 16: 9-10 (Highlighted by the authors):

⁹ The Angel of the LORD said to her, "Return to your mistress, and submit yourself under her hand." ¹⁰ Then the Angel of the LORD said to her, "**I will multiply** your descendants exceedingly, so that they shall not be counted for multitude."

The context here is God's mercy upon Hagar when she fled because Sarah dealt harshly with her. The Lord gives her the promise of multiplication, which refers to the salvation of the Arabs that we mentioned when God made the covenant with Abraham and gave him the promise about Ishmael. The Arabs who are saved in the

End Times will participate in the covenant promise of the holy descendants; the term in Hebrew appears twice to indicate abundance: רָבָה (*râbâh*).

6.2.2. Second context

This appears in the promise of multiplication of Genesis 22: 16-18 (Highlighted by the authors):

¹⁶and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only *son*— ¹⁷blessing I will bless you, **and multiplying I will multiply your descendants** as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies. ¹⁸In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

The context is Abraham's obedience to God when He commanded him to sacrifice his son Isaac. It is noteworthy that two of the words found in the Edenic Covenant and the Noahic Covenant are used; these are: bless בָּרַךְ (*bârak*) and multiply רָבָה (*râbâh*). As we have said in other chapters, this promise will have its total and definitive fulfillment in the future when Abraham rises. Since the Abrahamic Covenant also shelters the Church, this promise will also be fulfilled after she rises and be glorified.

6.2.3. Third context

We will cite the verses in which the term appears in Hebrew to point out Israel's multiplication as partial fulfillment of the promise. It will be specified when it refers to the fulfillment in the Eternal Kingdom. Let's look:

- Exodus 1: 12: «But the more they afflicted them, the more **they multiplied** [*râbâh*] and grew [*parats*]. And they were in dread of the children of Israel.» (Highlights and emphasis added by the authors).

- Exodus 1: 20: «Therefore God dealt well with the midwives, and the people multiplied [*râbâh*] and grew very mighty.» (Highlights and emphasis added by the authors).

- Exodus 32: 13: «Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will **multiply** [*râbâh*] your descendants as the stars of heaven; and all this land that I have spoken of I give to

your descendants, and they shall inherit *it* forever.' » (Highlights and emphasis added by the authors).

Here Moses recalls the Abrahamic Covenant. This verse refers to the future fulfillment when Abraham rises; the context of the Eternal Kingdom appears when He says, "they shall inherit it forever."

- Leviticus 26: 9: «For I will look on you favorably and make you fruitful, **multiply** [***râbâh***] you and confirm My covenant with you...» (Highlights and emphasis added by the authors).

This promise has two fulfillments: in the Post-Flood Earth as a result of the repentance of the people of Israel; and in the Eternal Kingdom, since the Lord includes in the passage verses referred to eternity, just as the verses 11 and 12 (cf. Revelation 21: 3, 7):

¹¹ I will set My tabernacle among you, and My soul shall not abhor you. ¹² I will walk among you and be your God, and you shall be My people.

- Deuteronomy 1: 10: «The LORD your God has **multiplied** [***râbâh***] you, and here you *are* today, as the stars of heaven in multitude.» (Highlights and emphasis added by the authors).

We see here the partial fulfillment of multiplication. The use of the expression "as the stars of Heaven in multitude" is metaphorical in this context. It points to the comparison between the 70 persons of the twelve tribes of Jacob who entered Egypt and the large number of people who came out of there (cf. Exodus 1: 2-5).

- Deuteronomy 6: 3: «Therefore hear, O Israel, and be careful to observe *it*, that it may be well with you, and that you may **multiply** [***râbâh***] greatly as the LORD God of your fathers has promised you— 'a land flowing with milk and honey.'» (Highlights and emphasis added by the authors).

The reference is also to the Abrahamic Covenant since it says "as the Lord God of your fathers has promised you"; therefore, the fulfillment is in the future.

- Deuteronomy 7: 13: «And He will **love** [***âhab***] you and **bless** [***bârak***] you and **multiply** [***râbâh***] you; He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle

and the offspring of your flock, in the land of which He swore to your fathers to give you.» (Highlights and emphasis added by the authors).

Here we see the promise of descendants heading the list of blessings: «the fruit [*perîy*] of your womb» which reminds us of the Edenic Covenant. The reference to the covenant with creation, the Edenic Covenant and Noahic Covenant appears in «the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock.» All these blessings will be fully fulfilled in the Eternal Kingdom. The Abrahamic Covenant is also remembered for it says, "the land of which He swore to your fathers to give you."

- Deuteronomy 8: 1: «“Every commandment which I command you today you must be careful to observe, that you may **live** [*châyâh*] and **multiply** [*râbâh*], and go in and possess the land of which the LORD swore to your fathers...» (Highlights and emphasis added by the authors).

Here we see the same as in the previous explanation of Deuteronomy 7: 13; the remembrance of the Abrahamic Covenant in the promised land. It is interesting to see the promise of "living," which does not refer to the physical human lives inside the Post-Flood Earth, which we have now. This verse is indeed referring to true life because it appears after the Lord gave them a unique mandate «Every commandment which I command you today you must be careful to observe.» God's Word is life, and he who is emptied of it, who does not believe it, is dead and will not see life. We will discuss the development of this in detail in Chapter 7 of this book.

- Deuteronomy 13: 17: «So none of the accursed things shall remain in your hand, that the LORD may turn from the fierceness of His anger and show you mercy, have compassion on you and **multiply** [*râbâh*] you, just as He swore to your fathers...» (Highlights and emphasis added by the authors).

The Abrahamic Covenant is reiterated in the promise of multiplication when it says "...as He swore to your fathers."

- Deuteronomy 28: 62-63: «⁶² You shall be left few in number, whereas you were as the stars of heaven in multitude, because you would not obey the voice of the LORD your God. ⁶³ And it shall be, *that* just as the LORD rejoiced over you to do you good and **multiply** [*râbâh*] you, so the LORD will rejoice over you to destroy

you and bring you to nothing; and you shall be plucked from off the land which you go to possess.» (Highlights and emphasis added by the authors).

There is a warning of judgment to Israel due to their disobedience and apostasy. This judgment was fulfilled in the Assyrian and Babylonian captivities until Israel's return to the land in the 20th century after the Second World War, where more than six million Jews died in the Holocaust. The described above can be verified in verse 62, where it says «...whereas you were as the stars of heaven in multitude.» It was a partial and not total and definitive fulfillment, since this will happen in the Eternal Kingdom, with its advance in the Millennial Kingdom.

- Deuteronomy 30: 5 «Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and **multiply** [*râbâh*] you more than your fathers.» (Highlights and emphasis added by the authors).

This is the promise of restoration. Israelites entry in the Eternal Kingdom, but it will have an advance in the Millennial Kingdom.

- Deuteronomy 30: 16: «...in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may **live** [*châyâh*] and **multiply** [*râbâh*]; and the LORD your God will **bless** [*bârak*] you in the land which you go to possess.» (Highlights and emphasis added by the authors).

The definitive prophetic projection in the Eternal Kingdom of this promise implies the following: «that you may live eternally,» «that you may be multiplied eternally,» and that «you may be blessed eternally» in the New Earth to which the promise points.

- 1 Chronicles 27: 23: «But David did not take the number of those twenty years old and under, because the LORD had said He would **multiply** [*râbâh*] Israel like the stars of the heavens.» (Highlights and emphasis added by the authors). Here the Abrahamic Covenant is remembered in its partial fulfillment.

- Nehemiah 9: 23: «You also **multiplied** [*râbâh*] their children as the stars of heaven, / And brought them into the land / Which You had told their fathers / To go in and possess.» (Highlights and emphasis added by the authors).

This passage points to the partial fulfillment of the Abrahamic Covenant regarding the descendants and Earth promises.

- Isaiah 9: 3 «You have **multiplied** [*râbâh*] the nation / And increased its joy; / They rejoice before You / According to the joy of harvest, / As *men* rejoice when they divide the spoil.» (Highlights and emphasis added by the authors).

The whole chapter 9 is framed in the Eternal Kingdom. Verse 3 uses the prophetic past tense (See Chapter 2 of this book) to speak of the future, referring to human beings' multiplication on the New Earth. The context of the Eternal Kingdom is confirmed in verse 7: «Of the increase of *His* government and peace / *There will be* no end, / Upon the throne of David and over His kingdom, / To order it and establish it with judgment and justice / From that time forward, even forever. / The zeal of the LORD of hosts will perform this.»

- Isaiah 54: 12-13 «¹² And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. ¹³ And all thy children *shall be* taught of the LORD; and **great** [*râbâh*] *shall be* the peace of thy children.» (AKJV) (Highlights and emphasis added by the authors). The Authorized King James Version and the New King James Version, translate the word [*râbâh*] as "great," we know that the actual meaning is multiplication. Again Isaiah describes the Eternal Kingdom; the reference to the New Jerusalem is clear from its relationship to Revelation 21: 19-20.

- Jeremiah 23: 3 «"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful [*pârâh*] and **increase** [*râbâh*]...» (Highlights and emphasis added by the authors). This context is the Eternal Kingdom since it is parallel to Ezekiel 36: 11, which we will see later.

- Jeremiah 30: 19 «Then out of them shall proceed thanksgiving / And the voice of those who make merry; / I will **multiply** [*râbâh*] them, and they shall not diminish; / I will also glorify them, and they shall not be small.» (Highlights and emphasis added by the authors). This context is the Millennial Kingdom since it speaks of the temple to be built and states that the oppressors will be punished (v. 18); the fulfillment will be partial in this dispensation.

- Jeremiah 33: 22 «...As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I **multiply** [*râbâh*] the descendants of David My servant and

the Levites who minister to Me.' » (Highlights and emphasis added by the authors). The context is the Eternal Kingdom. The promise of the Davidic Covenant is remembered here, but it appears in the New Covenant framework that is enunciated starting from Jeremiah chapter 31.

- Ezekiel 36: 9-12 «⁹ ...For indeed I *am* for you, and I will turn to you, and you shall be tilled and sown. ¹⁰ I will multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt. ¹¹ I will **multiply** [*râbâh*] upon you man and beast; and they shall **increase** [*râbâh*] and **bear young** [*pârâh*]; I will make you inhabited as in former times, and do better *for you* than at your beginnings. Then you shall know that I *am* the LORD. ¹² Yes, I will cause men to walk on you, My people Israel; they shall take possession of you, and you shall be their inheritance; no more shall you bereave them *of children*. » (Highlights and emphasis added by the authors). The context is the Eternal Kingdom; it is reiterated the Edenic and the creation covenants (including the Noahic Covenant).

- Ezekiel 36: 37-38 «³⁷ ...'Thus says the Lord GOD: "I will also let the house of Israel inquire of Me to do this for them: I will **increase** [*râbâh*] their men like a flock. ³⁸ Like a flock *offered as holy sacrifices*, like the flock at Jerusalem on its feast days, so shall the ruined cities be filled with flocks of men. Then they shall know that I *am* the LORD." ' » (Highlights and emphasis added by the authors). The context continues to be the Eternal Kingdom. It refers to the multiplication of holy human beings like flock offered as holy sacrifices.

- Ezekiel 37: 23-28. This is a powerful passage because seven of the eight covenants are related here. Let's look at these relationships; we will indicate where the covenants are referenced (Highlights and emphasis added by the authors):

²³ They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions [Reference to the Covenant of the Law fulfilled]; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them [Reference to the New Covenant]. **Then they shall be My people, and I will be their God** [Reference to Revelation 21: 3]. ²⁴ "David My servant *shall be* king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them [Reference to the Law Covenant]. ²⁵ Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt [Reference to the Abrahamic and the Land Covenants]; and they shall dwell there, they, their children, and their children's children, **forever** [Promise of multiplied descendants in the Eternal Kingdom]; [References to the Edenic, Abrahamic, Davidic, and New Covenant]; and My servant David *shall be* their prince **forever** [Reference to the Davidic Covenant]. ²⁶ Moreover I

will make a **covenant of peace** with them, and it shall be an **everlasting covenant** with them [Reference to the New Covenant]; I will establish them and MULTIPLY THEM, and **I will set My sanctuary in their midst forevermore**.²⁷ My tabernacle also shall be with them; indeed I will be their God, and they shall be My people [Reference to Revelation 21: 3].²⁸ The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore [Reference to Revelation 21: 3].”

The context of the Eternal Kingdom is clear in the expressions highlighted in bold; they all point to eternity.

6.3. The Expression "From Generation to Generation": Multiplication and Fructification For Eternity

In addition to the expressions "be fruitful" and "multiply" that we have analyzed in the previous sections, we need to look at the other expressions that also point to the descendants for eternity. Expressions related to the eternal offspring are reiterated throughout Scriptures; these are: "from generation to generation" and "to all generations." We will analyze these expressions in different texts, not without first clarifying that they have been wrongly interpreted as metaphors of the eternity, the perpetual. We propose here that "from generation to generation" and "to all generations" must be interpreted, not symbolically, but literally, though concerning eternity as we will see later, and this literal interpretation is the eternal holy descendants.

- Psalm 33: 11: « The counsel of the LORD **stands forever**, / The plans of His heart **to all generations**.» (Highlighted by the authors).

Let's take a look at the expressions that refer to the Eternal Kingdom:

"...forever"	"...to all generations"	
עולם <i>'ôlâm</i>	דֹּר <i>dôr</i>	דֹּר <i>dôr</i>

This Psalm declares that there will be descendants forever; for first, it says "stands forever," and then it says "for all generations." In this last expression, it should be noted that the Hebrew text says "generation - generation," repeating the word *dôr* twice.

- Psalm 45: 17: «I will make Your name to be remembered **in all generations**; / **Therefore the people shall praise You forever and ever.**» (Highlighted by the authors).

This Psalm clearly speaks in future tense "I will make" and reiterates that it is in all generations, which implies a context of eternity, for it says, "I will make Your name to be remembered in all generations." Then it says, "forever and ever." Let's see the terms in Hebrew:

"...all"	generations"	"...forever and ever"	
כֹּל <i>kôl</i>	דֹּר דֹּר <i>dôr dôr</i>	עַד <i>'ad</i>	עוֹלָם <i>'ôlâm</i>

The Psalmist reiterates the Eternal Kingdom context when he says: «Therefore the people shall praise You forever and ever.» The direct relationship of "the generations" with "the people" is evident here, since these people will arise from those generations for eternity; the term in Hebrew is עַם ('*am*) which also means "nations." The word "forever" is: עוֹלָם ('*ôlâm*). And the expression "and ever" in Hebrew is עַד (*ad*).

It is impressive to see the repetition of eternity in this Psalm. In other Bible verses from Psalms and other books of the Scriptures, we see eternity reiterated in the repetition of expressions. There is so much repetition of phrases that name and point to eternity. Shockingly, the Church has forgotten the eternity of life, the Eternal Kingdom, yet all the Scriptures are full of it.

- Psalm 79: 13: «So we, Your people and sheep of Your pasture, / Will give You thanks **forever**; / We will show forth Your praise **to all generations**. (Highlighted by the authors):

Again, the psalmist says that we will praise the Lord forever and ever, he adds "...to all generations". Let's see the expressions in Hebrew:

"...forever"	"...to all generations"
עוֹלָם <i>'ôlâm</i>	דֹּר דֹּר <i>dôr dôr</i>

This same content and structure are found in other Psalms such as Psalm 89 verses 1 and 4, the expressions "forever" and "to all generations" are related to the descendants (Highlighted by the authors):

¹ I will sing of the mercies of the LORD **forever**; / With my mouth will I make known Your faithfulness **to all generations**.

⁴ ‘Your **seed** I will establish **forever**, / And build up your throne **to all generations**.’” *Selah*

“...Your seed”	“...forever”	“...to all generations”
זֶרַע <i>zera'</i>	עוֹלָם עַד <i>'ad 'ôlâm</i>	דּוֹר דּוֹר <i>dôr dôr</i>

Psalm 90: 1 uses the expression “...all generations” applied to the descendants since, in verse 10, it mentions “... the days of our lives” and states that it is from 70 to 80 years old.

Other texts that reiterate the generations as ages related to the eternally prolonged descendants are Psalms 100: 5 and 102: 12 (Highlighted by the authors):

Table 11

Generations related to the holy descendants in Psalms 100 and 102

Psalm 100: 5	Psalm 102: 12
⁵ For the LORD <i>is</i> good; His mercy <i>is</i> everlasting , And His truth <i>endures</i> to all generations .	¹² But You, O LORD, shall endure forever , And the remembrance of Your name to all generations .

In these verses, “forever” is combined with the expression “...to all generations,” which in Hebrew is the reiteration of the word *dôr*:

“...forever”	“...to all generations”
עוֹלָם <i>'ôlâm</i>	דּוֹר דּוֹר <i>dôr dôr</i>

Psalms 102: 24 and 135: 13 compare the fame (Memorial), the years, and the eternal name of the Lord, concerning to infinite generations (Highlighted by the authors):

Table 12

Infinitive generations in Psalms 102 y 135

Psalm 102: 24	Psalm 135: 13
²⁴ I said, "O my God, / Do not take me away in the midst of my days; / Your years are throughout all generations...	¹³ Your name, O LORD, endures forever, Your fame, O LORD, throughout all generations.
דֹר דֹר dôr dôr: "throughout all generations"	עוֹלָם 'ôlâm: forever דֹר דֹר dôr dôr: "...throughout all generations."

Psalm 145 describes the Eternal Kingdom in which we will worship the Lord for who He is, for His works, and mercy. Verse 4 declared that the infinite generations will praise the Lord for all eternity; let us read verses 1 to 4, 13, and 21 (We will intercalate the words in Hebrew referring to eternity and the infinite generations) (Highlights and emphasis added by the authors):

¹ I will extol You, my God, O King; / And I will bless Your name forever [**'ôlâm: forever** עוֹלָם] and ever [**'ad** עַד]. ² Every day I will bless You, / And I will praise Your name forever [**'ôlâm: forever** עוֹלָם] and ever [**'ad** עַד]. ³ Great is the LORD, and greatly to be praised; / And His greatness is unsearchable. ⁴ One generation shall praise Your works to another [**dôr dôr: generation to generation** דֹר דֹר], And shall declare Your mighty acts. ¹³ Your kingdom is an everlasting kingdom [**kôl: "the whole"** כֹּל / **'ôlâm: everlasting** עוֹלָם], / And Your dominion **endures** throughout all generations [**dôr dôr: generation to generation** דֹר דֹר]. ²¹ My mouth shall speak the praise of the LORD, / And all flesh shall bless His holy name / Forever [**'ôlâm: everlasting**] and ever [**'ad** עַד].

The translation for the expression *dôr dôr* of verse 4 in the New King James Version and the Authorized King James Version is "One generation shall praise Your works to another." However, here we cannot appreciate the continuity of the generations in eternity. We know that the context of the whole psalm is the Eternal Kingdom because, in verse 13, we see the reference in the expression "everlasting kingdom" this same expression *dôr dôr*: is repeated, and its translation here is "throughout all generations."

This same description of the Lord's reign over infinite generations is found in Psalm 146: 10:

¹⁰ The LORD shall reign forever— / Your God, O Zion, to all generations. / Praise the LORD!

“...forever”	“...to all generations”
עוֹלָם <i>'ôlâm</i>	דוֹר דוֹר <i>dôr dôr</i>

How clearly we can see in the Scriptures that there will be eternal and holy descendants that will multiply in infinite generations forever and ever, and upon this blessed posterity, the Lord will reign. The fruit of Christ's afflictions (His vicarious work, suffering, and death) and the result of His life given in offering for sin (Isaiah 53: 10-11), for which He will be satisfied, is the holy and eternal offspring, fruitful and multiplied for eternity. This fruit of His affliction is the fulfillment of the commandment of fructification that God gave to the first Adam. Jesus accomplished this by His suffering as the second Adam; this was revealed to the prophet Isaiah; let us read Isaiah 53, verses 10 and 11 (Highlighted by the authors):

¹⁰ Yet it pleased the LORD to bruise him; he hath put *him* to grief: **when thou shalt make his soul an offering for sin, he shall see *his* seed**, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. ¹¹ **He shall see of the travail of his soul**, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (AKJV).

There are many passages where the Bible plainly mentions that generations will be born for eternity and will praise the Lord forever; this was what the Lord promised Abraham. Therefore, the word "generation" cannot be taken simply as a metaphor for the eternal, without relation to the descendants.

In what follows, we will demonstrate that in the Scriptures, the term *dôr* has been used to permanently designate persons belonging to an age, i.e., the Post-Flood mortal offspring. However, when the word *dôr* is used in the context of the Eternal Kingdom, it refers to the infinite generations of people, to the holy and eternal offspring that God's children will engender. The word "generation" in Hebrew appears in the Old Testament with two terms; the first term²⁵ is: תּוֹלְדָה (*tôledâh*), which is used in the following contexts:

²⁵ We also find the word "genealogy" (יָחָס, *yâchas*) in the following contexts: 1 Chronicles 5: 17, 1 Chronicles 7: 5; 9: 1; Ezra 2: 62; 8: 1; Nehemiah 7: 5.

- Genesis 5: 1 to speak of Adam's generations.
- Genesis 6: 9 to talk about Noah's generations.
- Genesis 10: 1 to enunciate the generations of Noah's children.
- Genesis 11: 10 to designate the generations of Shem.
- Genesis 11: 27 to point out the generations of Terah.
- Genesis 36: 1 to indicate the generations of Esau.
- Ruth 4: 18 to describe the ancestry of David

The second term appears in the expressions "to all generations" or "From generation to generation": דֹר דֹר (*dôr dôr*). These are reiterated in the texts we studied in previous pages, additionally, we also find them in the following contexts:

In the book of Genesis:

- Genesis 15: 16: mentions the fourth generation that will return to the promised land; here, *dôr* applies to the Post-Flood mortal offspring: «...But in the fourth **generation** [*dôr*] they shall return here, for the iniquity of the Amorites is not yet complete.» (Highlights and emphasis added by the authors)

- Genesis 17: 7: the word "generation" (*dôr*) appears in God's promise to Abraham, the Abrahamic Covenant. Here, the expression is extremely significant it refers to the servant's descendants in the eternal time since *dôr dôr* contains the meaning of eternity. This powerful expression is repeated in Genesis 17: 9 within the same covenant (Highlights and emphasis added by the authors).

Table 13

The Word "generation" in the Abrahamic Covenant

Genesis 17: 7	Genesis 17: 9
⁷ And I will establish My covenant between Me and you and your descendants [זַרְעַ <i>zera'</i>] after you in their generations [דֹר <i>dôr</i>], for an everlasting [עוֹלָם <i>'ôlâm</i>] covenant [בְּרִית <i>beriyth</i>], to be God to you and your descendants after you .	⁹ And God said to Abraham: "As for you, you shall keep My covenant [בְּרִית <i>beriyth</i>], you and your descendants [זַרְעַ <i>zera'</i>] after you throughout their generations [דֹר <i>dôr</i>]...

- Genesis 17: 12: the term "generation" (*dôr*) is found in the context of circumcision as a sign of the Abrahamic Covenant, which is an eternal and perpetual command (We will explain this in Chapter 8). Let's read Genesis 17: 12 (Highlights and

emphasis added by the authors): « He who is eight days old among you shall be circumcised, every male child in your **generations [dôr]**, he who is born in your house or bought with money from any foreigner who is not your descendant.» (Highlight and emphasis added by authors).

In the book of Exodus

In the book of Exodus, the term "generations" also appears as *dôr dôr* together with the term "everlasting" or "eternal" עולם עולם ('ôlâm 'ôlâm) to refer to the feasts. Let's look at some passages:

- The Feast of Passover and Unleavened Bread: the term "generations" was used in Exodus 12: 14 to mark the Passover as an everlasting statute for all generations of Israel's people. This verse also reiterates eternity in the term "everlasting" that is, "forever": עולם עולם ('ôlâm 'ôlâm). In Exodus 12: 17, the Lord gave the command for the Feast of Unleavened Bread. Let's read Exodus 12: 14 and Exodus 12: 17 (Highlights and emphasis added by the authors):

Table 14

Everlasting generations in the book of Exodus

Exodus 12: 14	Exodus 12: 17
¹⁴ 'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations [דור dôr] . You shall keep it as a feast by an everlasting [עולם 'ôlâm] ordinance...	¹⁷ So you shall observe <i>the Feast of Unleavened Bread</i> , for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations [דור dôr] as an everlasting [עולם 'ôlâm] ordinance.

The question is, why does the Bible speak of celebrating Passover and the Unleavened Bread for eternity? The answer to this question is found in these feasts' prophetic meaning, which pointed to Christ and His Redeeming work. It is evident that we will celebrate Christ in the Eternal Kingdom because through Him and His vicarious work, we could have access to His kingdom. By worshipping the Lord forever, we will be celebrating Passover and Unleavened Bread.

The previous explanation is appropriate because there will be no more death in the Eternal Kingdom. Therefore, the reference to the Passover is not that of the animal sacrifices since God's Word tells us that Christ is our Passover (1 Corinthians 5: 7).

The expression *dôr dôr* also appears in the following contexts:

- Exodus 12: 42: to point out the memory of the departure from Egypt: «It is a night of solemn observance to the LORD for bringing them out of the land of Egypt. This is that night of the LORD, a solemn observance for all the children of Israel throughout their **generations** [דֹר *dôr*].» (Highlights and emphasis added by the authors).

- Exodus 27: 21 (cf. Exodus 30: 8): The expression *dôr* is used to refer to the lamps of the tabernacle that must burn by a statute forever for the generations of Israel. «In the tabernacle of meeting, outside the veil which is before the Testimony, Aaron and his sons shall tend it from evening until morning before the LORD. *It shall be* a statute **forever** [עוֹלָם *'ôlâm*] to their **generations** [דֹר *dôr*] on behalf of the children of Israel.» (Highlights and emphasis added by the authors).

- Exodus 31: 16-17: The expression *dôr* is used to mark the Sabbath for Israel as a perpetual covenant:

¹⁶...Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their **generations** [דֹר *dôr*] as a **perpetual** [עוֹלָם *'ôlâm*] **covenant** [בְּרִית *berîyth*]. ¹⁷It is a sign between Me and the children of Israel forever; for *in* six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.' "

The context of the Eternal Kingdom in which the generations are located is evidenced when the verse speaks of the perpetual covenant. Another indication of the Eternal Kingdom is the remembrance of the six days of creation and the seventh in which God rested. This rest is the eternity for the children of God because Hebrews 4: 1-11 declares (Highlighted by the authors):

¹ Therefore, since a **promise remains of entering His rest**, let us fear lest any of you seem to have come short of it. ² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*. ³ For we who have believed **do enter that rest**, as He has said: / "So I swore in My wrath, / 'They shall not enter My rest,' " **although the works were finished from the foundation of the world.** ⁴ **For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works";** ⁵ and again in this *place*: "They shall not enter My rest." ⁶ Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience, ⁷ again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: / "Today, if you will hear His voice, / Do not harden your hearts." ⁸ **For if Joshua**

had given them rest, then He would not afterward have spoken of another day. ⁹**There remains therefore a rest for the people of God.** ¹⁰For he who has entered His rest has himself also ceased from his works as God *did* from His.¹¹ **Let us therefore be diligent to enter that rest,** lest anyone fall according to the same example of disobedience.

The book of Hebrews compares the seventh day of God's rest after creation to the eternal rest for God's children, which is the promise (Hebrews 4: 1), for it says in Hebrews 4: 9 that there remains a rest for the people of God. The time of resting will not happen within the Post-Flood promised land, because verse 8 mentions that Joshua did not give them rest.

In Hebrews 4: 3b and 4, the author refers to the six days of creation and the seventh day of God's rest likewise, as in Deuteronomy 5: 12-15. This relationship allows us to understand these verses when the Lord established that the Sabbath will be celebrated by the generations דֹר (dôr) of the children of Israel by a perpetual covenant. The Lord is saying that this Sabbath, which is the seventh day, is referring to eternity in which the joy will be eternal because we will celebrate the Lord, worship, and praise Him forever. To observe the Sabbath is to celebrate eternity with God in His Kingdom of power and glory.

In that regard, based on Hebrews 4: 1-10, we can understand that the promise of the rest, which is the eternal celebration, is not only for the people of Israel but also for us, the Church, and the other Gentiles who will be saved.

It is extraordinary to know that the Church will enter this rest first on the day of the Rapture, and Israel and the Gentile nations will have to wait. How great is the mercy, love, and grace of our God! Soon we will enter the rest! And if the Church has already departed in the Rapture and you find yourself in the Tribulation, the Almighty God tells you today that the Lord Jesus Christ will come for the second time to this Earth. Jesus's feet will stand on the Mount of Olives; He will judge the Antichrist, the false prophet, the Great Harlot, and all the ungodly who worshipped the beast. But to those who believe in Jesus, persevere in Him and His Word, the rest will come at the end of the seven years of the Tribulation, when the Millennial Kingdom of Christ begins.

The Lord says to you: persevere to the end so that you may be saved and may enter the rest of God, do not sin with unbelief like the people of Israel when they came out of Egypt, because the Lord swore in His wrath that they would not enter His rest, so they went to Hell.

- Exodus 40: 15: The term *dôr* is used here to indicate the everlasting priesthood for their generations; let us read Exodus 40: 15 (Highlights and emphasis added by the authors): «You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an **everlasting** [עוֹלָם] **'ôlâm]** **priesthood** [כֹּהֲנִיָּה *k^ehûnnâh*] **throughout their generations** [דוֹר *dôr*].»

It is necessary to clarify that the book of Hebrews teaches that the priesthood of Aaron's order ceased because of its imperfection due to sin and death and was replaced by the priesthood of Christ, High Priest according to the order of Melchizedek (Hebrew 7: 14-28). In Chapter 9 of this book, we will explain the way how this promise of Exodus 40: 15 will be fulfilled.

The book of Leviticus:

The word *dôr* is also used in Leviticus 6: 18 in the context of the portion of the offerings made by fire for the priest Aaron and his sons (cf. Leviticus 7: 36). Let us read Leviticus 6: 18: «...All the males among the children of Aaron may eat it. *It shall be* a statute **forever** [עוֹלָם] **'ôlâm]** in your **generations** [דוֹר *dôr*] concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.' » (Highlights and emphasis added by the authors).

The Lord allowed the priests to eat from the offering and mentions that this will be for eternity. Let's remember that the Old Covenant system is a figure of heavenly things and what will happen in the New Covenant; this allows us to understand the eternity of God's command. The offerings were for the Lord, and He gave participation to His priests; this points to God's gift of making us participants in His Eternal Kingdom and all His blessings of His inheritance. Therefore, God's Word declares that we are heirs of God and joint-heirs with Christ (Romans 8: 17).

The book of Deuteronomy:

In the book of Deuteronomy, the word *dôr* appears when speaking of God's promise to keep the covenant and His mercy to those who love Him and keep His commandments; this promise is "for a thousand generations" (Deuteronomy 7: 9; cf. 1 Chronicles 16: 15; Psalm 105: 8). Let's read Deuteronomy 7: 9 (Highlights and emphasis added by the authors): «"Therefore know that the LORD your God, He is God, the faithful God who keeps covenant and mercy for a **thousand** [אַלֶּף] **'elep]** **generations** [דוֹר *dôr*] with those who love Him and keep His commandments..."»

This promise is not an exaggeration or hyperbolic figure; it is literal and has a meaning that points to the descendants for eternity; if we consider that a generation is 70 or 80 years according to Psalm 90: 10, we will have seventy thousand (70,000) generations, which is indicating the infinite descendants, for eternity. We can confirm this in Psalm 105: 8-10 (Highlights and emphasis added by the authors):

⁸ He remembers His **covenant** [בְּרִית *berîyth*], **forever** [עוֹלָם *'ôlâm*], The word *which* He commanded, for a **thousand** [אֶלֶף *'elep*h] **generations** [דּוֹר *dôr*], ⁹ The *covenant* which He made with Abraham, / And His **oath** [שְׁבוּעָה *shebû'âh*] to Isaac, ¹⁰ And confirmed it to Jacob for a **statute** [חֹק *chôq*], To Israel *as an* **everlasting** [עוֹלָם *'ôlâm*] **covenant** [בְּרִית *berîyth*]...

The Lord speaks here of the Abrahamic Covenant (בְּרִית *berîyth*), to which He calls in various ways: "The word which He commanded" (דָּבָר *dâbâr* צֶנֶה *tsâvâh*), "Oath" (שְׁבוּעָה *shebû'âh*), "statute" (חֹק *chôq*). It is interesting to see how the expression "For a thousand generations" is placed in the framework of eternity since, in verse 8, it says "forever," and verse 10 closes with the word "everlasting," that is, "eternal" (עוֹלָם *'ôlâm*).

Additionally, the psalmist says that the Abrahamic Covenant, the Word that the Lord commanded, is for a thousand generations. We know that this covenant is eternal; now, in verse 10, he clearly says that the Lord established this covenant by statute for an everlasting covenant. Consequently, «a thousand generations» means «infinite generations, for eternity.»

Let's look at other Deuteronomy passages that use the term *dôr* to designate generations of people, the descendants:

- Deuteronomy 29: 22: «...so that the **coming** [אֲחֵרִיךָ *'achăryôn*] **generation** [דּוֹר *dôr*] of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the LORD has laid on it...» (Highlights and emphasis added by the authors):

In this verse, we can see that *dôr* refers to the descendants because after the expression "coming generations" (דּוֹר *dôr* אֲחֵרִיךָ *'achăryôn*) it mentions "your children who will rise up after you."

- Deuteronomy 32: 7

The final context of the book of Deuteronomy that is necessary to mention as it demonstrates the use of the word *dôr* to indicate generations as descendants is Deuteronomy 32: 7; let's look at it (Highlights and emphasis added by the authors): «"Remember the days of old, / Consider the years of **many generations** [דֹר *dôr* דֹר *dôr*]. / Ask your father, and he will show you; / Your elders, and they will tell you...»

Here Moses speaks of the generations in retrospect, pointing out all the descendants that were prolonged. The expression used for "Many generations" is *dôr dôr*. This verse is particularly important because it shows that this expression is not used in the Bible as a metaphor for eternity without reference to descendants. Deuteronomy 32: 7 demonstrated the use of *dôr dôr* to indicate people who succeed each other in a generational line, of descendants, a genealogical or lineage line.

In the book of Joshua:

In the book of Joshua, the word *dôr dôr* appears in chapter 22 verse 28; let us read: «...Therefore we said that it will be, when they say *this* to us or to **our generations** [דֹר *dôr*] in time to come, that we may say, 'Here is the replica of the altar of the LORD which our fathers made, though not for burnt offerings nor for sacrifices; but it *is* a witness between you and us.'» (Highlights and emphasis added by the authors).

As in Deuteronomy 32: 7, this verse of Joshua 22 confirms the use of the term *dôr* to designate descendants.

In the book of Judges:

The word *dôr* is found in chapter 2 verse 10: « When all that **generation** [דֹר *dôr*] had been gathered to their fathers, another **generation** [דֹר *dôr*] arose after them who did not know the LORD nor the work which He had done for Israel.» (Highlights and emphasis added by the authors)

The context is Joshua's death and then how a generation that did not know the Lord came up and began to sin and do all kinds of abominations. As in Deuteronomy 32: 7 and Joshua 22: 28, the use of the word *dôr* is confirmed to point out the descendants.

The book of Job:

In this book, the term *dôr* appears in chapter 8, verse 8: «“For inquire, please, of the former age [**דֹר *dôr* generations**], / And consider the things discovered by their fathers...» (Highlights and emphasis added by the authors).

The New King James Version translates the word *dôr* as "age"; however, the correct translation is "generations," speaking of persons and ages. We can confirm this when Bildad says in the second part of the verse, "the things discovered by their fathers," the fathers of these generations. Here we can see a clear reference to ancestry and the application of the term to the concept of families.

The other context where *dôr* appears is in Job 42: 16 (Highlights and emphasis added by the authors): « After this Job lived one hundred and forty years, and saw his children and grandchildren *for* four **generations** [**דֹר *dôr***].»

In the expression "four generations" in Hebrew, it is remarkable that it only appears complete with *dôr* in this verse of Job 42: 16 and in Genesis 15: 16 when the Lord made the covenant with Abraham and prophesied to him what will happen to his descendants. There are other contexts in which the New King James Version and the Authorized King James Version include the full expression "fourth generation," however, the word *dôr* does not appear in the Hebrew version. Let's mention these contexts:

-The verses that speak about the curses of the Law (Exodus 20: 5; 34: 7; Deuteronomy 5: 9).

-The verses that talk about the descendants of Jehu who would sit on the throne of Israel until the fourth generation (2 Kings 10: 30; 15: 12).

The book of Psalms:

In several passages, we also find the term "generation" applied to a group of people; these verses are:

- Psalm 14: 5: « There they are in great fear, / For God *is* with the **generation** [**דֹר *dôr***] of the **righteous** [**צַדִּיק *tsaddîq***].» (Highlights and emphasis added by the authors):

This Psalm speaks of the generation of the righteous that corresponds to those who have been born again, those who believe in Jesus Christ as their only Lord and Savior. This is the generation of the saved that will inherit all the promises: the eternal holy descendants, the New Earth and the New Heavens, and the everlasting government.

- Psalm 22: 30-31 (Highlights and emphasis added by the authors):

³⁰ A **posterity** [זֶרַע *zera'*] shall serve Him. / It will be recounted of the Lord to the **next generation** [דֹר *dôr*], ³¹ They will come and declare His righteousness to a people who will be born, / That He has done *this*.

This Psalm speaks of the Eternal Kingdom. When it says that "posterity shall serve him," it is referring to the descendants as the Hebrew term used is זֶרַע (*zera'*). In the New King James Version appears as "the next generation," it is necessary to note that the word "next" does not appear in the Hebrew text, only "generation" דֹר (*dôr*), as in the King James Version. Nevertheless, the context of verse 31 confirms that it refers to the future descendants that will multiply in the Eternal Kingdom; the New King James Version translates it: "a people who will be born, that He has done this." Let us see these verses in the two versions:

Table 15

Comparison of Psalm 22: 30-31 in two Bible versions

NEW KING JAMES VERSION	AUTHORIZED KING JAMES VERSION
³⁰ A posterity [זֶרַע <i>zera'</i>] shall serve Him. / It will be recounted of the Lord to the next generation [דֹר <i>dôr</i>], ³¹ They will come and declare His righteousness to a people who will be born, / That He has done <i>this</i> . (Ps 22)	³⁰ A seed [זֶרַע <i>zera'</i>] shall serve him; it shall be accounted to the Lord for a generation [דֹר <i>dôr</i>]. ³¹ They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done <i>this</i> . (Ps 22)

- Psalm 24: 3-6 (Highlights and emphasis added by the authors):

³ Who may ascend into the hill of the LORD? / Or who may stand in His holy place?
⁴ He who has clean hands and a pure heart, / Who has not lifted up his soul to an idol, / Nor sworn deceitfully. ⁵ **He shall receive blessing from the LORD, / And righteousness from the God of his salvation.** / ⁶ *This is* Jacob, the **generation** [דֹר *dôr*] of those who seek Him, / Who seek Your face. *Selah*

This Psalm also refers to the Eternal Kingdom because verse 3 speaks of the hill of the Lord and His holy place, which corresponds to the New Jerusalem. Verse 4 answers the question in verse 3 about who shall ascend into the hill of the Lord, and the answer is the children of God, that is, those who have been saved in Jesus Christ and have practiced holiness. Verse 4 outlines the entrance requirement to the Lord's hill when it says that only those who have clean hands and pure heart will go up, who have not lifted their soul to vanity, nor sworn deceitfully. The above is a description of someone who has been washed with the precious blood of Jesus Christ and has been sanctified by the Holy Spirit. In verse 6 mentions the generation of those who seek the Lord referring to the saints described in verse 4, who will receive blessing and righteousness from God.

The context of the Eternal Kingdom is corroborated in verse 7 and reiterated in verse 9. These passages proclaimed that the everlasting doors would be lifted so the King of glory, the Lord Jesus Christ, mighty in battle, strong and courageous, may enter. Verse 9 reiterates this commandment that the everlasting doors be lifted so that the King of glory may enter.

- Psalm 48: 13-14 (Highlights and emphasis added by the authors):

¹³ Mark well her bulwarks; / Consider her palaces; / That you may tell *it* to the **generation** [דֹר *dôr*] **following** [אַחֲרָיו *'achărÿôn*].¹⁴ For this *is* God, / Our God **forever and ever** [עוֹלָם עַד *'ad*]; / He will be our guide *Even* to death.

This Psalm, like the previous ones, refers to the Eternal Kingdom; we can see this right from its title, which in the New King James Version is "The Glory of God in Zion," as Zion corresponds to the New Jerusalem. Let's read verses 1 to 3 (Highlighted by the authors):

¹ Great *is* the LORD, and greatly to be praised / **In the city of our God, / In His holy mountain.** ² **Beautiful in elevation,** / The joy of the whole earth, / **Is Mount Zion** on the sides of the north, / **The city of the great King.** ³ God *is* in her palaces; / He is known as her refuge.

The New Jerusalem appears with the names "city of our God," "holy mountain," "beautiful in elevation," "Mount Zion," "the city of the great King," "the city of the Lord of hosts." Let's look now at verse 8 of Psalm 48: «As we have heard, / So we have seen / **In the city of the LORD of hosts, / In the city of our God:** / God will establish it forever. *Selah.*» (Highlighted by the authors):

The coming generation is located in the Eternal Kingdom context described by this Psalm; it refers to the generation that will multiply in this kingdom.

- Psalm 78: 6: « That the **generation** [דֹר *dôr*] **to come** [אַחֲרָיוֹן *'achäryôn*] might know *them*, / The children *who* would be born, / *That* they may arise and declare *them* to their children...» (Highlights and emphasis added by the authors).

This Psalm confirms the specific meaning of the Hebrew word *dôr* (דֹר) as descendants since it speaks of the coming generation that is about to be born. It immediately says, "The children who would be born," but before that, in verse 5, it mentions the children, and later, it describes the rebellious and perverse generation; here, the term *dôr* is used again (Psalm 78: 8).

- Psalm 89: 1-4:

This Psalm speaks about the Davidic Covenant, which is centered on the eternal holy descendants and the eternal government when it says of the house, which will be built by the Lord and the throne for all generations. The terms "forever," "seed," and "to all generations" are related. Let's read verses 1 to 4 (Highlights and emphasis added by the authors):

¹ I will sing of the mercies of the LORD **forever** [עֲלָם עֲלָם *'ôlâm 'ôlâm*]; / With my mouth will I make known Your faithfulness **to all generations** [דֹר דֹר *dôr dôr*]. ² For I have said, "Mercy shall be built up forever [עֲלָם עֲלָם *'ôlâm 'ôlâm*]; / Your faithfulness You shall establish in the very heavens." ³ "I have made a covenant with My chosen, / I have sworn to My servant David: ⁴ Your **seed** [זֶרַע *zera*] I will establish **forever** [עֲלָם עֲלָם *'ôlâm 'ôlâm*], / And build up your throne **to all generations** [דֹר דֹר *dôr dôr*]." *Selah*

These same terms, "seed or descendants" (זֶרַע *zera*) and "generation" (דֹר *dôr*) are related in Psalm 112: 1-2 (Highlights and emphasis added by the authors):

¹ Praise the LORD! / Blessed is the man *who* fears the LORD, / *Who* delights greatly in His commandments. ² His **descendants** [זֶרַע *zera*] will be mighty on earth; / The **generation** [דֹר *dôr*] of the upright will be blessed.

This Psalm refers to those who have repented of all sins, who have received Christ into their hearts, and have been saved. To those, the Psalmist calls, "Blessed is the man who fears the LORD, who delights greatly in His commandments." Then, the Psalm states the reward of the children of God, which will be given in eternity; this

is detailed in verse 2 when it says of the descendants who will be mighty on Earth. The reference here is to the New Earth, the Eternal Kingdom; it is the holy and eternal generation of the righteous, called here blessed.

- Psalm 102

In Psalm 102: 18, the expression "generations to come" is used again; let us read: «This will be written for the **generation** [דֹר *dôr*] **to come** [אַחֲרָיוֹן *'achăryôn*], / That a people [עַם *'am*] yet to be created [בָּרָא *bârâ*] may praise the LORD.» (Highlights and emphasis added by the authors).

Psalm 102 is of particular interest because it speaks of the Eternal Kingdom in several verses. Let's see verse 12: «But You, O LORD, shall **endure forever** [עוֹלָם *'ôlâm*], / And the remembrance of Your name **to all generations** [דֹר *dôr* דֹר *dôr*].» (Highlights and emphasis added by the authors).

The psalmist speaks of the eternity of God when he says "You, O LORD, shall endure forever" and reaffirms this attribute in the second part of the verse when he enunciates the eternal generations that will know the Lord: "And the remembrance of Your name to all generations."

Let's continue reading this powerful Psalm 102 from the following structure: in verses 13 to 14, the author describes the fallen state of man and the earthly Jerusalem, Zion, which will receive God's mercy.

Verses 19 and 20 mention the Lord's Redeeming work because from His sanctuary, He saw human beings in captivity, imprisoned, and sentenced to eternal death. It is noteworthy that the term that the New King James version used as "appointed" in Hebrew is בֶּן (bên) which means "son." The literal translation of the verse would be "sons of death," a clear reference to the adamic descendants that have given children since their begetting under the curse of sin and death.

- Psalm 102: 17 speaks of the "destitute" in Hebrew is עֲרֵקָר ('ar'âr), which recalls Romans 3: 23: «...for all have sinned and **fall short** of the glory of God...» The expression "fall short" in Greek is ὑστερέω (*hustereō*) and means destitute. This is a prayer or supplication of those who fall short of the glory of God, is a cry of repentance. This is confirmed in Psalm 102: 20 when it mentions the groaning of the prisoner heard by the Lord and His

response of deliverance towards those sentenced to eternal death. Let us read these verses (Highlights and emphasis added by the authors):

¹³You will arise *and* have mercy on Zion; / For the time to favor her, Yes, the set time, has come. ¹⁴For Your servants take pleasure in her stones, / And show favor to her dust. ¹⁷He shall regard the prayer of the **destitute** [עֲרֵרָא 'ar'âr], / And shall not despise their prayer. ¹⁹For He looked down from the height of His sanctuary; / From heaven the LORD viewed the earth, ²⁰To hear **the groaning of the prisoner** [אֲסִיר 'âsîyr], / To release those **appointed** [בֵּן bēn] to death [תְּמוּתָהּ tēmûthâh]...

The results of this powerful work of Redemption, liberation, and mercy are in verses 15 to 18 and 21 to 22, and 28 that refer to the Eternal Kingdom. Let's take a look (Highlights and emphasis added by the authors):

¹⁵**So the nations shall fear the name of the LORD, / And all the kings of the earth Your glory.** ¹⁶**For the LORD shall build up Zion; / He shall appear in His glory.** ¹⁷He shall regard the prayer of the destitute, / And shall not despise their prayer. ¹⁸**This will be written for the generation to come, / That a people yet to be created may praise the LORD.** ²¹**To declare the name of the LORD in Zion, / And His praise in Jerusalem,** ²²**When the peoples are gathered together, / And the kingdoms, to serve the LORD.** ²⁸**The children** [בֵּן bēn] **of Your servants** [עֲבָד 'ebed] **will continue** [שָׁכַן shâkan], / **And their descendants** [זֶרַע zera'] **will be established** [כּוֹן kûn] **before You."**

The results of the powerful work of Redemption described in the previous verses of Psalm 102 are:

- The nations will fear (revere) the name of LORD (v. 15a).
- All the kings of the Earth will revere God's glory (v. 15b).
- God will build up Zion (v. 16a), which in the context of the Eternal Kingdom refers to the building of the New Jerusalem because Hebrews 11: 10 says that God is the builder and maker of Zion, the heavenly city.
- In the heavenly city, the glory of God will be seen (v16b).

Yet there are more blessings of the Redeeming work, and they refer to the promise of the eternal descendants, which is described and reiterated in verses 18, 21 to 22 and 28. Let's see:

- There will be a generation to come and a people to be created (v. 18) בָּרָא (bârâ').
- The name of the Lord and His praise will be declared in Zion, the New Jerusalem, the heavenly city (v. 21).

- All peoples and kingdoms will be gathered together to serve the Lord (v. 22).
- The holy and eternal descendants will continue שְׁכָן (*shâkan*) and will be established before the Lord (v. 28)

It's interesting to note in verse 18b where it says, "That a people yet to be created may praise the LORD," the word in Hebrew for "created" is בָּרָא (*bârâ*); the psalmist used this term to speak of a new creation, just as the Lord did in Genesis chapter 1 in which this word is reiterated (Gen 1: 1, 21, 27).

Now, which new people or generations to come will worship the Lord? They refer to the holy offspring of the glorified humans who will be born for eternity, generation after generation that will multiply to the praise and glory of God the Father, God the Son, and God the Holy Spirit. The Lord's unsearchable greatness, power, beauty, and wisdom are inexhaustible; that is why He is worthy of blessing and eternal praise. God's mighty acts are worthy of being celebrated from generation to generation; the beauty of His glory and His magnificence deserves to be exalted forever by infinite nations. The Lord's great and wondrous acts are worthy of being proclaimed; His goodness, mercy, and justice are worthy to be sung eternally by the generations to come, always and forever (Psalm 145: 1-7).

The coming generations of God are new because they will be born holy, without death, with immortality and eternity, as were Adam and his wife when the Lord created them. Therefore, in Psalm 102: 18b, the term "create" is used בָּרָא (*bârâ*) to remember that God made man holy, pure, sinless, immortal, and eternal and that He made a covenant in which He guaranteed that the human beings would be like that again.

This event described above has not happened yet because Adam and Eve ate of the tree of the knowledge of good and evil (Genesis 3: 6-7), and their disobedience caused the entry of sin and death (Romans 5: 12, 15, 17, 21), resulting in mortal generations in sin (Genesis 5).

God in His mercy has provided that there will be new generations, holy and eternal, by the grace of our Lord Jesus Christ through whom the life and resurrection of the dead have entered. Christ has given us the gift of righteousness, the justification of life (1 Corinthians 15: 17-21).

Christ will make us children of the resurrection to bring life in abundance in holy and eternal generations who will worship Him forever. These newly created generations will be the coming people of Psalm 102: 18, and of course, they will be new! If the King has made us new by His Redeeming work, we have a new life, and He will give us a new glorified body; how much newer will be the eternal and holy offspring! The descendants of the blessed of the Lord will bear fruit thanks to the promise of fructification and multiplication given to Adam in the Edenic Covenant. The mercies of God are great! For this reason, we praise the Father, the Son, and the Holy Spirit, our God of all grace, love, and power!

To finish the study of this powerful Psalm 102, let's see in verse 28, the expression "shall continue," in Hebrew is שָׁכַן (*shâkan*) which means "to continue": «The **children** [בֶּן *bên*] of thy **servants** [עֲבָד *'ebed*] **shall continue** [שָׁכַן *shâkan*], and their **seed** [זֶרַע *zera'*] shall be **established** [כּוֹן *kûn*] before thee.» (AKJV. Highlights and emphasis added by the authors).

We can conclude from all the above that when Psalm 102: 12 says that the Lord will endure forever and the remembrance of Your name to all generations דּוֹר (*dôr*) דּוֹר (*dôr*), it refers to the holy and eternal offspring, the children of the servants בֶּן (*bên*) עֲבָד (*'ebed*) of verse 28, which will continue שָׁכַן (*shâkan*) and will be established כּוֹן (*kûn*) before God.

In the book of Proverbs:

Proverbs 27: 24 uses the expression "to all generations": «For riches *are* not forever, / Nor does a crown *endure* to all generations [דּוֹר *dôr* דּוֹר *dôr*].» (Highlights and emphasis added by the authors).

The author states that earthly riches do not endure, so he reiterates they will not last far all generations. The riches in glory are the perpetual ones, the eternal inheritance of Christ (Hebrews 9: 15).

In the book of Ecclesiastes:

In this book, we find the meaning of "generation" applied to the descendants; let us read Ecclesiastes 1: 3-4: «What profit has a man from all his labor / In which he toils under the sun? ⁴ **One generation** [דּוֹר *dôr*] passes away, and **another generation** [דּוֹר *dôr*] comes; / But the earth abides forever.» (Highlights and emphasis added by the authors).

The preacher described that because of sin, this creation was subjected to the vanity of this evil age life. (Romans 8: 20).

In the book of Isaiah:

In this book, the term "generation" appears in several contexts:

- To point out the descendants that were cut off in Babylon, which symbolizes the world. We will expand on this later; let's read Isaiah 13: 20: «It will never be inhabited, / Nor will it be settled from **generation to generation** [דֹר *dôr* דֹר *dôr*]; / Nor will the Arabian pitch tents there, / or will the shepherds make their sheepfolds there.» (Highlights and emphasis added by the authors).

The prophet specifies that there would be no generations in Babylon, which represents perdition in Hell; the same was stated about the land of Edom in Isaiah 34: 10: «It shall not be quenched night or day; / Its smoke shall ascend forever. / **From generation to generation** [דֹר *dôr* דֹר *dôr*] it shall lie waste; / No one shall pass through it forever and ever.» (Highlights and emphasis added by the authors).

Note that in these two verses, the expression "From generation to generation" is not a metaphor for eternity; instead, there is a reference to people since, in Isaiah 13: 20, the prophet speaks of "never being inhabited," and in 34: 10, mentions that "no one shall pass through it."

In Isaiah 41: 4 the Lord asks: «...Who has performed and done *it*, / Calling the generations from the beginning? / 'I, the LORD, am the first; / And with the last I *am* He.' »». The Lord shows His omniscience and omnipotence by manifesting that He is the one who is the Creator of all generations, including the last ones, which can refer to those who will multiply in the Eternal Kingdom. Isaiah 44: 3 expresses this: «For I will pour water on him who is thirsty, / And floods on the dry ground; / I will pour My Spirit on your descendants, / And My blessing on your offspring...» this generation is that of the Eternal Kingdom; we will expand on this later.

6.4. The Adamic Generations Under Sin and Death

Adamic generations are those that emerged from Adam after his sin and correspond to all mankind until now. These generations were written in a book that the Bible calls "The book of the genealogy of Adam" or "The book of the generations

of Adam," corresponding to the book of death, which is full of names with the curse of sin and death. This book appears in Genesis 5: 1 (Highlighted by the authors):

¹ This is **the book of the genealogy of Adam**. In the day that God created man, He made him in the likeness of God. (NKJV)

¹ This *is* **the book of the generations of Adam**. In the day that God created man, in the likeness of God made he him... (AKJV)

In Hebrew, the word for book is סֵפֶר (*sêpher*) which means "book, writing, records"; and for "generations" it is תּוֹלְדָה (*tôledâh*) which also means "families, births." The way to prove that this book of the generations of Adam is the book of death, is by looking at Moses's list of names with the curse of sin and death; let's start with verses 2 and 3 of Genesis chapter 5:

² male and female created he them; and blessed them, and called their name Adam, in the day when they were created. ³ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth... (AKJV)²⁶.

The book of the generations of Adam contains all the generations that have multiplied during these six thousand years, including all of us who bring Adam's image and likeness, which consequence is death. This is confirmed in verse 3 when it mentions that Seth came from Adam, with the likeness and image of Adam as a fallen man, the adamic descendants multiplied from Noah's offspring, his sons, Shem, Ham, and Japheth.

In Genesis 5, there is a contrast between verses 2 and 3; verse 2 speaks of the creation of man and woman and how God called them "Adam" on the day they were created. But in verse 3, Adam had already sinned because we find the first mention of a child begotten in his image and likeness. Then, it describes Adam's descendants, son and daughters, and their descendants, who were marked by death; let's read Genesis 5: 4-5 (Highlighted by the authors):

⁴ After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. ⁵ So all the days that Adam lived were nine hundred and thirty years; **and he died**.

This final phrase "and he died" is repeated at the end of the life of each of Adam's descendants; this is proof that this is the book of death because of sin, and we can

²⁶ The AKJV was taken instead of NKJV because this one translates correctly the term Adam: אָדָם ('*âdâm*).

corroborate this by reading these verses from Genesis 5, verses 8, 11, 14, 17 and 20 (Highlighted by the authors):

⁸ So all the days of Seth were nine hundred and twelve years; **and he died.**

¹¹ So all the days of Enosh were nine hundred and five years; **and he died.**

¹⁴ So all the days of Cainan were nine hundred and ten years; **and he died.**

¹⁷ So all the days of Mahalalel were eight hundred and ninety-five years; **and he died.**

²⁰ So all the days of Jared were nine hundred and sixty-two years; **and he died.**

Since Adam, there are six generations with the mark, "and he died" this is the death seal of the names registered in the book of the generations of Adam. But this line of death was interrupted by a glorious event and is the Rapture of Enoch; this episode interrupted the generations of death. God's Word says that he disappeared because God took him; it does not say, "and he died"; let us look at Genesis 5: 21-24 (Highlighted by the authors):

²¹ Enoch lived sixty-five years, and begot Methuselah. ²² After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. ²³ So all the days of Enoch were three hundred and sixty-five years. ²⁴ **And Enoch walked with God; and he was not, for God took him.**

In this same way, the holy Church of Christ will interrupt the generations of death on the day we will be taken away without seeing death like Enoch. Furthermore, this chain of death will also be broken in the generations of the risen ones who slept in Christ because their bodies will be made alive. There are exact relationships between Enoch and the Holy Church, for Enoch was the seventh generation from Adam, as also mentioned in Jude 1: 14: «Now Enoch, **the seventh from Adam**, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints..."» (Highlighted by the authors).

God's Word tells us that God rested on the seventh day, and this is the rest for God's children as foretold in Hebrews 4: 4, 9-11 (Highlighted by the authors):

⁴ For He has spoken in a certain place of the seventh *day* in this way: "And God rested **on the seventh day** from all His works"... ⁹ There remains therefore **a rest** for the people of God. ¹⁰ For he who has entered **His rest** has himself also **ceased from his works** as God *did* from His. ¹¹ Let us therefore be diligent to **enter that rest**, lest anyone fall according to the same example of disobedience.

Enoch entered the rest of God, His presence because he was taken out of the generations of death. Similarly, the holy Church of Christ will enter into the rest of God's presence inside the New Jerusalem. On the Rapture day, we will come out of

the 6th day to walk into the 7th day. We will come out of the six thousand years of death, the generations of death will finally end; therefore, in Revelation 5: 9, the twenty-four elders representing the raptured holy Church sing: «And they sang a new song, saying: / "You are worthy to take the scroll, / And to open its seals; / For You were slain, / And have redeemed us to God by Your blood / Out of every tribe and tongue and people and nation...»

On the day of the Rapture, we will be taken out of the generations of death. This is why the verse proclaimed: "...and have redeemed us to God by Your blood out of every tribe and tongue and people and nation." Note that it mentions "tribe," which represents descendants, genealogy, and generation; it also says "people and nation," which are the genealogies, the peoples and nations marked by death. On the day of the Rapture, we will go up as a whole holy nation that will never experience death, nor sin, nor pain, nor crying; never again, Hallelujah! We will no longer be in the book of death of Adam's generations, for we are part of the Book of life. (Highlighted by the authors):

²⁷ So all the days of Methuselah were nine hundred and sixty-nine years; **and he died.**

³¹ So all the days of Lamech were seven hundred and seventy-seven years; **and he died.**

Just as in the days of Enoch, when the Church will be taken away, the chain of death will be broken. While the Church will be enjoying God's rest, the Earth will be suffering the judgment of the seven years of Tribulation, which is the second global judgment after the Flood. After the Church departs to the New Jerusalem, the chain of death will continue with human beings that will be left in this Earth, whose names belong to the book of Adam's generations, the book of death.

Still, now the Lord is inviting everyone to repent so that they will no longer be part of the adamic generations of death. Instead, they can be caught up and enter God's rest, and become part of the Posterity of Christ, of the eternal generations of Christ, who inherited a better name and will give us a **new name** that is written in the Book of life; let's see this below:

6.5. The Blessed Generations: The Blessed Offspring of Christ

We have spoken of generations and their application to Adam's genealogy, his descendants under the curse and death. In this section, we will search in the Bible for the terms referring to the generations of God's children, the believers who are saved.

The Father has promised Christ a seed, these that does not exist right now, but there is already a remnant that for the first time will be this seed; it is the holy Church after she is resurrected and taken away. This seed has been promised to the Lord thanks to His Redeeming work; let's read this in Isaiah 53: 10 (Highlighted by the authors): «Yet it pleased the LORD to bruise Him; / He has put *Him* to grief. / When You make His soul an offering for sin, / **He shall see *His* seed**, He shall prolong *His* days, / And the pleasure of the LORD shall prosper in His hand.»

This seed is Zion's children, of the New Jerusalem, the freewoman that Paul mentioned in Galatians 4: 22-28 (Highlighted by the authors):

²² For it is written that Abraham had two sons: the one by a bondwoman, **the other by a freewoman.** ²³ But he *who was* of the bondwoman was born according to the flesh, **and he of the freewoman through promise,** ²⁴ which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— ²⁶ **but the Jerusalem above is free, which is the mother of us all.** ²⁷ For it is written: / “Rejoice, O barren, / *You* who do not bear! / Break forth and shout, / You who are not in labor! / For the desolate has many more children / Than she who has a husband.” ²⁸ **Now we, brethren, as Isaac was, are children of promise.**

Paul affirms that the present Jerusalem gives children in slavery, referring to all those who have not received Christ and, therefore, are under the Law, but the Jerusalem from above would give free children, sinless, and immortal. Paul is referring to the promise of the eternal descendants; therefore, he declares that Isaiah's prophecy would be fulfilled in eternity. Paul details that this offspring will be fruitful and multiply; they will be a source of rejoicing and shouts for joy to our Lord.

We were born slaves, in bondage to corruption, sin, and death; we also have given birth children in slavery, for they bring the inheritance of sin and death. But God has promised us free children, who will be born free from sin and death. They will be a holy and eternal offspring because they are Zion's children, the free; they will be God's children full of life who can only give birth to life, not death. Hallelujah!

This offspring will be the handful of corn that will perpetuate the name of Christ forever and multiply as David says in Psalm 72: 16: «There shall be an handful of

corn in the earth upon the top of the mountains; / the fruit thereof shall shake like Lebanon: / and *they* of the city shall flourish like grass of the earth.» (AKJV)²⁷

In Galatians 4: 22-28, Paul ends by saying: that we, like Isaac, are children of the promise. However, the apostle is not claiming that we are the ultimate fulfillment of the descendants' promise. The Lord also promised Isaac (in him would be called an offspring) and then to Jacob, pointing out that they were not the total fulfillment of the promise of descendants. This upcoming offspring will occur when Abraham, Isaac, and Jacob rise again.

Paul was marveled at the riches of the glory of Christ; these are potent promises that strengthen our inner man. Paul stated that we must fully understand the width, length, depth, and height of Christ's love, which is the eternity of God; out of His affection, He offered us access to His house, the New Jerusalem.

Paul encourages us to know the love of Christ that passes knowledge so that we may be filled with all the fullness of God, which we will know on the day of the Rapture. Paul was sincerely amazed at the Lord's promises; he worshiped the King and proclaimed His goodness when he stated that the Lord is able to do exceedingly abundantly above all that we ask or think. Let us read Ephesians 3: 14-21 (Highlighted by the authors):

¹⁴For this reason I bow my knees to the Father of our Lord Jesus Christ, ¹⁵from whom the whole family in heaven and earth is named, ¹⁶**that He would grant you, according to the riches of His glory,** to be strengthened with might through His Spirit in the inner man, ¹⁷that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, ¹⁸**may be able to comprehend with all the saints what is the width and length and depth and height—** ¹⁹**to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.** ²⁰Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, ²¹to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.

The Bible teaches that the Lord will give us a new name that is written in the Book of life of the genealogy of Christ; let's read Revelation 2: 17: «..."He who has an ear, let him hear what the Spirit says to the Churches. To him who overcomes I will give

²⁷ The AKJV was taken instead of NKJV because this one translates correctly the term handful *ἥρῃ* (pissâh)

some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it." '»

The new name is linked to the promise of descendants because we will be the offspring, the seed of Christ. These generations will be initially formed by the children of the resurrection, completely begotten by God in soul, spirit, and body.

We have said, "initially," because, from these children of the resurrection who is the Church, God will bring forth the blessed generations that will multiply. All these generations will be born sinless and immortal as Christ was born; thus, they will be legitimate children of God. This is the posterity whom the Lord has blessed as it is mentioned in Isaiah 61: 9 says: «...Their descendants shall be known among the Gentiles, / And their offspring among the people. / All who see them shall acknowledge them, / That they *are* the posterity *whom* the LORD has blessed.»

The prophet also speaks of this blessed posterity in chapter 65: 23: «They shall not labor in vain, / Nor bring forth children for trouble; / For they *shall be* the descendants of the blessed of the LORD, / And their offspring with them.»

Generation to generation, this posterity will constitute the Book of the genealogies of the Lamb, for there will never again be a book of the generations of Adam that we find described in Genesis chapter 5. Let's see what the Book of the genealogies or generations of the Lamb consists of, but first, it is necessary to remember three truths:

- (a) Christ is God, and when He incarnated, He was one hundred percent man, and at the same time He remained one hundred percent God.
- (b) Christ was begotten, born, and lived without sin.
- (c) Christ was our substitute in all things; this is the essence of His vicarious work.

We know that Christ, incarnated in a human being, broke into the human genealogies, marked by sin and death, but Christ was not part of Adam's sinful descendants because Jesus was begotten holy and He lived in total holiness. In the begetting of Christ, there was no participation of the seed of man from whom sin is inherited, since death entered through one man, through Adam, and passed throughout all human being. That's why the Bible says in Genesis 3: 15 that it was the Seed of the woman which is Christ. It was something new that a woman would "take the place" of a man who is the one who brings the seed; this was the miracle prophesied in Jeremiah 31: 22. Also, chapter 31 of Jeremiah is the one that

announced the New Covenant; let's read: «How long will you gad about, / O you backsliding daughter? / **For the LORD has created a new thing in the earth— / A woman shall encompass a man.**» (Highlighted by the authors).

The new thing which the Lord created (בְּרָא *bârâ'*) is the holy begetting of Christ without sin since there would be no participation of the seed of an adamic man, but only that of a woman. And from this "new thing," which is the incarnation of Christ and His Redeeming work, will come the new creation, the generation to come, the people to be created (Psalm 102: 18), the holy and eternal offspring who will worship God forever.

Christ was not counted in the adamic generations of the book of death; otherwise, He would have inherited Adam's sin. Hebrews 7: 26 confirms this; let us read: «For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens...»

As you can see, it mentions that Christ was holy, harmless, undefiled, and separated from sinners. However, Christ was David's descendant because of the lineage of Mary, as it is described in Luke 3: 23. Matthew also gives us details of the Lord Jesus Christ's genealogy from the side of Joseph, the legal father of Jesus, not biological, for he stated in Matthew 1: 16: «...And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.»

Furthermore, the Bible tells us that Christ as God had no genealogy. All of the above that we have said about Christ qualified Him as the perfect offering. Let's read Hebrews 7: 2-3 (Highlighted by the authors):

²...to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," ³**without father, without mother, without genealogy**, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

In short, we have: The incarnated Christ is the offspring of Abraham because He is the Seed that God promised him. Also, Christ fulfilled the prophecies of coming out of Judah and being a descendant of David. Christ had no sin because there was no participation of man in His begetting; in this sense, Christ was outside the adamic line of sin. But Christ is also God and, as such, has no genealogy, mother, or father.

Now, we become adopted children of God by the Redeeming work of Christ. From the spiritual perspective, we are not part of the adamic line by being begotten by God since we have life in our soul and our spirit. We still have the body of death, but on the day of the Rapture, death will come out, and we will have a redeemed, glorified, eternal, immortal, sinless body. We will be legitimate children of God, and He will be our God forever, as declared in Revelation 21: 7. We will be part of the Book of the genealogies of Christ, the blessed posterity and seed with our new names, which are opposite to the names we now have under the curse and death.

6.6. The Promise of The Descendants Cut-Off For The Unsaved, Those Who go to Hell For Eternity

The Bible makes a clear difference between the children of God, the saved remnant who will inherit all the promises in the Eternal Kingdom, and the wicked; this opposition is centered on the promises. The ungodly are those who apostatized from the faith or did not receive or rejected the love of truth to be saved.

God's children will have all the eternal promises, the inheritance, and the Church will receive the first fruits in the Millennium. However, those who are not God's children will not have these promises, for they will be cut off for eternity in Hell, in the Lake of Fire.

Thanks to the Seed, only the posterity of Christ, the first-born written in the Heavens (Hebrews 12: 23), the sons of God (John 1: 12), the sons of the resurrection (Luke 20: 36), and the circumcised forever (Romans 2: 29) will remain on the New Earth and the New Jerusalem. In comparison, those unconverted from the adamic descendants will go to Hell, the Lake of Fire. There is an opposition between the sinful and mortal offspring of the first Adam and the second Adam's posterity, which are the redeemed descendants who have eternal life.

What is the implication of being thrown into the Lake of Fire, which corresponds to the final Hell, or the second death, a place where the lost will suffer and grieve eternally?

We will answer this question through the following statements:

6.6.1. The second death means to go and remain in the Lake of Fire eternally.

This eternal existence in Hell will be full of multiple torments that will never end. All the people there will experience suffering in their soul, spirit, and bodies for all eternity. Let us read Revelation 20: 10: «The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.»

The apostle John describes the Lake of Fire, which has sulfur and torment day and night forever and ever; in this lake will be first the Antichrist, which is the beast, with the false prophet, Satan and his demons. This will be the terrible company of those who will be thrown into the Lake of Fire after the judgment before the Great White Throne.

6.6.2. The second death signifies to be excluded from God's presence and the glory of His power, forever.

This is affirmed by the Apostle Paul in 2 Thessalonians 1: 8-9:

⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. ⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power...

The apostle Paul describes the Lake of Fire for those who do not know God or obey the Gospel of the Lord Jesus Christ; there, they will suffer the punishment of eternal perdition and be excluded from the presence of the Lord and the glory of His power. This description leads us to the third characterization of the Lake of Fire that answers the question we asked ourselves: What is the implication of the second death, which is to go to the Lake of Fire?

6.6.3. The second death implies the definitive loss of all of God's eternal promises.

The second death is the definitive exclusion of the lost concerning all covenants. This means to be excluded forever from the Kingdom of God the Father and the Eternal Kingdom of Life in Heaven.

This is what the apostle Paul says in 2 Thessalonians 1: 9 when he affirms that those who have turned their backs on the Gospel of Christ will suffer the punishment of everlasting destruction from the presence of the Lord and the glory of His power. Let us read Matthew 25: 41-43:

⁴¹ "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: ⁴² for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; ⁴³ I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' ...

The Lord Jesus Christ speaks of the judgment on the faithless; this passage is certainly not referring to works because salvation is not by works. In Matthew 25: 41, Jesus calls cursed those who did not satisfy the hunger of the lost who needed the bread of God's Word to be saved and never to be hungry again. The cursed refers to those who never satisfied the thirst of the thirsty, meaning they did not give God's Word that is the fountain of life that quenches the thirst forever. The cursed refers to those who do not take in the one who is a stranger or foreigner - that is an unconverted person - to be part of God's people, of God's family as it mentions Ephesians 2: 19. To take in the stranger is to preach the Gospel to that person so that he may cease to be a stranger and become near to Christ and become part of His body.

When the Lord refers to those who do not cover the naked, He talks about those who do not provide the garment of salvation. When the Lord speaks of those who do not visit the sick, He refers to those who do not bring the Word of God to heal from sin. And when He speaks of those who do not visit those in prison, He refers to those who do not bring the Word of God that brings liberty to the captive, so that he may come out of jail and be free in Jesus Christ.

The apostate ministers do not do this; they do not give the bread of life that satisfies the hunger for eternity; they do not provide the water of life that quenches the thirst forever. They do not cover the naked with God's Word because they themselves are wretched and naked, as stated in Revelation 3: 17. The apostates do not heal the true sick persons who are the sinners who need life for their souls and spirits. The apostates do not bring out the captives free from prison, yet they make them more captive because they themselves are slaves, as mentions 2 Peter 2: 18-20:

¹⁸ For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. ¹⁹ While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. ²⁰ For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.

But the Lord Jesus Christ speaks of those who are saved, those who abide in the Word of God and bear fruit; these are the ones to whom He mentions in Matthew 25: 34: «Then the King will say to those on His right hand, 'Come, you blessed of My Father, **inherit the kingdom** prepared for you from the foundation of the world...» (Highlighted by the authors).

The Lord Jesus Christ refers to the Millennial Kingdom, yet this is also applicable to the Eternal Kingdom. When He says, "inherit the kingdom," He refers to the inheritance, which reminds us of what Paul mentions in 2 Thessalonians 1: 9 about the presence of God and the glory of His power.

Let's review: the lost are those who go to the second death, the Lake of Fire, eternally excluded from the presence of God, from the glory of His power, also excluded from the Lord's kingdom of life, and all the promises of the covenants. The second death implies the loss of everything. They will not have eternal descendants, government, or participation in the New Earth and New Heavens full of life; there is no government for them.

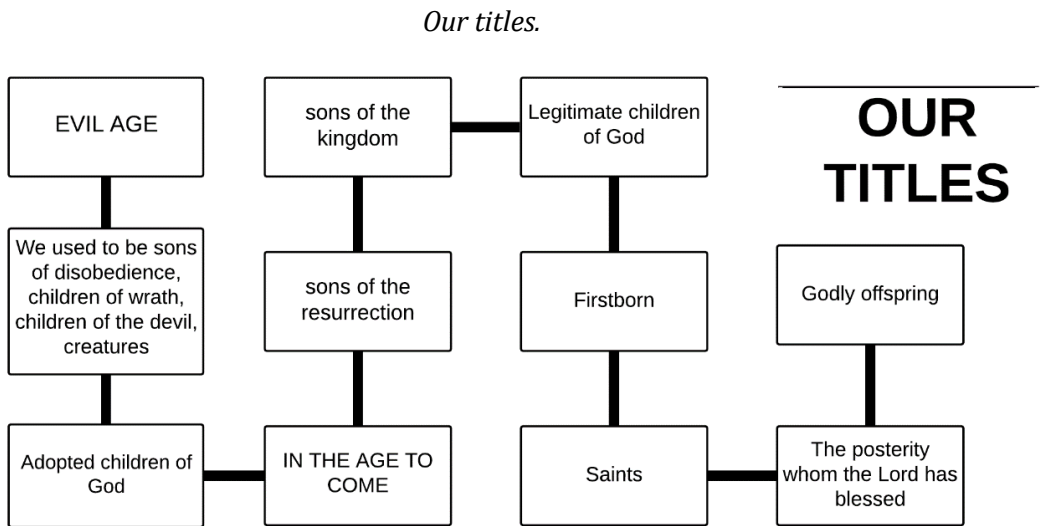
While the saved in Christ Jesus, those who believe and persevere in Him to the end, those will enter into the presence of God, the glory of His power, and they will be welcomed into the Lord's Eternal Kingdom of life. The saved will inherit all things and eternal promises such as the eternal holy descendants that will live in the New Jerusalem, the everlasting government within the New Earth and Heavens. This is why the Lord says in Revelation 2: 11: «..."He who has an ear, let him hear what the Spirit says to the Churches. He who overcomes shall not be hurt by the second death." '»

Not to be hurt by the second death means not to lose the promises of the resurrection of life, eternal life, the glorification of the body. The Church will be the first to obtain these promises on the Rapture day, which is about to happen. These promises can also be obtained by all those who, during the judgment of the Tribulation, repent and receive Christ as their only Lord and Savior. They will need to persevere to the end, not allowing themselves to be marked by the beast or follow the false prophet.

Life will be manifested in the promise of the descendants. After sin entered Adam's generation, humanity became trapped by death; the proof of this is the repetition of the expression, "and he died, and he died" in Genesis chapter 5.

The first promise that the Church will receive in the Judgment Seat of Christ is to eat from the tree of life (Revelation 2: 7), which implies the eternal descendants, to have generations full of life, that is, holy and alive forever. We will study this in detail in Chapters 9 and 10 of this book.

Figure 1



This powerful promise will be cut off from those who will be hurt by the second death and go to the Lake of Fire. Those who will be cut off will not receive the other promises, the government or the New Earth and New Heavens. We want to demonstrate this to you with passages of Scripture. We will see the inheritance of God's children and the wages of the lost, whom the Bible calls wicked and "ungodly."

By studying the passages of Isaiah 14, Jeremiah 25, and Jeremiah 33, we can appreciate the differences between the heritage of God's children, which texts are located in the Bible within the contexts of the city of Jerusalem, the New Jerusalem, and Mount Zion. On the other hand, the passages refer to the descendants of the wicked, the ungodly, which are located in Babylon; this is a name that symbolizes the world, its cities, and inhabitants. We will quote and explain the passages that refer to the promises; we will indicate when these will be granted to the saved or cut off to the lost. Let's see:

ISAIAH 14:

Verse 4: «...that you will take up this proverb against the king of Babylon, and say:
/ “How **the oppressor** has ceased, / The golden city ceased!» (Highlighted by the
authors).

Here the oppressor refers to the devil; Babylon represents the world and its cities.
This verse relates to the fall of Babylon that the apostle John describes in
Revelation, chapter 18:

¹⁸...and cried out when they saw the smoke of her burning, saying, ‘What is like this great
city?’ ¹⁹“They threw dust on their heads and cried out, weeping and wailing, and saying,
‘Alas, alas, that great city, in which all who had ships on the sea became rich by her
wealth! For in one hour she is made desolate.’...

Verse 5: « The LORD has broken **the staff of the wicked**, / **The scepter of the
rulers...** [GOVERNMENT PROMISE CUT-OFF] (Highlights and emphasis added by
the authors).

It describes the promise of the government that will be cut off from the wicked,
those who will go to Hell, to the Lake of Fire. The word "staff" in Hebrew is
מַטֵּה (*matteh*) which means "rod"; while the Lord tells the wicked that He will break
their rod, we, the Church, are told to rule the nations with a rod of iron. There is a
promise of authority over the nations that will be fulfilled during the Millennium.
Let's read Revelation 2: 26-27:

²⁶ And he who overcomes, and keeps My works until the end, to him I will give power over
the nations— ²⁷ ‘He shall rule them with a rod of iron; / They shall be dashed to pieces like
the potter’s vessels’— as I also have received from My Father...

Isaiah also says in verse 5 that the scepter of the rulers will be broken. The Lord
decreed that that government will be cut off for the wicked; the word for "scepter"
in Hebrew is שֵׁבֶט (*shêbet*) which means "scepter, government."

But the Lord has promised us that we will reign with Him because He has made us
kings and priests; let us read Revelation 1: 6 (Highlighted by the authors):

⁵ ...and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler
over the kings of the earth. To Him who loved us and washed us from our sins in His own
blood, ⁶ **and has made us kings and priests to His God and Father**, to Him *be* glory and
dominion forever and ever. Amen.

Verse 6: «He who **struck** the people in wrath **with a continual stroke**, / He who **ruled the nations in anger...**» (Highlighted by the authors).

The prophet refers to Satan's evil rule over the nations, which had lasted these six thousand years after Adam's sin when he handed over the authority to the devil. The use of past tense verbs indicates a future prophetic time as if the event had already occurred; this has already occurred for the Lord.

Finally, this evil age government over the nations will come to an end; it is already coming to an end. God will judge this government during the seven years of Tribulation and the Great Tribulation. Then will come the thousand-year reign of Christ in which we, the Church, will reign as kings and priests, and this reign will continue in the Eternal Kingdom.

Verse 13: «For you have said in your heart: / 'I will ascend into heaven, / I will exalt my throne above the stars of God; / I will also sit on the mount of the congregation / On the farthest sides of the north...»

In this verse, the prophet describes Satan's sin, which involved his greed for the worship of all the angels; and his desire to govern over them, taking God's place. However, Satan's sin also involved his desire for the government over human beings; Isaiah 14: 13 describes this when it is used the expression "the mount of the congregation on the farthest sides of the north," which refers to the city of Jerusalem as confirmed in Psalm 48: 1-2 (Highlighted by the authors):

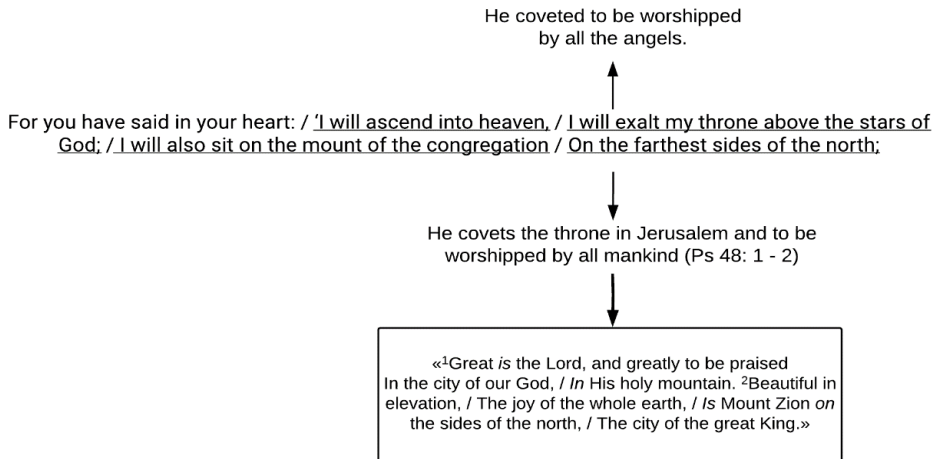
¹ Great is the LORD, and greatly to be praised / In the city of our God, / In His holy mountain.

² Beautiful in elevation, / The joy of the whole earth, / **Is Mount Zion on the sides of the north, / The city of the great King.**

Let's see the following diagram (Highlighted by the authors):

Figure 2

Analysis of the verse from Isaiah 14: 13.



We have seen that the unsaved, the unconverted, and the apostates will go to the Lake of Fire and will be cut off from the promise of eternal government as part of the hurt of the second death. Let us now consider how the promise of descendants is also cut off, in which the manifestation of life is clearly seen. All those who are lost will never again have any descendants. Only the saved, the children of God, will have holy descendants that will multiply and be eternally fruitful; they are godly offspring who will worship God forever and ever. Let's read Isaiah 14: 20 (Highlights and emphasis added by the authors): «Thou shalt not be joined with them in burial, / because thou hast destroyed thy land, *and* slain thy people: / **the seed** of evildoers shall never be renowned. » (AKJV)²⁸ [THE PROMISE OF THE CUT-OFF DESCENDANTS].

Since the descendants of the evil ones are cut off, their names will be erased before the Lord; however, the children of God and their descendants will be named forever. This promise also appears in two more contexts in Revelation 2: 17 and Isaiah 62: 1-3; let's look at Revelation 2: 17 (Highlighted by the authors): «“He who has an ear, let him hear what the Spirit says to the Churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and

²⁸ The AKJV was taken instead of NKJV because this one correctly translates the term seed זֶרַע (*zera*) which is translate in NKJV as "brood".

on the stone **a new name written** which no one knows except him who receives it.”
'»

This promise of the new name is also prophesied in Isaiah 62: 1-3 (Highlighted by the authors):

¹ For Zion's sake I will not hold My peace, / And for Jerusalem's sake I will not rest, / Until her righteousness goes forth as brightness, / And her salvation as a lamp *that* burns. ² The Gentiles shall see your righteousness, / And all kings your glory. / **You shall be called by a new name, / Which the mouth of the LORD will name.** ³ You shall also be a crown of glory / In the hand of the LORD, / And a royal diadem / In the hand of your God.

There is a promise of the inscription of our names in the Book of life, but those who never believed in Christ will be excluded, as mentions Revelation 3: 5 and 20: 15 (Highlighted by the authors):

⁵ He who overcomes shall be clothed in white garments, **and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.** (Revelation 3)

¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire. (Revelation 20)

Isaiah 48: 19 tells us about excluding names for those who have lost the promise of descendants: «**...Your descendants also would have been like the sand, / And the offspring of your body like the grains of sand; / His name would not have been cut off Nor destroyed from before Me.**» (Highlighted by the authors).

Note the emphasis on the offspring as the grains of sand, which refers to the Abrahamic Covenant, we can see this in (Genesis 22: 17). The prophet reiterates the fact when he says "the offspring of your body" and then refers to the loss of the promise of the holy descendants for eternity, of multiplication and fructification. The confirmation of this loss for the wicked is symbolized in their belonging to Babylon; we find this in Isaiah 49: 20: «Go forth from **Babylon!** / Flee from the Chaldeans! / With a voice of singing, Declare, proclaim this, / Utter it to the end of the earth; / Say, "The LORD has redeemed / His servant Jacob!"» (Highlighted by the authors).

Later we will study this in more detail with other passages; but now, let us look at the following verse in which the definitive loss of the promise of the descendants to the wicked is confirmed; let's continue the analysis of Isaiah 14:

Verse 21: «...Prepare slaughter for his children [**bên**] / Because of the iniquity of their fathers, / Lest they rise up [**qûm**: rise up, continue] and possess the land, / And fill the face [**pânîym**] of the world [**têbêl**: comes from **yâbal** which means: to flow] with cities.” » [THE PROMISE OF THE CUT-OFF DESCENDANTS] (Highlights and emphasis added by the authors).

The verse is especially interesting because the words used contain valuable information revealed to the prophet by the Holy Spirit; let's see:

When the prophet says, "Prepare slaughter for his children," here the word in Hebrew for "sons" is בֶּן (*bên*) which are prepared for the slaughter, the destruction that refers to Hell. After this, Isaiah says, "lest they rise up," which comes from the Hebrew word קִיּוֹם (*qûm*) that means "do not continue". Then Isaiah says "lest... and possess the land," which points to the Abrahamic Covenant, regarding the promise of the land for inheritance, the New Earth that only the saved, God's children and their blessed and holy descendants, the posterity whom the Lord has blessed, will have as their inheritance.

The end of the verse confirms the cut-off descendants for the wicked when it states, "lest... and fill the face of the world with cities.

The Hebrew word for "face" is פָּנִים (*pânîym*) which is used in the plural (faces), and the term for "world" is תֵּבֵל (*têbêl*) which in turn comes from the Hebrew word יָבַל (*yâbal*) which means "to flow." If we paraphrase this verse with the meanings seen, we would have the following: "...lest fill the faces of the flowing world".

If the lost will no have the promises (Will not inherit the land) but that God's sons will inherit them, then we can infer that we will continuously fill of cities the faces of the world forever and ever.

Let's see the next verse where is confirm the loss of the descendant's promise from the wicked.

Verse 22: « “For I will rise up against them,” says the LORD of hosts, / “And cut off from Babylon the **name [shêm]** and remnant [**sh’e’âr]**, / And offspring [**nîyn]** and posterity [**neked]**,” says the LORD. » (Highlights and emphasis added by the authors)

Again, the prophet says that the name of the wicked will be cut off; the term "the name" in Hebrew is שֵׁם (*shêm*). The prophet also notes that their remnant will be cut off as well; the word in Hebrew for "the remnant" is שְׁאֵר (*she'âr*).

The other part of the verse is important because the word "offspring" is used, but in Hebrew, the term זֶרַע (*'zera*) is not used. The Hebrew term used for "offspring" in verse 22 is נִיָּן (*nîyn*), it means "progeny"; that comes from the word נוֹן (*nûn*) meaning "propagate by shoots" and which is figuratively used to denote "something to be perpetual, continuous." This is corroborated by the following word in Hebrew for "posterity" which is נֶכֶד (*neked*) which means "to propagate, descendants".

The same occurred in the Authorized King James Version, where the words "offspring" and "posterity" are replaced by "son" and "nephew," let's compare this version with the New King James Version. (Highlights and emphasis added by the authors):

Table 16

Comparison of Isaiah 41: 22 in two Bible versions

NEW KING JAMES VERSION	AUTHORIZED KING JAMES VERSION
²² "For I will rise up against them," says the LORD of hosts, / "And cut off from Babylon the name and remnant, / And offspring [nîyn] and posterity [neked] ," says the LORD.	²² For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son [nîyn] , and nephew [neked] , saith the LORD. (Is 14)

In the same way as in verse 21 of Isaiah 14, in verse 22, it is concluded that for the ungodly and wicked, there will be no progeny that propagates by shoots; they will not have offspring that will be continuous or perpetual. However, the children of God will have this blessing that corresponds to the promise of the holy descendants multiplied and fruitful for eternity in the Kingdom of life of the Lord. Let's analyze Jeremiah 25; this is the second chapter in which the judgment on Babylon is described.

JEREMIAH 25:

Verse 9: « behold, I will send and take all the families of the north,' says the LORD, 'and Nebuchadnezzar the king of Babylon, My servant, and will bring them against

this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations. »

The immediate context of this verse and its application is Jeremiah's time when the Babylonian Empire was about to take Jerusalem; the Lord prophesied judgment upon His people because they were unwilling to repent. The prophetic temporal projection reaches into the future of that ungodly generation of Judah, which will be cast into Hell, into the Lake of Fire. Therefore, the prophet says that the Lord would destroy them and make them an astonishment, a hissing, and perpetual desolations. However, the Lord later gives a word of comfort about Jerusalem for the saved, through Jeremiah himself, which we will see later.

Let us look at verse 10 of Jeremiah 25: «Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.»

The Lord is speaking of the judgment on the wicked who were in Judah and Jerusalem and it refers to how the joy of spouses, of weddings, is cut off, which is related to the offspring. Work was also cut off.

Let us now read the passage from Jeremiah 33 where the Lord gives a word of restoration for Jerusalem and its inhabitants who are the saved ones, the sons of God, who clearly oppose the wicked of Jeremiah 25:

JEREMIAH 33:

Verse 9: «...Then it shall be to Me a name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall fear and tremble for all the goodness and all the prosperity that I provide for it.»

This promise is framed in the New Covenant and is projected towards the Eternal Kingdom; it speaks of abundant and glorious peace. The Millennium will be an age of peace; however, we know that at the end of this time, nations will rise as the sand of the sea to go against the Lord Jesus Christ, Jerusalem, and the camp of the saints (Revelation 20: 8-9).

Verse 10: «Thus says the LORD: 'Again there shall be heard in this place—of which you say, "It is desolate, without man and without beast"—in the cities of Judah, in

the streets of Jerusalem that are desolate, without man and without inhabitant and without beast...»

The prophet refers to the times of desolation of Jerusalem, including the one described in Jeremiah 25, but he also refers to all other times like the Tribulation. The description of the desolate place, without humans and beasts, also pointed out the final Earth's judgment after the Millennium. However, the Lord gives a promise in the following verse:

Verse 11: « the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say: / "Praise the LORD of hosts, / For the LORD *is* good, / For His mercy *endures* forever"— / *and* of those *who* will bring the sacrifice of praise into the house of the LORD. For I will cause the captives of the land to return as at the first,' says the LORD.»

Here, we can see the contrast between Jeremiah 25: 10 and Jeremiah 33: 11, which is part of the New Covenant; let's see:

Table 17

Contrasting between Jeremiah 25 and Jeremiah 33

JEREMIAH 25	JEREMIAH 33
¹⁰ Moreover I will take from them the voice of mirth and the voice of gladness,	¹¹ the voice of joy and the voice of gladness,
the voice of the bridegroom and the voice of the bride...	the voice of the bridegroom and the voice of the bride...

In the New Jerusalem, which is described by Jeremiah 33: 11, there is detailed, besides the voice of joy, gladness, of bride and groom, the eternal praise, there will be endless worship: "the voice of those who will say: Praise the LORD of hosts, for the LORD is good, for his mercy endures forever" These mercies were those of David when he referred to the descendants, as stated in Psalm 89; let us re-read this powerful poem and hymn (Highlighted by the authors):

¹ I will sing of **the mercies** of the LORD forever; / With my mouth will I make known Your faithfulness to all generations. ² For I have said, "**Mercy shall be built up forever**; / Your faithfulness You shall establish in the very heavens." ³ "I have made a covenant with My chosen, / I have sworn to My servant David: ⁴ **Your seed I will establish forever**, / **And**

build up your throne to all generations.' " *Selah* ⁵ And the heavens will praise Your wonders, O LORD; / Your faithfulness also in the assembly of the saints.

In the context of this Psalm, we can conclude that these mercies referred to the eternal descendants. When the psalmist says, "mercy will be built up forever" (v. 2), he refers to the building up of the descendants from generation to generation because, in verse 3, he states, "Your seed I will establish forever." David's Seed will reign, govern eternally according to the promise of the Davidic Covenant, and this is evidenced when he mentions, "And build up your throne to all generations." The verb in Hebrew for "build up" used in verses 2 and 4b is בָּנָה (*bânâh*). Relating the two verses based on this same word, we can say that "mercy shall be built up forever" is equivalent to say "your descendants will be built up for ever;" thus, a cause for perpetual praise (vs. 1, 5). In 2 Samuel 7: 11, where the Davidic Covenant is described, this promise is confirmed when it mentions «...Also the Lord tells you that He will make you a house. » which corresponds to Psalm 89: 4.

For finishing this analysis of Jeremiah 33, let's see the end of the promise in verse 11: «voice of those who bring the sacrifice of praise into the house of the Lord.» This refers to what is mentioned in Revelation 21: 24-26 about the New Jerusalem.

All this blessing contrasts with what will happen to the unsaved in Babylon, the symbol of the world, which points to the loss of all promises in Hell; let's analyze this passage.

REVELATION 18:

Verse 21: «Then a mighty angel took up a stone like a great millstone and threw *it* into the sea, saying, "Thus with violence the great city Babylon shall be thrown down, and **shall not be found anymore.**» (Highlighted by the authors)

This "anymore" points to an eternity of perdition. The Lord's sentence is the judgment upon Babylon, the mother of fornications, with which all nations of the world have fornicated since they were established after the Flood. It is the six thousand years that mankind has been worshipping the devil with all his works; Revelation 18: 2-3 says (Highlighted by the authors):

² And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! ³ **For all the nations have drunk of the wine of the wrath**

of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.”

Verse 21 describes Hell, the habitation of demons, of foul spirits; this will be the company of all the lost ones for eternity. In verse 3, it says that all the nations of the world have committed fornication with Babylon, including Israel and now the apostate Church. The call is to come out of Babylon, is to repentance now; and this call will continue during the Tribulation described in Revelation; let's read this call in Revelation 18: 4: « And I heard another voice from heaven saying, “**Come out of her, my people**, lest you share in her sins, and lest you receive of her plagues.» (Highlighted by the authors).

Let's continue studying the other verses:

Verses 22 and 23:

²²The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. ²³The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived.

This contrasts with what will be in the New Jerusalem, in the Eternal Kingdom; notice the oppositions in the following table (Highlighted by the authors):

Table 18

Opposition between New Jerusalem and Babylon

JEREMIAH 33 NEW JERUSALEN	REVELATION 18 BABYLON	JEREMIAH 25 BABYLON
¹¹ ...the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say: / "Praise the LORD of hosts, / For the LORD is good, / For His mercy endures forever" — / and of those who will bring the sacrifice of praise into the house of the LORD. For I will cause the captives of the land to return as at the first,' says the LORD.	²² The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. ²³ The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived.	¹⁰ Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

Isaiah 65 is the last passage that we will analyze; it is about the loss of the promises for the wicked, the unsaved, in contrast to obtaining these promises for the saved, God's children, the sons of the resurrection, the firstborn written in the Heavens. Let's see (Highlighted by the authors):

Table 19

Contrast: Promises for the saved and loss of promises for the ungodly

ZION, NEW JERUSALEN, ETERNAL KINGDOM. PROMISES FOR THE LIGITIMATE CHILDREN OF GOD.	HELL, LOSS OF ALL PROMISES TO THE WICKED, UNCONVERTED AND APOSTATES.
⁹ I will bring forth descendants from Jacob, / And from Judah an heir of My mountains; My elect shall inherit it, / And My servants shall dwell there. [Abrahamic Covenant for the Church, Israel, and the nations; thanks to Christ, the Seed]. ¹⁰ Sharon shall be a fold of flocks, / And the Valley of Achor a place for herds to lie down, / For My people who have sought	¹¹ "But you <i>are</i> those who forsake the LORD, /v Who forget My holy mountain, / Who prepare a table for Gad, / And who furnish a drink offering for Meni. ¹² Therefore I will number you for the sword, / And you shall all bow down to the slaughter;/ Because, when I called, you did not answer; / When I spoke, you did not hear, / But did evil before My eyes, And chose <i>that</i> in which I do not delight."

Me. [<i>Creation, Edenic and Noahic Covenant</i>].	
¹³ Therefore thus says the Lord GOD: / “Behold, My servants shall eat...	¹³ ...But you shall be hungry...
¹³ ...My servants shall drink...	¹³ ...But you shall be thirsty...
¹³ ...behold, My servants shall rejoice...	¹³ ...But you shall be ashamed...
¹⁴ ...Behold, My servants shall sing for joy of heart...	¹⁴ ...but you shall cry for sorrow of heart, And wail for grief of spirit.
¹⁵ ...And call His servants by another name...	¹⁵ You shall leave your name as a curse to My chosen; / For the Lord God will slay you...

Isaiah 65 refers to the Eternal Kingdom and, in some parts, to the Millennium as a transition time.

Table 20

New Jerusalem comparison in Isaiah 65 and Revelation 21

ISAIAH 65. NEW JERUSALEN	REVELATION 21. NEW JERUSALEN
¹⁷ “For behold, I create new heavens and a new earth; / And the former shall not be remembered or come to mind...	¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.
¹⁹ I will rejoice in Jerusalem, / And joy in My people; / The voice of weeping shall no longer be heard in her, / Nor the voice of crying.	⁴ ...And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”

The promises are glorious and refer to the covenants; let us see (Highlights and emphasis added by authors):

Table 21

Promises and blessings in the Eternal Kingdom versus curses of sin

PROMISES AND BLESSINGS IN THE ETERNAL KINGDOM	CURSE OF SIN
²³ They shall not labor in vain, / Nor bring forth children for trouble; / For they <i>shall be</i> the descendants of the blessed of the LORD, / And their offspring with them. (Is 65). [Descendants]	¹⁶ To the woman He said: “I will greatly multiply your sorrow and your conception; / In pain you shall bring forth children;/ Your desire <i>shall be</i> for your husband, And he shall rule over you.” ¹⁷ Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I

	commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; / In toil you shall eat <i>of</i> it / All the days of your life. ¹⁸ Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. ¹⁹ In the sweat of your face you shall eat bread (Gen 3).
²⁵ The wolf and the lamb shall feed together, / The lion shall eat straw like the ox, / And dust <i>shall be</i> the serpent's food. / They shall not hurt nor destroy in all My holy mountain," / Says the LORD. (Is 65). [Covenant with Creation, Edenic Covenant, and Noahic Covenant].	The animals became wild against man.
² In the middle of its street, and on either side of the river, <i>was</i> the tree of life, which bore twelve fruits, each <i>tree</i> yielding its fruit every month. The leaves of the tree <i>were</i> for the healing of the nations. ³ And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. (Rev 22).	¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life... ²³ Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. ²⁴ So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

All these benefits are for the blessed generations of Christ, those who will be born of the children of the resurrection, have eternal life, and have been washed in the blood of Christ, who by His vicarious work has given us the eternal inheritance.

CHAPTER 7

THE PROMISE OF HOLY AND ETERNAL DESCENDANTS IN BIBLICAL COVENANTS

We have stated that the three principal promises reiterated in the eight eternal covenants are the descendants, the New Earth, and the government, which will only be totally, definitely, and absolutely fulfilled in the Eternal Kingdom because God has the attribute of eternity, lives and reigns forever; therefore, these promises must be received by eternal, immortal, holy, sinless beings who are no longer subject to death.

In this chapter, we will again stop at the descendants' analysis and prove that it is the principal promise because of its relevance and preeminence in all the covenants. This importance is because God's children are different beings than the angels since we will multiply through eternity to populate the entire Universe, on the expansive or infinite Earth of the new creation (The New Heavens and the New Earth will be studied in detail in Chapter 10).

In the Scriptures, we are shown the three promises in a partial fulfillment that had the following objective: God wanted to demonstrate to human beings that He is faithful to fulfill His promises and His covenants; because of that, He gave a preview of them to Israel. Let's see examples of these previews:

7.1. Partial Fulfillment of The Promise of The Descendants

The partial fulfillment of the descendants' promise can be seen in the following facts:

To replace Abel, God gave Adam and Eve another son, Seth; from Seth came Noah and Abraham, who pointed to the guarantee of the fulfillment of the Seed through whom, in the Eternal Kingdom there will be the fulfillment of the holy descendants, the blessed lineage, the descendants of the blessed of the Lord. That is why Jesus' genealogies are specified in the Bible. After the coming of the Seed, the Scriptures

do not record more genealogies, we just find the genealogies of Adam, Seth, Noah, Shem, Abraham, David, and Jesus. Cain's genealogy was cut off and was never mentioned again.

Just as the Bible shows the accomplishment of the promised land points to the fulfillment of the descendants, fructification, and multiplication promised in the Edenic Covenant but as we saw in Chapter 6 of this book, we know that these are not the whole and definitive fulfillment; neither they were in holiness, without sin, and death as God planned. Therefore, the expression "holy descendants" refers to the relationship with the coming of the Seed, Christ.

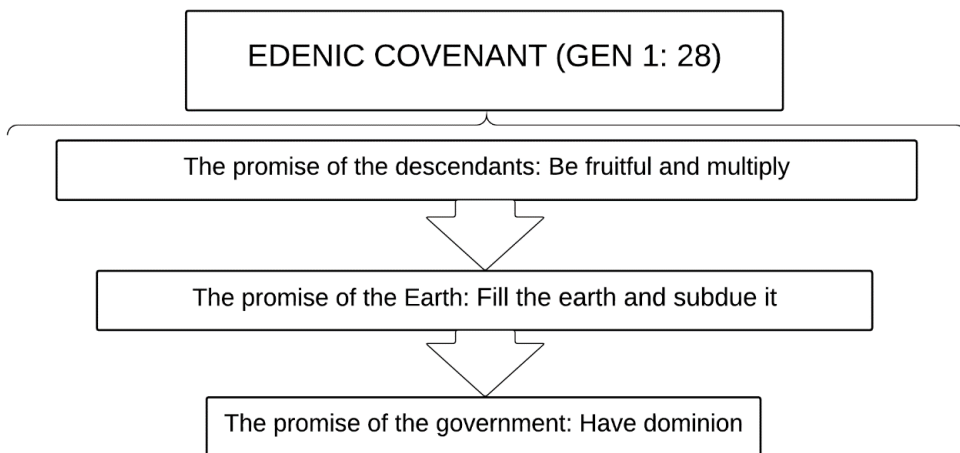
It is essential to note that the descendants' promise has a preeminence concerning the other covenant's promises of land and government; we will confirm this below:

7.1.1. The preeminence of the promise of the descendants in the Edenic Covenant

The first promise that the Lord gave Adam in the Edenic Covenant was the descendants' promise when He said "be fruitful" and "multiply," notice that after this one the others appears, such as of the Earth ("Fill the Earth and subdue it") and that of the government ("Have dominion"):

Figure 1

The preeminence of the promise of the descendants in the Edenic Covenant.



7.1.2. The preeminence of the promise of the descendants in the Adamic Covenant

In the Adamic Covenant, the three promises are kept, but with the curse of sin and its consequences that is corruption and death. Nevertheless, in His infinite love and mercy, the Lord gave the promise of the Seed, which included all the promises for a future blessing that will be fulfilled in the Eternal Kingdom. It is interesting to see how the order of the promises is reiterated as in the Edenic Covenant: The first one is the promise of the Seed, which is Jesus Christ, the only holy Seed as the fulfillment of the fructification without sin: «And I will put enmity / Between you and the woman, / And between your seed and **her Seed**; / He shall bruise your head, / And you shall bruise His heel.» (Genesis 3: 15. Highlighted by the authors).

Then, the descendants' promise under the curse appeared because the woman would have pains due to sin, and those would multiply: «To the woman He said: / **I will greatly multiply your sorrow and your conception; / In pain** you shall bring forth children; / Your desire shall be for your husband, / And he shall rule over you.» (Genesis 3: 16. Highlighted by the authors). In the Edenic Covenant, the Lord promised multiplication of the descendants without sin, death, and, therefore, without pain.

After the sentence of descendants' multiplication with pain because of sin, the Lord mentions the promise of the land but under a curse: «Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: / **Cursed is the ground for your sake; / In toil** you shall eat of it / All the days of your life. » (Genesis 3: 17. Highlighted by the authors).

It is noteworthy that God does not refer directly to the government promise. Still, He alludes to it in the previous verse we read in, which details that the Earth would produce pain. Likewise, in Genesis 3: 18-19, there is a reference to the loss of the lordship since it mentions:

¹⁸ Both thorns and thistles it shall bring forth for you, / And you shall eat the herb of the field. / ¹⁹ In the sweat of your face you shall eat bread / Till you return to the ground, / For out of it you were taken; / For dust you are, / And to dust you shall return.”

We observe that the Earth which Adam would subdue and have dominion turned against him and all his fallen descendants. Adam sinned when he obeyed Satan and

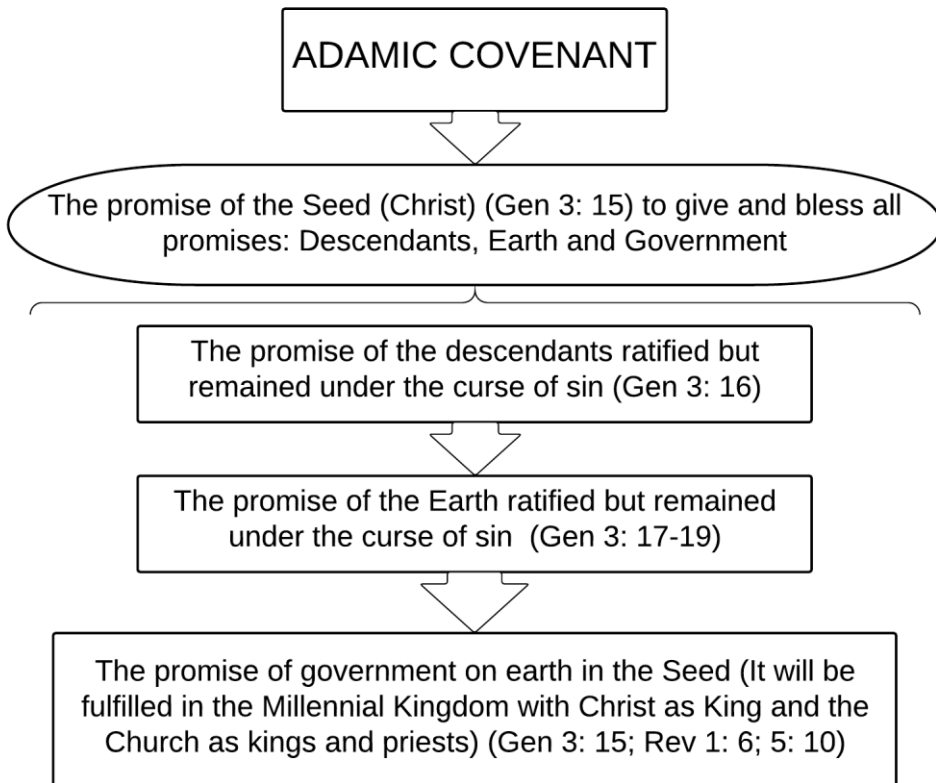
gave him the government, and because of that, he lost the lordship that God had given him in Eden. From that moment, the devil became the ruler of this world (John 12: 31; 14: 30; 16: 11), the prince of the power of the air (Ephesians 2: 2), because death began to reign from sinned Adam (Romans 5: 14, 17, 21) and Satan is the one who had the power of death (Hebrews 2: 14).

With the Seed, this lordship will be recovered, just as God promised to Adam when there was no sin and death in him. This promise will be fulfilled in Christ as King on Earth during the Millennium and in the Eternal Kingdom. It will also be fulfilled for the first time in human beings through the Church when the glorified, sinless, and immortal believers, will return with the Lord Jesus Christ at His Second Coming to rule as kings and priests during the Millennium and later, during the Eternal Kingdom, forever and ever, from generation to generation. It should be noted that the Church will fully receive the promises of the descendants and the New Earth because only eternal and holy beings can receive the eternal promises of God, and we will fulfill these requirements when we are glorified.

It is important to point out that Genesis 3: 15 speaks of the victory of the Seed over Satan; this was fulfilled at the First Coming of Jesus when He conquered death, rose on the third day, disarmed principalities and powers; and made a public spectacle of them, triumphing over them on the cross (Colossians 2: 15). In Hebrews chapter 2, the author proclaims that through His death, Christ destroyed the one who had the power of death (Hebrews 2: 14).

Figure 2

The preeminence of the promise of the descendants in the Adamic Covenant.



7.1.3. The preeminence of the promise of the descendants in the Noahic Covenant

In the Noahic Covenant, the descendants' promise is reiterated and heads all of the others: «So God blessed Noah and his sons, and said to them: "**Be fruitful and multiply**, and fill the earth.» (Genesis 9: 1. Highlighted by the authors). We can see here the promise of the Earth and then the promise of the government that in Genesis 1: 28 appears as "fill the Earth" and "have dominion" respectively: «And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and all the fish of the sea. **They are given into your hand.**» (Genesis 9: 2. Highlighted by the authors).

7.1.4. The preeminence of the promise of the descendants in the Abrahamic Covenant

In the Abrahamic Covenant, we also see that the promises are headed by the descendants' promise, as in the Edenic, Adamic, and Noahic Covenants. In Genesis 12, the Lord calls Abraham and first speaks to him of the promise of the Earth. Still, the covenant that He made with this servant only occurs in Genesis 15 when it is sealed with Abraham's burnt offering containing: a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon; and in this one, the Lord begins by stating the promise of the descendants; let's read Genesis 15: 4-6 (Highlighted by the authors):

⁴ And behold, the word of the Lord came to him, saying, "This one **shall not be your heir**, but **one who will come from your own body shall be your heir**." ⁵ Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "**So shall your descendants be**." ⁶ And he believed in the Lord, and He accounted it to him for righteousness.

The importance and centrality of the promise of the descendants is evidenced in the preeminence that God gives to it which is the basis of Abraham's faith because when he heard it from the Lord, he believed it.

Throughout the history of the Church, the promise of holy descendants multiplied by eternity, fructification, has been strongly attacked by the devil in many ways. One of them is through the Replacement Theology in which Israel, to whom God first gave all the promises, is eliminated, and then the Gentiles are included through the New Covenant.

Another way to attack the descendants' promise is to eliminate it by wrongly using the passage of the Sadducees' question, not knowing the Scriptures nor the power of God (Chapter 8 explains this topic at length).

The devil has also attacked this promise by offering it to the demonic doctrines of the Mormons and Jehovah's Witnesses. The first ones say that marriages are eternal, and both parents and children will become gods; for this, it is necessary to accept the heretical teachings of Joseph Smith, the founder of that religion. He was an ungodly man who used the Bible to pervert it and to create the Book of Mormon, which is called "Another testament of Jesus Christ," if we apply Galatians 1: 8, it tells us that this "testament" is an anathema, a cursed-book. Mormons offer the promise of the descendants, and the condition is to enter a Mormon temple; the one who

offers this is Satan, and the one who goes to their temples enter the synagogue of the devil, and his destiny is Hell where all the promises are lost, cut-off. Mormons affirm the blasphemy that the Lord was a human being that later became God; therefore, men will be gods; they say that there are heavenly, loving fathers and mothers, parents who possess the “seeds of divinity” within. These are doctrines of demons, spirits of error, and confusion that pervert God’s Word; doctrines made by false teachers and prophets for whom is reserved the blackness of darkness in Hell forever (2 Peter 2: 17).

Similarly, Jehovah's Witnesses offer promises of families in a “new earth” and say that only those of their congregation will enter. They invite to be part of what they call “kingdom hall”; the one who enters these halls enters Satan's same room who always takes God's Holy Word and mixes it with their lies to make people believe that their false doctrines are true.

These two demonic doctrines, Mormons and Jehovah's Witnesses, deny the deity of Christ, affirm that He is a creature, which is blasphemy. Satan's interest is that Christ is denied so that the eternal promises are lost. But He who confirmed all the covenants and promises is Jesus. As a second Adam, Jesus won the promises to give them to all who receive Him as Lord (Hebrew *Adonai*, Greek *Kurios*, God) and Savior, and remain in Him. The one who believes in Christ as God, in the glorious Trinity (God the Father, God the Son, and God the Spirit), has eternal life; the one who obeys the Gospel of Christ will have a reward.

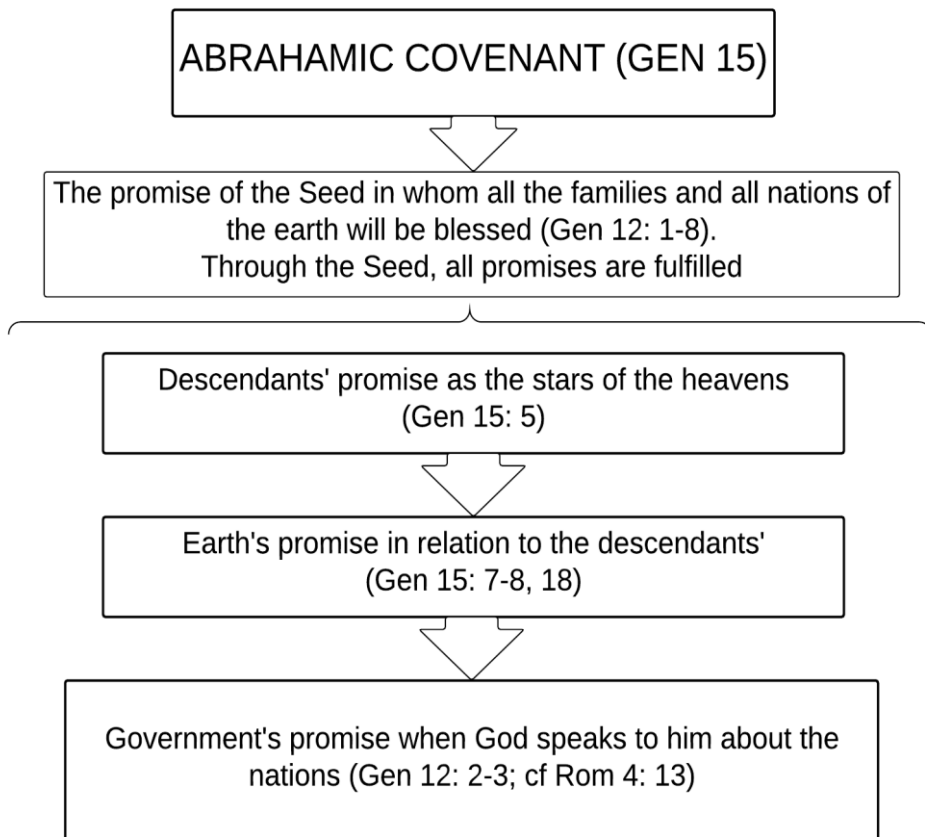
The promise of the descendants in the Abrahamic Covenant is manifested in three acts:

- (a) In the coming of the Seed that ratifies the promise of the Adamic Covenant. The word for “Seed” in Hebrew is זֶרַע (*zera*)’ and it means seed and descendants.
- (b) In the Seed, who is Christ, all the families of the Earth and all the nations will be blessed. What does this mean? First it must be clarified that there cannot be complete blessed families and nations if the curse of sin and death still hangs over them; so, Adamic descendants cannot give wholly blessed families and nations. Only the sinless and deathless, eternal man and woman can give families and nations completely blessed. Besides this, such families and nations must live on a blessed land, without curse, sin, nor death; and therefore, the Lord will make the New Earth.
- (c) In the fructification and multiplication of the descendants as the stars of the heavens and as the sand on the seashore, just the Lord promised to Abraham.

In the passage of Genesis 15, the Lord reiterates the promise of the descendants after telling Abraham that they would be as the stars of the heavens; this appears in Genesis 15: 18: «On the same day the Lord made a covenant with Abram, saying: **“To your descendants I have given this land**, from the river of Egypt to the great river, the River Euphrates—» (Highlighted by the authors). Note how the two promises, the descendants and the land, are related.

Figure 3

The preeminence of the promise of the descendants in the Abrahamic Covenant.



We want to reiterate that the expression "and it was accounted to him for righteousness" refers to faith in the promise of the descendants as the stars of the heavens, that is, endless, infinite, and eternal descendants. Here, the context in

which this expression from Genesis 15: 5-6 is used is crucial because when it is quoted in other parts of the Scriptures, the promise's original context is still maintained. Let's take a look at these contexts (Highlighted by the authors):

Table 1

Expression "And that was accounted to him for righteousness" in the promise of the eternal descendants

VERSES	Expression "and it was accounted to him for righteousness" referred to the promise of the eternal descendants.
Gen 15: 4-6	⁴ And behold, the word of the Lord came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." ⁵ Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." ⁶ And he believed in the Lord, and He accounted it to him for righteousness.
Ps 106: 30-31	³⁰ Then Phinehas stood up and intervened, / And the plague was stopped. / ³¹ And that was accounted to him for righteousness / To all generations forevermore.
Rom 4: 2-3	² For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness. "
Gal 3: 5-6	⁵ Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? — ⁶ just as Abraham "believed God, and it was accounted to him for righteousness. "
Jam 2: 22-23	²² Do you see that faith was working together with his works, and by works faith was made perfect? ²³ And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness. " And he was called the friend of God.

In Genesis 15: 4-6, God gives Abraham the promise of the son and his descendants as the heavens' stars, which he believed without doubt. This is why James refers to this faith was accounted to Abraham for righteousness when he relates this event to that of Genesis 21: 12, where the Lord tells him that in Isaac, his seed will be called. Let's remember that immediately afterward, in Genesis 22: 1-3, God asks Abraham to sacrifice Isaac. The servant had this test of faith regarding the descendants' promise and was victorious (This event corresponds to the passage from Abraham's bush that will be analyzed in Chapter 8 of this book).

It should be noticed that God did not test Abraham's faith concerning the Earth or the government's promises. Still, concerning the descendants, because this has the preeminence, it was the first promise He gave to the servant, and because he believed it, and was accounted to him for righteousness.

James refers to this event when he remembers that Abraham showed his works or fruits of faith the day he went to sacrifice Isaac. The author adds that this faith was ratified, evidenced, and perfected, in his action, because the Word that Abraham believed was fulfilled. It appears much earlier in Genesis 15: 6.

In Romans 4: 2-3 and Galatians 3: 5-6, Paul says that Abraham was not justified by works, but by faith, by believing that God had given him eternal and infinite descendants like the stars of the heavens. The apostle recalls the event of Genesis 15, which shows that faith applies to concrete promises since it is the substance of things hoped for, the evidence of things not seen (Hebrews 11: 1).

The breastplate of faith is the garment of righteousness, of justification in Christ, and this one is to believe God, which is not an abstract matter; faith is to believe that God exists and that He is a rewarder of those who seek Him (Hebrews 11: 6). This reward is eternal life with all its promises, firmly believing that Christ is already coming for His holy Church and that He will take us to the New Jerusalem, the heavenly city because He promised that He would come to seek us to take us to the Father's house (John 14: 1-3).

The Lord says that faith is to believe in tangible things, in real promises that are incorruptible and eternal. These promises have nothing to do with the ephemeral and corruptible things in this Post-Flood Earth. Hebrews 11: 1 says: «Now faith is the substance of things hoped for, the evidence of things not seen»; these two little words "OF THINGS" are pointing to the tangible things that are being believed and hoped for.

We need to remember how Abraham believed, and he put on the breastplate of faith and righteousness. Let's read Genesis 15: 1: «After these things the word of the Lord came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward.» The Lord told Abraham that He was his faith shield, and that his reward (Heb. שָׂכָר *śākār*) would be exceedingly great; and Hebrews 11: 6 says that God is a rewarder (μισθαποδότης *misthapodotēs*) of those who seek Him. Abraham put on the breastplate of faith, the shield of faith because he believed that the One who spoke to him was the living God. And that same day

the Lord gave Abraham a concrete promise, which was his descendants. Let's read Genesis 15: 2-6 (Highlighted by the authors):

² But Abram said, "Lord God, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" ³ Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" ⁴ And behold, the word of the Lord came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." ⁵ **Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."** ⁶ **And he believed in the Lord, and He accounted it to him for righteousness.**

The Lord could have come during the day to meet Abraham because the Word mentions that the servant had to wait. Let's read Genesis 15: 9-12 (Highlighted by the authors):

⁹ So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon." ¹⁰ Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. ¹¹ And when the vultures came down on the carcasses, Abram drove them away. ¹² **Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.**

God waited for night to fall at that moment He had chosen for showing his servant the infinite stars with which He compared the living, holy, endless, and eternal descendants He would give him. Then the Lord came to meet Abraham and spoke to him of his slave descendants; but later, He spoke to him of his free descendants, which symbolizes the eternal descendants. The Omniscient God knew that the generation that would come out of Egypt would not enter the promised land but would go to Hell for unbelief and disobedience. Genesis 15: 17-18 says (Highlighted by the authors):

¹⁷ And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. ¹⁸ On the same day the Lord made a covenant with Abram, saying: **"To your descendants I have given this land,** from the river of Egypt to the great river, the River Euphrates—

The New Earth that God promised to Abraham will be inherited by the free and holy descendants because He had told him that the Earth would be given to him and his descendants after him; Genesis 15: 7-8 says (Highlighted by the authors):

⁷ Then He said to him, "I am the Lord, who brought you out of Ur of the Chaldeans, **to give you this land to inherit it.**" ⁸ And he said, "Lord God, **how shall I know that I will inherit it?**

Note how the Lord told Abraham that He will give him to inherit the land. Because of that, the servant asked how he would have **the certainty and conviction** of this. In response to the question, the Lord made the covenant with him under oath. It is evident that Abraham was going to die, and God Himself told him so in Genesis 15: 15: «Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.» However, Abraham believed that he must rise to receive the promises of the infinite, eternal, free, and holy descendants.

It is necessary to fully understand the symbolism of the slave descendants and the free descendants because the same apostle Paul refers to this in Galatians 4: 22-23; let's read (Highlighted by the authors):

²² For it is written that Abraham had two sons: **the one by a bondwoman, the other by a freewoman.** ²³ But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise.

Satan attacked the promise of Abraham's holy descendants who will be born free when he rises from the dead and inherits the promises. The devil attacked this by using Sarah to whom her flesh was lifted and, out of haughtiness, urged Abraham to go into her maid Hagar; Sarah did not want to suffer the affront of not having a son, and she coveted a slave one, not believing that God had already said that He would give her a son from Abraham.

The above is very important for us because it has to do with our eternal promises, with the war we now have against the devil who wants to take them away from us since the promises are already at the door.

Sarah knew that God had appeared to Abraham long before the covenant that is narrated in Genesis 15. God manifested to Abraham in Genesis 12 when He gave him the order to leave his land and his kindred to go to the land that He was going to show him and which He would give as an inheritance **to him and his descendants after him.** Here, Abraham learned that he was going to have descendants, since before God had also told him that He would make of him a great nation, which also implies descendants; let's read Genesis 12: 1-2; 7:

¹ Now the LORD had said to Abram / "Get out of your country, / From your family / And from your father's house, / To a land that I will show you. / ² I will make you a great nation; / I will bless you / And make your name great; / And you shall be a blessing. ⁷ Then the Lord appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the Lord, who had appeared to him.

We can see how, before the covenant described in Genesis 15, God had already promised Abraham and Sarah descendants, but Sarah, because of her carnality, went out to take the Lord's place and made Abraham sin through unbelief. Therefore, the apostle Paul in Galatians chapter 4 speaks of the two descendants, *the slave descendants according to the flesh and the free descendants according to the Spirit*. Those born according to the promise would give sinless children, holy descendants, which is only possible through the Seed, Christ, who made us adopted children of God (Galatians 4: 4) and then will make us legitimate sons of God on the day we have our bodies resurrected and glorified. We will then give godly descendants (Malachi 2: 15) who will live, bear fruit, and multiply forever in the New Earth. This is why Paul says in Galatians 4: 24-27 (Highlighted by the authors):

²⁴ which things are symbolic. For these are the two covenants: the one from Mount **Sinai which gives birth to bondage**, which is Hagar— ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to **Jerusalem which now is, and is in bondage with her children**— ²⁶ **but the Jerusalem above is free, which is the mother of us all.** ²⁷ For it is written: / "Rejoice, O barren, / You who do not bear! / Break forth and shout, / You who are not in labor! / For the desolate has many more children / Than she who has a husband."

The question here is: What did Abraham understand when the Lord made the covenant with him and gave him the promises? He understood that he would rise and receive the inheritance of the New Earth, the government, and the free descendants. Abraham also understood the descendants as the fulfillment of Isaiah's prophecy that Paul quotes in the previous passage, from the Jerusalem above, the heavenly Jerusalem, the New Earth; the Scripture confirms this in Hebrews 11: 8-10 (Highlighted by the authors):

⁸ **By faith** Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. ⁹ By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ **for he waited for the city which has foundations, whose builder and maker is God.**"

Abraham stood before the omnipotent God who promised him that He would give him and his descendants after him the New Earth, the New Jerusalem. Abraham understood that he would rise and have a glorified body to enter this New Earth,

and when he had entered and inherited the promises, his descendants after him would also inherit them, the free descendants, who will come because of the Seed. Therefore, Paul in Galatians 4: 1-7, before speaking of the two descendants, the slave and the free, states:

¹ Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, ² but is under guardians and stewards until the time appointed by the father. ³ Even so we, when we were children, were in bondage under the elements of the world. ⁴ But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵ to redeem those who were under the law, that we might receive the adoption as sons. ⁶ And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" ⁷ Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Everyone who is born under the sin which the Law points out and condemns, is a slave. All human beings are born slaves because they bring the original sin of Adam, but when we receive Christ, we become free from the slavery of sin and free from the Law which declares us guilty before the Father. We are free because in Christ, the Seed, we have been made adopted sons of God, and we receive the Holy Spirit, the guarantee of our inheritance (2 Corinthians 1: 22; 5: 5). By the Holy Spirit, we cry out "Abba Father!" Paul says that since we are no longer slaves but sons, we are heirs of God through Christ.

The devil wanted to take away Abraham's promises and to prevent the coming of the Seed, Christ, who makes us free from the slavery of sin, whose wages is eternal death and the total and definitive loss of all eternal promises: Descendants, Earth, and Government.

Abraham believed God, and put on the breastplate of love to God, the first love shown in longing for the Lord, His inheritance, and His portion, but it is also God's eternal love for the servant to whom He promised free, holy, eternal, and infinite, never-ending descendants. Abraham believed what the Lord promised in Isaiah 54 and which Paul quoted in the passage from Galatians 4 that we read.

Let's now read Isaiah 54: 1-3, whose editorial headline in the New King James Version (NKJV) says "A Perpetual Covenant of Peace":

¹ "Sing, O barren, / You who have not borne! / Break forth into singing, and cry aloud, / You who have not labored with child! / For more are the children of the desolate / Than the children of the married woman," says the Lord. / ² "Enlarge the place of your tent, / And let them stretch out the curtains of your dwellings; / Do not spare; / Lengthen your cords, /

And strengthen your stakes. / ³ For you shall expand to the right and to the left, / And your descendants will inherit the nations, / And make the desolate cities inhabited.

Paul quotes this passage in Galatians 4: 24-27 when he speaks of the Abrahamic Covenant; by doing this, the apostle is suggesting that the Lord's promise to Abraham could be expressed in the following way: "Abraham, you are going to enlarge the place of your tent, the curtains of your dwellings will be stretched out, in the New Land, in the New Earth stretched out forever; lengthen your cords and strengthen your stakes, for you will stretch out on the right hand and the left, for your descendants will be like the stars of heaven, countless, innumerable, infinite, and your descendants will inherit nations, which will be formed for eternity, and you Abraham and your descendants will inhabit cities, for the face of the Earth, stretched out, infinite, will be filled with cities."

The Lord has given us this same promise, the living Christ, the Seed, the High Priest of the good things to come (Hebrews 9: 11) who made us adopted sons of the Father; still, He will make us legitimate sons of God to take all the promises of His eternal inheritance.

When in Isaiah 54: 2 says, "enlarge the place of your tent," the word for "tent" here is אֹהֶל (*'ôhel*), which means "tabernacle, dwelling place, room." This is very significant because the Lord has promised that His tabernacle will dwell with us (Revelation 21: 3), for in His house there are many mansions in which He has prepared a place for His Church (John 14: 2).

We will inhabit the New Earth, the New Jerusalem, the heavenly city, a city that will be extended because God is Almighty to do it, since the heaven of the heavens cannot contain Him (1 Kings 8: 27), He inhabits eternity (Isaiah 57: 15), which is the infinity of space and time, for the Lord is the architect and builder of that heavenly city (Hebrew 11: 10).

7.1.5. The preeminence of the promise of the descendants in the Law Covenant

Before sustaining the preeminence of the descendants' promise in the Law Covenant or Old Covenant, it is necessary to analyze several facts concerning this one, which we will enunciate next:

Our approach is that all the blessings described in the Law, quoted in passages of Deuteronomy 28 and Leviticus 26, can only be obtained fully, absolutely, and definitively in the Eternal Kingdom. Although, the Lord gave advances of such blessings and will give a sample of them during the Millennium; therefore, there is a partial fulfillment for the Law Covenant in the human chronological time which the Bible calls "this time," different from the age to come (cf. Mark 10: 30; Luke 18: 30). In chapter 26 of Leviticus, some verses clearly point to the age to come or the Eternal Kingdom, since the content of these appeared in other chapters that speak of this kingdom; let's see (Highlighted by the authors):

Table 2

The promise of the Eternal Kingdom in the Old and New Testament

VERSES IN LEVITICUS 26	VERSES IN THE CONTEXT OF THE ETERNAL KINGDOM
¹¹ I will set My tabernacle among you, and My soul shall not abhor you. ¹² I will walk among you and be your God, and you shall be My people.	³ And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God (Rev 21).
⁵ Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing; you shall eat your bread to the full, and dwell in your land safely.	³⁷ Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. ³⁸ They shall be My people, and I will be their God; (Jer 32).

The promise of the descendants appears in Leviticus 26: 9: « 'For I will look on you favorably and **make you fruitful, multiply you** and confirm My covenant with you.» (Highlighted by the authors); such promise is in the two terms we studied in Chapter 6 of this book: "to bear fruit," which in Hebrew is פָּרָה (*pârâh*), the same one used in the Edenic and Noahic Covenant; and רָבָה (*râbâh*) "to multiply." It is noteworthy that in Leviticus 26: 9, the word *pârâh* is accompanied with אֵת (*'êth*) a particle that means "yet" and functions as a demonstrative which comes from אוֹת (*'ôth*) associated with a sign, a mark, a prodigy or a miracle; this particle, in turn, comes from אָוָה (*'ûth*) a primitive root meaning "to come." If we take the three terms *pârâh* / *'êth* / *'ôth*, we can translate the meaning as: "to bear fruit even as a coming miracle."

In Deuteronomy 28: 3-4, the descendants' promise is reiterated twice; let us read (Highlighted by the authors):

³ **Blessed** shall you be in the city, and **blessed** shall you be in the country. ⁴ **"Blessed shall be the fruit of your body, the produce** of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks."

The words reiterated here are "blessed" which in Hebrew is בָּרַךְ (*bârak*) and "fruit," from the Hebrew word פֶּרִי (*perîy*).

The definitive fulfillment of this promise of Deuteronomy 28: 4 about the blessing will occur in the Eternal Kingdom because in it there will be no more curse, as it says in Zechariah 14: 11 and Revelation 22: 3; let's read (Highlighted by the authors):

¹¹ The people shall dwell in it; / **And no longer shall there be utter destruction**, / But Jerusalem shall be safely inhabited. (Zechariah 14).

³ **And there shall be no more curse**, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. (Revelation 22).

In verse 11 of Zechariah 14, we see the keywords "no longer" which point to the Eternal Kingdom. This verse coincides with verse 3 of Revelation 22, whose context is that Kingdom since it describes the New Jerusalem (Revelation 22: 1-2).

Deuteronomy 28: 9 speaks of the condition that God demands to obtain all the blessings that depend on the Lord, confirming the people of Israel as His people, and likewise, they are proclaiming the Lord as their God. Let's read the verse: «The Lord will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the Lord your God and walk in His ways...»

But the same Bible says that no one can fulfill the Law completely; therefore, it seems that the Lord's demand is contradictory. Nevertheless, the Lord is holy and perfect, and His Word never contradicts itself. The explanation for this apparent contradiction is as follows:

God demanded that human beings, in this case, Israel, must totally fulfill the Law, for it says in Deuteronomy 11, verses 8, 9 and 32 (Highlighted by the authors):

⁸ **“Therefore you shall keep every commandment which I command you today**, that you may be strong, and go in and possess the land which you cross over to possess, ⁹ and that you may prolong your days in the land which the Lord swore to give your fathers, to them and their descendants, ‘a land flowing with milk and honey.’ ³² **And you shall be careful to observe all the statutes and judgments** which I set before you today.

Observe that God's order is to keep all the commandments and fulfill all His statutes and decrees; however, the Scriptures say that no one can fulfill the Law; for that reason, the Lord Jesus Christ had to incarnate. The Lord was born under the Law (Galatians 4: 4) to satisfy the Father's demand; Christ as the last Adam fulfilled the demands of justice and holiness.

The whole Law points to Jesus Christ, from the commandments like the Levitical offerings, the seven feasts, the Tabernacle (Its parts, utensils, and ceremonies), among other events. With the Law, God was saying that the Old Covenant or Law Covenant would have its total fulfillment in Christ. Therefore, everyone who receives, believes, and remains in Him, fulfills the Law through Christ and in Christ because when the Father looks at the believer, He looks at His beloved Son Jesus, who is the one who justifies.

Therefore, no one is justified by the Law (Romans 3: 20; Galatians 2: 16), but in Christ, we are justified (Romans 3: 24; 5: 9; 1 Corinthians 6: 11; Galatians 2: 21), for He is wisdom, righteousness, sanctification, and redemption: «But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—» (1 Corinthians 1: 30).

When God ordered Israel to fulfill all His commandments, He asked for what was just and possible. One could think that the Lord, knowing that no human being could fulfill them, He would be demanding something impossible; therefore, God would be unjust. But God is true, just, holy, and perfect, and from before the foundation of the world, He planned that Christ would come as a man to fulfill the whole Law.

Now, concerning human beings, there are three reasons why in the Law was written the demand for total obedience to all God's commandments; let's see:

(1) The first reason is that obedience must be based on faith in Christ, the promised Seed from the Adamic and Abrahamic Covenants. God never asked Israel to obey on their own strength, independently of Him; He never asked for works. From the beginning, when He brought them out of Egypt, the Lord requested Israel to have

faith in Him, to believe Him, and in that faith to worship and serve Him. This is corroborated by two facts that we will see below:

(a) In that faith precedes the Law, for the promises were made to Abraham before the Law, and he believed God, and it was accounted to him for righteousness. This is what the apostle Paul explained in the book of Romans 4: 3 extensively: «For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness...”»

(b) The second fact is that the whole Law pointed to Christ. When God gave the ordinances that were materialized in ceremonies, actions, objects, and rituals, that is, in works, faith had to precede them; works were the consequence and fruit of faith. The people of Israel failed to understand this because they did not want the ways of the Lord but His signs and miracles in this Post-Flood Earth. Israel believed that by works they were justified before God; therefore, they thought they could be righteous and be saved by themselves. They also considered that the circumcision of the flesh was necessary and sufficient without the circumcision of the heart. The people of Israel assumed that it was enough to take the animal offerings without repentance and believed that when the high priest entered once a year to the Most Holy place on the day of atonement, this was enough, and they did not require to have a humiliated, contrite, repentant, humble heart that worshipped God.

Just as Israel did, many Churches from these days believe that the external works of clothing, praying, fasting, vigils, are enough before God. These Churches believe that they can come before the Lord emptied of faith and with works, even if their hearts are not humiliated, repented, or subjected to the Lord. And the faith that the Lord demands is that of Hebrews chapter 11, faith in the eternal promises and not in earthly, corruptible, and temporary things.

(2) The second reason why God asked for obedience to the Law is that such obedience, besides being based on faith, must be based on love for God. This is verified in Matthew 22: 36-40 (cf. Mark 12: 30; Luke 10: 27):

³⁶ “Teacher, which is the great commandment in the law?” ³⁷ Jesus said to him, “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ ³⁸ This is the first and great commandment. ³⁹ And the second is like it: ‘You shall love your neighbor as yourself.’ ⁴⁰ On these two commandments hang all the Law and the Prophets.”

The Lord says that the ten commandments are summarized in these two great commandments to love God and neighbor, since the first four commandments point to the relationship between man and God, and the remaining six point to the relationship between human beings, based on the first commandment.

The commandment of loving God with all one's mind, heart, and strength is manifested in the commandment that heads the Decalogue, which is not to have gods outside the Lord. It is also evident in the second of not making images to honor and worship them (Exodus 20: 1-5), the third and fourth which are not to take the name of the Lord in vain but to sanctify it, and worship Him with the Sabbath.

These commandments appear at the top of the blessings of obedience in Leviticus 26 (vs. 1-2). In Deuteronomy 11, before speaking of the promised land's blessings and keeping the Law, the Lord first enunciates the commandment to love Him: «Therefore **you shall love the Lord your God, and keep His charge**, His statutes, His judgments, and His commandments always.» (Deuteronomy 11: 1. Highlighted by the authors).

After this commandment, in Deuteronomy 11: 8, the Lord commands the following: «Therefore **you shall keep every commandment** which I command you today, that you may be strong, and go in and possess the land which you cross over to possess...» (Deuteronomy 11: 8. Highlighted by the authors). The Lord Jesus Christ Himself associates love for God with keeping the commandments and taught it to the future Church in the Upper Room's discourse: «If you love Me, keep My commandments.» (John 14: 15).

(3) The third reason why God asked for obedience to the Law is that such obedience was part of the aspiration to a good conscience, that is, a heart that yearned for and was inclined to obey Him. God told the people of Israel that they must "observe" the commandments, which implied an attitude of heart that was highly esteemed before the Lord. Let's read Deuteronomy 28: 15: «But it shall come to pass, if you do not obey the voice of the Lord your God, to **observe** carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you...» (Highlighted by the authors). The term that the New King James Version translates as "to observe" in Hebrew is שָׁמַר (*shâmar*) which means "to take care, to protect."

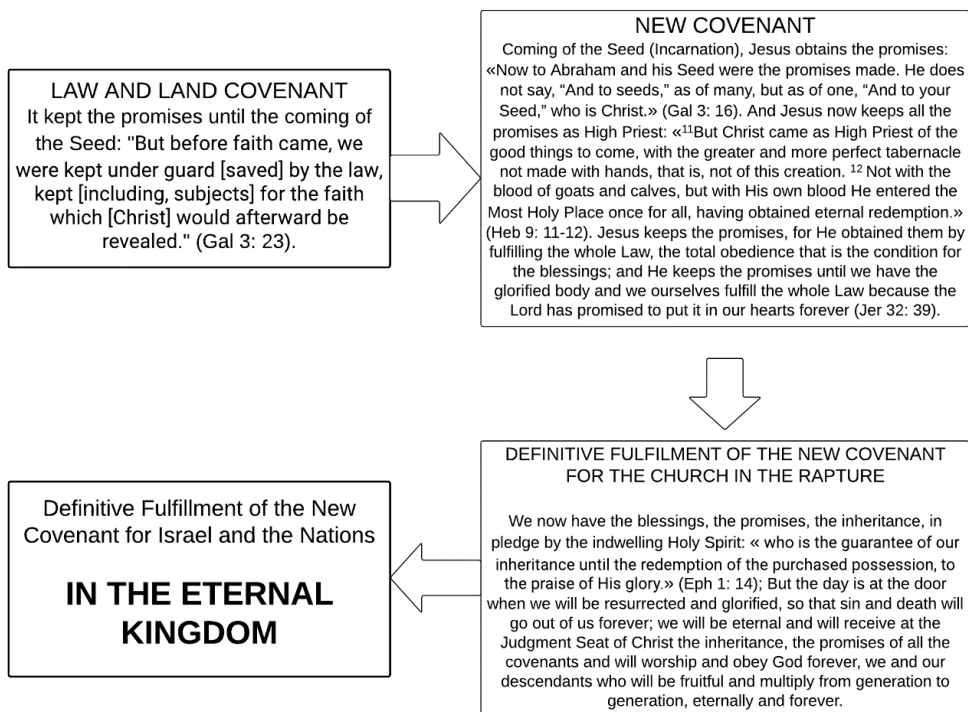
It is evident that love and faith lead us to observe and put into practice God's commandments, obedience is framed in the New Covenant, which basis is to believe

in Christ and that God raised Him from the dead. Therefore, we will have in Him the promises of all the covenants in the Eternal Kingdom because when we are glorified, we will totally and definitively fulfill the Law forever. And our descendants will be born with the Law written on their circumcised hearts because God has promised this as a blessing of the New Covenant: «...then I will give them one heart and one way, that they may fear Me **forever**, for the good of them **and their children after them**.» (Jeremiah 32: 39. Highlighted by the authors).

Let's see in the following diagram a summary of what was said:

Figure 4

Fulfilling of the promises through the New Covenant.



After this long but necessary explanation about the Law Covenant, we can now explain the preeminence of the descendants promise in this one, preeminence that is found in two facts: in the circumcision and in the birthright; let's read:

(a) In circumcision: It is a sign of the Law Covenant and its relationship to the Abrahamic, God gave Abraham this commandment as a sign of the perpetual covenant He made with him (Genesis 17: 9, 13).

When Moses left Egypt, after having celebrated the Passover, the Lord gave him a commandment about it, which we find in Exodus 12: 43-44 (Highlighted by the authors):

⁴³ And the Lord said to Moses and Aaron, **“This is the ordinance of the Passover: No foreigner shall eat it. ⁴⁴ But every man’s servant who is bought for money, when you have circumcised him, then he may eat it.**

In Leviticus 12, the commandment of circumcision on the eighth day is reiterated as a ratification of the ordinance that God gave to Abraham to seal the perpetual covenant that He made with him; let’s read verses 2 and 3:

² “Speak to the children of Israel, saying: ‘If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in the days of her customary impurity she shall be unclean. ³ And on the eighth day the flesh of his foreskin shall be circumcised.

This passage refers to the purification after birth, which has as its center the descendants. Circumcision is then the link between the Abrahamic Covenant and the Law Covenant, which corroborates faith as the basis of such covenants.

Now, we know that the circumcision of the foreskin was preceded by the circumcision of the heart, which also refers to faith; let's read Deuteronomy 10: 12-16 (Highlighted by the authors):

¹² “And now, Israel, what does the Lord your God require of you, **but to fear the Lord your God, to walk in all His ways and to love Him, to serve the Lord your God with all your heart and with all your soul,** ¹³ and to keep the commandments of the Lord and His statutes which I command you today for your good? ¹⁴ Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it. ¹⁵ The Lord delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as it is this day. ¹⁶ Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.

This passage describes the context after the people of Israel sinned with the gold calf when Moses was on Mount Sinai, receiving the tablets of the Law. The servant reminded the people of this sad event and how God renewed the covenant out of His infinite mercy and love.

Note that the basis of obedience to the Law in verse 12 is love; in verse 16, Moses mentions the circumcision of the heart, which is the foundation of the whole Law, but this circumcision had as its physical sign that of the foreskin. The relationship between *heart circumcision-foreskin circumcision*, and its characterization is eternal since it points to the holy and eternal descendants.

The Lord has promised that He will put His Law and His fear forever in the hearts of His children and their children's children, as Jeremiah stated in the framework of the New Covenant in chapters 31: 33 and 32: 37-41, which corresponded to the promise of the Law in Deuteronomy 30: 3-6. Let's compare the three texts and see the relationships between them:

Table 3

Relationship between Deuteronomy 30, Jeremiah 32 and Jeremiah 31 about the promises.

DEUTERONOMY 30 In the framework of the Land and the Law Covenants.	JEREMIAH 32 Promises in the framework of the New Covenant	JEREMIAH 31 Promises in the framework of the New Covenant
³ that the Lord your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the Lord your God has scattered you. ⁴ If any of you are driven out to the farthest parts under heaven, from there the Lord your God will gather you, and from there He will bring you. ⁵ Then the Lord your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. ⁶ And the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live.	³⁷ Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. ³⁸ They shall be My people, and I will be their God; ³⁹ then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them. ⁴⁰ And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me. ⁴¹ Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul.'	³³ But this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

The comparison allows us to see the prophetic projection of the promise that is found within the Law Covenant and the Land Covenant in Deuteronomy 30 since it coincides with the promises of Jeremiah 31 and 32 that were given in the framework of the New Covenant. These verses point to the Eternal Kingdom since the prophet says "forever" (Jeremiah 32: 39) and speaks of the eternal covenant

(Jeremiah 32: 40). Note the coincidences: Verses 3, 4, and 5 of Deuteronomy 30 that talks about gathering the people and bringing them back to the land are related to verse 37 of Jeremiah 32. Deuteronomy 30: 6 is the central verse because it mentions the promise that God will circumcise the heart of His people and their descendants so that they will love Him with all their hearts and souls. This corresponds to what Jeremiah 32 says in verses 39 and 40; in such a way, the circumcision of the heart of Deuteronomy 30 corresponds to what Jeremiah 32 says that God will give us hearts so that we will fear Him perpetually, which means eternally and forever.

Let's see now the second fact that confirms the preeminence of the descendants' promise in the Law Covenant.

(b) In the birthright: The Lord made the Law Covenant with the people Israel when they came out of Egypt, and it is not gratuitous that the last judgment He sent over Egypt was the death of the firstborn, that is, the cut-off descendants, which symbolizes the loss of this promise for the wicked, those who go to Hell. While the firstborns of Egypt died, the people of Israel were kept by the Passover lamb's blood, which points to the New Covenant in which God's children will have all the promises, among these, the promise of eternal descendants.

The symbolism in the birthright is powerful because there are events that preceded the granting of promises from God to His people. The Law Covenant, which includes the eternal promises: Descendants, Earth, and Government, was preceded by the Passover that protected the firstborn of Israel but meant the death of the Egyptian firstborns. The relationship between the two events, the blessing for Israel and the tragedy for Egypt in terms of the firstborns, is seen in the commandment that God gave Moses when He told him to go to Pharaoh; let's read Exodus 4: 22-23 (Highlighted by the authors):

²² Then you shall say to Pharaoh, "Thus says the Lord: "Israel is My son, **My firstborn**.²³ So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, **your firstborn**." " "

The Lord called Israel "my firstborn" (Exodus 4: 22), which implies a relationship between the three promises: descendants, land as an inheritance, and government (This will be seen extensively in Chapters 9 and 10). After God made this powerful declaration, He ordered Moses to go to Pharaoh to announce that He was going to send him the death judgment on his firstborn son, which happened later after the nine plagues because Pharaoh did not listen to Moses and did not let Israel go.

When God said that Israel was His firstborn, He was affirming that they were the heirs of His promises and covenants that He had made, especially that of Abraham. The exodus from Egypt was the fulfillment of the promises that God made this servant in Genesis 15 when He announced that his descendants would be slaves but that He would free them with power. It is necessary to note that among the promises to Abraham was that of the Seed, Christ, who is called by the Scriptures "the Firstborn," who would come from the people of Israel, as established in Revelation 12: 1-5:

¹ Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. ² Then being with child, she cried out in labor and in pain to give birth. ³ And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. ⁴ His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. ⁵ She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.

The woman that is described in this passage represents the people of Israel, and the male son she gives birth to is Christ since it refers to the prophetic fact that He will rule all nations with an iron rod during the Millennium. There is also a reference to the fact that this male son was caught up to God and to His throne, which refers to the ascension of Christ after His death and resurrection.

Israel is then the nation (The woman) from which Abraham's promised Seed would come; for this reason, the Lord said that this nation is His firstborn. Israel will obtain all the promises and covenants through the Firstborn over all creation and the Firstborn from the dead, Jesus Christ, the Seed; let's read several verses about this truth referring to Christ (Highlighted by the authors):

Table 4

Christ the Firstborn

VERSE	TEXT: CHRIST THE FIRSTBORN
Matthew 1: 25	²⁵ and did not know her till she had brought forth her firstborn Son . And he called His name JESUS.
Luke 2: 7	⁷ And she brought forth her firstborn Son , and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

Romans 8: 29	²⁹ For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.
Colossians 1: 15	¹⁵ He is the image of the invisible God, the firstborn over all creation.
Colossians 1: 18	¹⁸ And He is the head of the body, the church, who is the beginning, the firstborn from the dead , that in all things He may have the preeminence.
Hebrews 1: 6	⁶ But when He again brings the firstborn into the world , He says: / "Let all the angels of God worship Him."
Revelation 1: 15	⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead , and the ruler over the kings of the earth. / To Him who loved us and washed us from our sins in His own blood...

Jesus is the Firstborn as **Son of God** in that He has all the preeminence (cf. Colossians 1: 15); there is no reference here to Jesus being a creature as Jehovah's Witnesses, Adventists, and Mormons, among other demonic sects, erroneously affirm. Nevertheless, Jesus **is also the firstborn in His incarnation**, for the following reasons (a) Because He opened Mary's womb (cf. Matthew 1: 25 and Luke 2: 7); (b) Because in His incarnation He was the first human being to be begotten and born holy. In His incarnation, Christ was the second holy Adam; just as Adam was the first one to be called holy, sinless son of God. In His humanity, the Lord Jesus Christ was begotten (cf. Psalm 2: 7) while Adam was created (cf. Genesis 1: 27); nevertheless, the incarnate Christ never ceased to be one hundred percent God. Let's explain these two reasons which we have just stated:

We already know that Joseph did not know Mary (They did not consummate the marriage) until Jesus was born. Jesus was begotten by the Holy Spirit when He came upon Mary; she had to be covered by the power of the Most High to block her sin from touching the Holy Being that was to be born (Luke 1: 35). It should be noted that when the angel Gabriel announced this to Mary, he said: «... therefore, also, **that Holy One who is to be born will be called the Son of God.**» (Luke 1: 35 Highlighted by the authors). The verb appears in the future tense, "will be called," which is to be noted because Jesus in His deity was already the Son of God, the Father. The Lord did not become the Son of God when He incarnated; this future temporal use, "will be called Son of God," refers to Christ in His humanity and incarnation as a "Holy Being." This meant that Christ was the Firstborn or the first human being to be begotten and born holy, and in Him will be fulfilled for us the promise of the eight covenants on the descendants who will be begotten and born holy during the Eternal Kingdom.

Through the Firstborn who is Christ, we will all be firstborns in the Eternal Kingdom because we will be legitimate sons of God. For this reason, Paul says in Romans 8: 29 (Highlighted by the authors): «For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be **the firstborn among many brethren.**»

This is why the author of Hebrews also states that we will be the general assembly and Church of the firstborn of the New Jerusalem; let's read Hebrews 12: 22-23 (Highlighted by the authors):

²² But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, ²³ to **the general assembly and church of the firstborn** who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect...

All of us will be the firstborns in the New Jerusalem, the city of the living God, Zion, as Hebrews 12: 22 mentions. In addition, all our holy descendants who will multiply and bear fruit during the Eternal Kingdom will be born as firstborn with circumcised hearts forever (cf. Deuteronomy 30: 6; Jeremiah 32: 39-40) since all of them will be born as legitimate sons of God. God will be their Father for eternity in the New Earth, the infinite Earth which will be the eternal inheritance (This is the promise of the New Earth). On this New Earth, we will rule as kings and priests for eternity (This is the promise of government), as states in Revelation 1: 5-6 (Highlighted by the authors):

⁵ and from Jesus Christ, the faithful witness, **the firstborn from the dead**, and the ruler over the kings of the earth. / To Him who loved us and washed us from our sins in His own blood, ⁶ **and has made us kings and priests to His God and Father**, to Him be glory and dominion forever and ever. Amen.

But let us now return to the passage of Exodus 4: 22-26 to finish explaining the relationship between the blessing of the firstborn of Israel, who represent the descendants of God's children who will continue eternally, and the curse or death of the Egyptians firstborns, who represent the cut-off descendants of the wicked who go to Hell. Let's read Exodus 4: 23-26:

²³ So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn." " ²⁴ And it came to pass on the way, at the encampment, that the Lord met him and sought to kill him. ²⁵ Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, "Surely you are a husband of

blood to me!" ²⁶ So He let him go. Then she said, "You are a husband of blood!"—because of the circumcision.

This difficult passage shows the opposition between Pharaoh's son, who was going to be killed by the Lord, "...the Lord met him and sought to kill him" (v. 24), and Moses' son who was circumcised by Sephora (v. 25). The grammar of the passage supports this explanation. Verse 23 speaks of Pharaoh's son, "...I will kill your son, your firstborn"; therefore, this is the immediate antecedent of this "**him**" of the statements "met **him**", and "kill **him**". Many people think that this verse talks about Moses or Moses' son and that God wanted to kill them, but it is not so.

In verse 25, in the Hebrew version, it does not appear the temporal connector "then" which is confusing since there seems to be a succession of interconnected events in verses 24 and 25; but there is no such spatial or temporal connection because there are two different events. Now, it is striking that it was Sephora who circumcised her son and not Moses to whom she called "husband of blood"; from the context, it is inferred that, as the son was grown up and not newborn, Moses had to hold him for his wife Sephora circumcise him. For this reason, the servant did not do it, as it should have happened. Therefore, in verse 26, the expression "So he let him go," refers to how Moses released his son after he was circumcised.

When the Lord gave Abraham circumcision, it became a sign of the eternal covenant between God and this servant and his descendants (Wellum and Parker, 2016, Chapter 5). This explains the scene of Sephora, Moses, and his son, the wife circumcised him, and this became a sign between Moses, his descendant, and God in the framework of the eternal covenant with Abraham. Circumcision marked the entrance of Moses' descendants to this covenant as part of Israel, the firstborn of God, who would not suffer the judgment of the death of the firstborn that was announced to Pharaoh.

Let us now remember two events that relate to the judgment on the Egyptians firstborn:

(a) When Moses was going to be born, Pharaoh decreed to kill all the newborn male children (Exodus 1: 15-16); however, the midwives Shiphrah and Puah feared God and did not do it, so the people of Israel multiplied greatly (Exodus 1: 20); because of this, Pharaoh command to cast into the river all the newborn male sons (Exodus 1: 22); but Moses was kept (Genesis 2: 1-10) because the Lord had planned to send him in His time to the Pharaoh of Egypt to announce the judgment. What Pharaoh

did was a decree of extermination against Israelites because of the promise of the Seed of the Abrahamic Covenant. Satan wanted to cut-off the descendants of Abraham from the beginning. For this reason, the Lord partially fulfilled His promise of fructification and multiplication in Israel, His firstborn.

(b) The second event is referred to when the Lord manifested to Moses at the burning bush and revealed to him as the God of promises, God of the Abrahamic Covenant: «“Moreover He said, I am the God of your father—**the God of Abraham, the God of Isaac, and the God of Jacob.**” And Moses hid his face, for he was afraid to look upon God.» (Exodus 3: 6. Highlighted by the authors). With the name "God" repeated three times, the Lord reminded Moses of the covenant He made with Abraham and was ratified to Isaac and Jacob. Besides this, God reminded Moses of the promise of the land: «So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land **to a good and large land, to a land flowing with milk and honey,** to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.» (Exodus 3: 8. Highlighted by the authors). After this, God reminded Moses again of the Abrahamic Covenant, but with His two names: "I AM" and "God of your fathers": «Go and gather the elders of Israel together, and say to them, ‘**The Lord [I AM], God of your fathers, the God of Abraham, of Isaac, and of Jacob,** appeared to me, saying, “I have surely visited you and seen what is done to you in Egypt...”» (Exodus 3: 16. Highlighted and added by the authors).

With the destruction that Pharaoh decreed at the time of Moses' birth, Satan wanted to annul, overthrow the Abrahamic Covenant whose sign was circumcision; he wanted to destroy all the promises that the Lord had made, which reach all humanity. The devil wanted to destroy Abraham's descendants so that the Seed, Christ, would not come and so that mankind never receive the promises of the eternal descendants, Earth, and government. But the Father, in His infinite mercy, power, grace, and love, destroyed the devil's plans and gave the following message:

“Israel will multiply like the sand of the sea, despite your decree devil (Exodus 1: 12, 20), and then my Son will come, I will bring the Firstborn into the world (Hebrews 1: 6) Born under the Law who will fulfill it completely so that many receive the adoption as sons (Galatians 4: 4-5) I will send my beloved Son to be the Firstborn among many brethren (Romans 8: 28), The Firstborn from the dead (Colossians 1: 18); I will fulfill the promise of the Seed that I gave to Adam and Eve (Genesis 3: 15).

The Seed promised to Abraham (Genesis 18: 18; 22: 18) that I ratified to Isaac (Genesis 26: 4) and Jacob (Genesis 28: 14); and in my Son, in the Seed, both Israel, to whom I will give the promises, and all the Gentiles to whom I will give the commonwealth of Israel, will be made children of Abraham so that they may have access to all my covenants and my promises (Ephesians 2: 11-13); thus, in My Son, the Seed, all families and nations of the Earth will be blessed in the Eternal Kingdom, for they will multiply and bear fruit from generation to generation, forever and ever, because they will be the descendants of the blessed of the Lord, and their offspring with them (Isaiah 65: 23).

For being glad and rejoice forever in the things that I have created (Isaiah 65: 18), to worship and praise me for all eternity, generation after generation born holy, pure, without sin, without death (Psalm 45: 17; 79: 13; 89: 1; 145: 4), which will dwell forever in the infinite Earth, the New Earth and the New Heavens that I will make for my name's sake, the new creation (Isaiah 65: 17; Revelation 21: 1).

For my Word, my covenants, be fulfilled, for I am faithful and true, I am not a man that I should lie, nor a son of man that I should repent, I have said, and I will do, I have spoken and will make it good, I have given a blessing and will not reverse it (Numbers 23: 19-20); all this I will do because I AM WHO AM, I am the Almighty (Exodus 3: 14; Genesis 17: 1), *El Shadday*, the God of Abraham, Isaac, and Jacob, the High who inhabits eternity, whose name is Holy (Isaiah 57: 15)".

In conclusion, there is a close relationship between the birthright and circumcision, a sign of the Abrahamic Covenant, the Law Covenant, and the New Covenant, because Christ is the Firstborn born under the Law, circumcised on the eighth day. In Christ, we will be firstborns forever and have our hearts circumcised forever so that our fruitful and multiplied descendants in the Eternal Kingdom will be born as legitimate sons of God. Our offspring will be the Lord's firstborn with circumcised hearts so that they will fear and worship the Lord forever without ever departing from the Lord, as mentions Jeremiah 32: 39-40.

7.1.6. The preeminence of the promise of the descendants in the Land Covenant.

The Lord made the Land Covenant with Israel within the framework of the Law Covenant; therefore, what we stated in the previous item is valid here. However,

let's see the preeminence of the descendants' promise in this Land Covenant that is stated in Deuteronomy 30: 5-6 (Highlighted by the authors):

⁵Then the Lord your God will bring you to the land which your fathers possessed, and you shall possess it. **He will prosper you and multiply you** more than your fathers. ⁶ And the Lord your God will circumcise your heart and the heart of your **descendants**, to love the Lord your God with all your heart and with all your soul, that you may live.

This passage has already been explained in the previous pages and we can only add what follows as a promise about the fruit of the body: «The Lord your God will make you abound in all the work of your hand, **in the fruit of your body**, in the increase of your livestock, and in the produce of your land for good. For the Lord will again rejoice over you for good as He rejoiced over your fathers...» (Deuteronomy 30: 9. Highlighted by the authors).

7.1.7. The preeminence of the promise of the descendants in the Davidic Covenant.

In this covenant, the central focus is the descendants, which is evidenced by the reiteration of the word "house" or "descendants"; let's read 2 Samuel 7: 10-16 (Highlighted by the authors):

¹⁰ Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, ¹¹ since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies. Also **the Lord tells you that He will make you a house.** / ¹² "When your days are fulfilled and you rest with your fathers, **I will set up your seed after you, who will come from your body, and I will establish his kingdom.** ¹³ He shall build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴ I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. ¹⁵ But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. ¹⁶ **And your house and your kingdom shall be established forever before you.** Your throne shall be established forever." ' ' "

This covenant is headed by the promise of the descendants in verse 11, which is framed in the Eternal Kingdom as stated in verse 10 that refers to the moment when God will set up the people of Israel in the New Earth so that they will never again be removed. In verse 16, which is the closing of the covenant, the promise of the descendants is reiterated when it says: "I will establish your house." In both verses 11 and 16, the word that The New King James Version translates as "house"

in Hebrew is בַּיִת (*bayith*), which means "family." It is confirmed in Psalm 89: 3-4 (Highlighted by the authors):

“³ “I have made a covenant with My chosen, / I have sworn to My servant David: / ⁴ **‘Your seed I will establish forever,** / And build up your throne to all generations.’ ”

Notice how in the Davidic Covenant the descendants’ promise is mentioned first, it shows us the preeminence of this promise. We also can see this in 2 Samuel 7: 11. In verse 4 of Psalm 89, the word for "descendants" in Hebrew is זֶרַע (*zera'*) which means "seed, fruit, fruitfulness or fruition, posterity, descendants, sowing time."

It is important to emphasize that Ethan the Ezrahite begins Psalm 89 speaking of God's mercies and his faithfulness (Psalm 89: 1-3. Highlighted by the authors):

¹ **I will sing of the mercies of the Lord forever;** / With my mouth will I make known **Your faithfulness** to all generations. / ² For I have said, "Mercy shall be built up forever; / Your faithfulness You shall establish in the very heavens." / ³ "I have made a covenant with My chosen, / I have sworn to My servant David...

The questions are: What are these mercies that will be sung forever? And what is the mercy that will be built forever? The answer is in the covenant that appears in verse 3 of Psalm 89 and in the whole content of this psalm whose center is the descendants, which is immediately stated in verse 4 (Highlighted by the authors): «**'Your seed I will establish forever,** / And build up your throne to all generations. ' »

Mercy forever is the confirmed eternal descendants; these mercies will be sung forever, eternally; notice how the psalmist sings again in verse 5: «And the heavens will praise Your wonders, O Lord; / Your faithfulness also in the assembly of the saints...»

The Lord's wonders include the eternal descendants that appear in the previous verses. The psalmist, therefore, continues to exalt God in verse 8 of Psalm 89: «O Lord, God of hosts, / Who is like unto thee? "O Lord God of hosts, / Who is mighty like You, O LORD, / Your faithfulness also surround You.»

The powerful gift of eternal and endlessly built descendants motivates worship, song, praise now and forever. The psalmist later refers to David, but symbolically and prophetically refers to the incarnate Christ, the second Adam, the descendant of David who would fulfill all covenants, including the Davidic one. Christ, the Seed,

in whom we will obtain all the promises including the main one which is the descendants, substituted us through his vicarious work to give us the salvation and the eternal inheritance; let's read Psalm 89: 26-29 (Highlighted by the authors):

²⁶ **He shall cry to Me, 'You are my Father, / My God, and the rock of my salvation.'** / ²⁷ **Also I will make him My firstborn, / The highest of the kings of the earth.** / ²⁸ My mercy I will keep for him forever, / And My covenant shall stand firm with him. / ²⁹ **His seed also I will make to endure forever, / And his throne as the days of heaven.**

Applied to Christ, "his descendants forever" are all those who are made children of God by his Redeeming work (John 1: 12) and their holy, eternal descendants. They are the seed or descendants of which Isaiah 53: 10 speaks (Highlighted by the authors): «Yet it pleased the Lord to bruise Him; / He has put Him to grief. / When You make His soul an offering for sin, / **He shall see His seed**, He shall prolong His days, / And the pleasure of the LORD shall prosper in His hand.»

Here the word for "seed" is זֶרַע (*zera'*), referring to the holy descendants, God's children who will multiply in the Eternal Kingdom. Isaiah says that "He will prolong אָרָךְ (*'arak*) His days and the pleasure, purpose or will חֶפְזִי (*chêphets*) of the Lord will prosper in His hand," referring to the Father's will of having holy descendants, his children forever multiplied for eternity, as He planned from the beginning with Adam and his woman.

This is the descendants of the blessed of the Lord, and their offspring with them as says Isaiah 65: 23 (Highlights and emphasis added by the authors): «They shall not labor in vain, / **Nor bring forth children for trouble;** / For they shall be the **descendants [זֶרַע *zera'*], of the blessed [בָּרָךְ *bâra*] of the LORD**, And their offspring with them.»

These descendants of the blessed of the Lord was God's eternal purpose before the foundation of the world. This is why this blessing heads the covenants, as we saw in Chapter 5 (See diagram: The promises framed by God's blessing). Let's remember that in the Adamic Covenant, the promises were under the curse of sin and death. The blessed descendants also explain why the author of the book of Hebrews summarizes the Abrahamic Covenant in two facts, and one of them is the blessing, which places first and then highlights the descendants as the principal promise. Let's remember Hebrews 6: 13-14 (Highlighted by the authors):

¹³ For when God made **a promise** to Abraham, because He could swear by no one greater, He swore by Himself, ¹⁴ saying, **"Surely blessing I will bless you, and multiplying I will multiply you."**

Another important fact of this chapter 6 of Hebrews is that the author then relates the Abrahamic Covenant to the New Covenant, for he states that those who are inside the New Covenant are heirs of the promises of the first one as a sure anchor of the soul due to the sacrifice of Christ; let's read Hebrews 6: 17-20 (Highlighted by the authors):

¹⁷ Thus God, **determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath,** ¹⁸ **that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.** / ¹⁹ This hope we have **as an anchor of the soul, both sure and steadfast,** and which enters the Presence behind the veil, ²⁰ where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

Notice how it says that the promise was given to Abraham "Surely blessing I will bless you, and multiplying I will multiply you." (Hebrews 6: 14) are "two immutable things" promised by God (Hebrews 6: 18); that is, they remain and are part of "the immutability of His counsel" (Hebrews 6: 17b) which is eternal. The author adds that in the two things He promised, it is impossible for God to lie (Hebrews 6: 18).

Those of us who belong to Christ have a "very strong consolation" because we have fled for refuge to lay hold of the hope set before us, and this is a "sure and steadfast anchor of the soul" because Christ tore the veil and entered the Most Holy Place with his own body as an offering. Christ was our forerunner and High Priest to ensure that the promises of great blessing and the greatly multiplication of the descendants, that will be received by us when we are glorified, for the resurrection and glorification is the end of his Redeeming work. The redemption of our body, through which we will be able to enter the Most Holy Place to receive all the promises of all the covenants. When this happens, there will never be curse on us; we will never again bring forth children for trouble, for we will be the descendants of the blessed of the Lord and our offspring with us, forever and ever.

The best part of all this is that we, the Church, are about to get all the promises because the Rapture is at the door. We will go with the Lord, who is already at very gates of Heaven waiting for the day and hour. For those saved in Christ, during the Tribulation, both Jews and Gentiles will also receive the promises. The saved from the Tribulation will have to be strong amid all the judgments and the Antichrist and

the false prophet attacks. The saved will know the time of the Second Coming of Christ and when the Lord sets his feet on the Mount of Olives; this will bring hope for the believers in Him who persevered to the end. They will have the blessing of seeing the resurrection and glorification of the Tribulation martyrs, all those who suffered and died for Christ. They will also see the resurrection and glorification of the Old Testament's saved, Abraham, Isaac, Jacob, Moses, Joshua, David, the prophets, and other servants of the Lord. All of them will be ready to enter the Millennium to receive all the covenants' promises.

7.1.8. The preeminence of the promise of the descendants in the New Covenant

The preeminence of the descendants in the New Covenant is found in two facts that we will see below and from which we will draw several statements that will appear in capital letters:

(a) On the coming of the Seed זֶרַע (*zera'*)

The center of the New Covenant is the fulfillment of the coming of the Seed, Christ, promised in the Adamic and Abrahamic Covenants. Jesus, as a man, as the last Adam, is the descendant of David; therefore, He is the fulfillment of the Davidic Covenant. And in Christ was guaranteed the promise that all nations would be blessed in the Seed of Abraham. This promise has two fulfillments.

- (i) A partial one that consists of the fact that through Christ, all nations and families of the Earth would have access to salvation and, therefore, would have access to all the covenants and promises.
- (ii) A whole and definitive fulfillment that refers to how, by the Redeeming work of Christ, God's children will multiply and bear fruit in the Eternal Kingdom. They will form a new humanity, the descendants of the blessed of the LORD, the holy offspring that will constitute a multitude of nations blessed for being holy and eternal. The Church will have the firstfruits of this (And of the other promises of the New Earth and the government); therefore, James says: «¹⁷ Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. ¹⁸ Of His own will He brought us forth by the word of truth, that we might be a kind of first fruits of His creatures.» (James 1: 17-18). In the Rapture, we are and will be the firstfruits of God's creatures, the descendants of Christ, the holy ones who will give holy and eternal offspring to God.

(b) The promise of descendants is the main one because ETERNAL DESCENDANTS MEANS ETERNAL WORSHIP TO GOD, because of his glorious attributes (See Chapter 3 of this book).

(c) Because the only way that God established for all promises to be fulfilled is through a holy Seed, who is Christ; therefore, He came to this Earth as a human being, was begotten by the power of the Holy Spirit to be holy, without the sin of Adam, so that Christ would not remain within the curse of the Adamic Covenant. CHRIST IS THE HOLY DESCENDANT, BECAUSE HE IS THE HOLY SEED, WITHOUT SIN, and in Him will be fulfilled the holy and eternal descendants for all the children of God.

(d) The third reason why the descendants head all the promises in the New Covenant is that the only covenant that was given under the total blessing in time and space and to a completely holy, sinless, deathless, immortal, and eternal human being is the Edenic Covenant which the Lord made with Adam before he sinned. And in this covenant, the first and principal of the promises is the descendants: "...Be fruitful and multiply; fill the Earth..." (Genesis 1: 28). THEREFORE, HOLY AND ETERNAL OFFSPRING IS TOTAL AND ETERNAL BLESSING, WITHOUT SIN AND DEATH.

(e) The fourth reason is that God has promised to make New Heavens and New Earth. The new Universe that He will populate with his eternal, holy, immortal children, and their infinite generations. The descendants' promise guarantees the population of the expanding Universe that the Lord will make; this will be a new Universe, without sin, death, and curse.

THE NEW EARTH AND NEW HEAVENS IMPLY HOLY, ETERNAL, AND ENDLESS DESCENDANTS AND THIS SHOWS THE PLENITUDE OF GOD'S OMNIPOTENCE.

(f) The fifth reason why the offspring is at the head of all promises is that when the Lord gave the promise of the descendants to Adam and his wife as the first and principal, He did so for a purpose; this purpose is the existence of A GODLY OFFSPRING (Malachi 2: 15), and this means worshipping descendants who will praise Him eternally and forever. A GODLY OFFSPRING IS A HOLY, PURE, SINLESS, AND DEATHLESS OFFSPRING; IT IS A WORSHIPPING OFFSPRING.

This purpose has not been fulfilled because all of Adam's descendants, all of humanity, have been descendants born under a curse, with sin and death. They

have always worshipped Satan with their works, thoughts, and actions. Read this true:

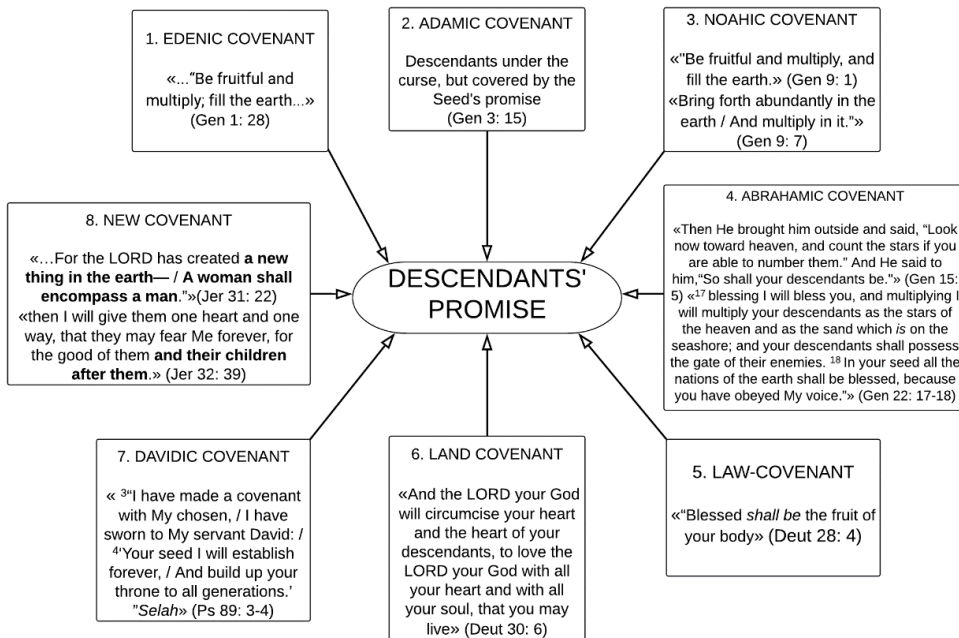
God is worthy of all glory, all worship, and deserves infinite rivers of worshippers to exalt Him forever because He is King and the Lord Almighty. The Lord's beauty is inexhaustible; His greatness is endless; His love, mercy, and attributes are infinite.

God has promised that He will have a blessed offspring (Isaiah 65: 23), descendants to Him, worshippers in spirit and truth. And these descendants can only be given by holy, pure, sinless, and deathless human beings, as was Adam before the fall. This must be fulfilled because the Lord gave this promise within two eternal and immutable covenants: the Edenic Covenant made with the first Adam and the New Covenant made with last the Adam.

(g) The preeminence of the descendants' promise in the New Covenant is also seen in that it includes all the other seven, which have that promise as the principal one, and it is the one that leads them. We verified it at the beginning of this chapter. Let's look at everything that has been said so far in the following diagram (Highlighted by the authors):

Figure 5

The preeminence of the descendants' promise in the eight covenants.



God will show his omnipotence, his eternal power, and deity by a glorious work, and that is to give powerful, indestructible, and eternal descendants, who will spread like shoots, like grass that spreads and flourishes (Psalm 72: 16; 92: 13; Hosea 14: 7), for eternity in an infinite Universe. God has all power to do so. God's power, works, and infinite attributes will be manifested forever in these eternal, glorious, holy, and immortal descendants. It is the Eternal and glorious Kingdom that has been promised to the living Christ, rivers of endless worshippers, servants multiplied for eternity that will serve Him forever, trees planted by the rivers of water whose leaf also shall not wither and that will bring fruit forever (Psalm 1: 3), the fruit of lips that will give thanks to his name forever, in glory, praise, worship, new songs without end (Hebrews 13: 15).

God's tabernacle will be extended on these descendants (Revelation 7: 15; 21: 3). On these endless, holy, and pure descendants will be spread the knowledge of God, which will fill the Earth as the waters cover the sea (Isaiah 11: 9; Habakkuk 2: 14). Eternity is necessary since we will be learning from God's endless, eternal, and inscrutable knowledge. We will never fully know the Almighty God, but we have an

eternity to rejoice in knowing Him, and as we know Him more and more, we will marvel and give glory to Him; we will sing and praise of his mercy, love, and power; we will talk of all his wonders forever, as Psalm 89: 5-8 says:

⁵ And the heavens will praise Your wonders, O Lord; / Your faithfulness also in the assembly of the saints. / ⁶ For who in the heavens can be compared to the Lord? / Who among the sons of the mighty can be likened to the Lord? / ⁷ God is greatly to be feared in the assembly of the saints, / And to be held in reverence by all those around Him. / ⁸ O Lord God of hosts, / Who is mighty like You, O Lord? / Your faithfulness also surrounds You.

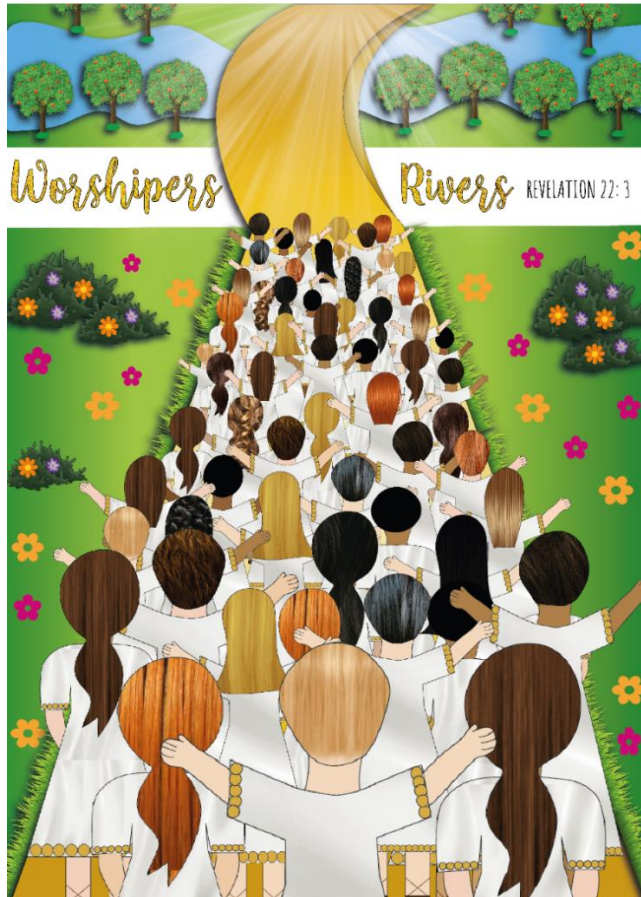
What awaits us, brothers, sisters, is great, powerful, and glorious. Satan's empire will come to an end because the living Christ sentenced him with his work on Calvary's cross. And the empire of eternal life will prevail. Soon the outpouring of judgment will start; its execution determined upon the empire of Satan will begin. Soon Christ will execute the judgment upon the evil age of sin, death, and uncleanness in the seven years of Tribulation. But before this, the first glorified and holy children of God, that is, the holy Church will leave this Earth to worship the King. And then, the thousand-year reign of Christ with his holy Church, his servants, will begin, a government with a rod of iron (We will see this government in Chapter 9).

The promise of infinite, immortal, eternal, everlasting, and holy descendants is synonymous with infinite, eternal, everlasting, inexhaustible, and holy worship and praise to God the Father, God the Son, and God the Spirit. Only the Omnipotent God, the Almighty God is worthy of all praise, for He is the Eternal.

The descendants' promise and its fulfillment make evident the omnipotence of God and his dignity as King, who deserves all glory, majesty, authority, praise, power, and worship forever and ever; that is why Satan gets furious when we speak of this promise.

Figure 6

Holy descendants: Worshipper rivers.



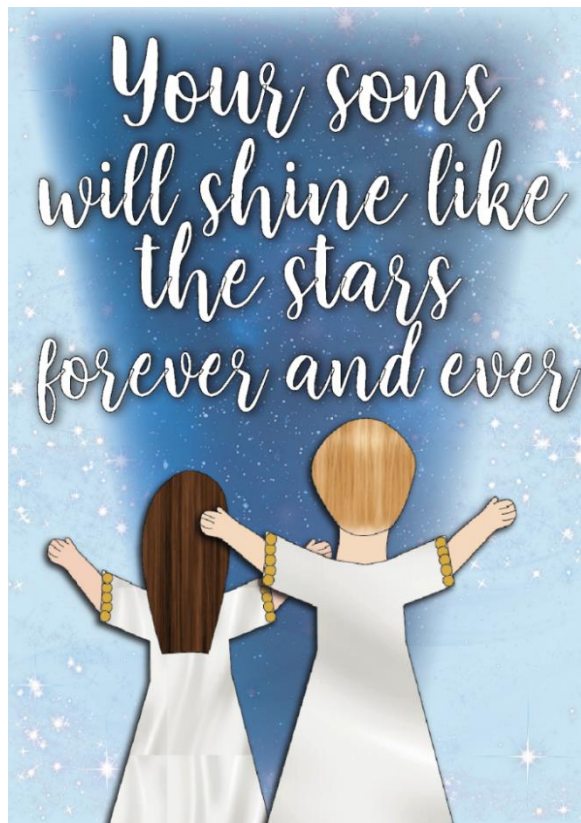
The Father seeks worshippers in spirit and truth and has provided Himself with these worshippers for eternity. From Eden, He gave through the mouth of Adam the commandment that man will leave his father and mother and be joined to his wife to become one flesh. This is a great mystery because its result is God's offspring (Malachi 2: 15), the worshipper offspring, begotten and born without sin and death (We will study this mystery in Chapter 10).

Satan said, "there will be no holy worshipper descendants, for they will be born in sin and death." But God said: "Yes, there will be holy, eternal, worshipper descendants, because the Seed will come and will wound your head." The Lord foresaw the worshipper descendants from the foundation of the world!

God thought in the worshippers in spirit and truth when He blessed Noah and reiterated his promises of fructification and multiplication so that the Seed come. God foresaw the worshipers in spirit and truth when He called Abraham and presented Himself as the Almighty God and gave him the descendants, the New Earth and the government (The inheritance of the nations) promises. The Lord told Abraham that in his Seed, who is Christ, all the nations and families of the Earth would be blessed. These nations and families are the holy, sinless, blessed, and pure descendants who will worship Him forever. The Lord also told Abraham to go out and look at the stars, for so would be his descendants, who would worship the King from generation to generation.

Figure 7

Eternal descendants as the stars of Heaven.



7.2. The Promise of The Descendants Compared in The Eight Covenants

As we demonstrated earlier, the descendants' promise is central in the eight covenants, so we will stay on it in what follows. Initially, we are going to see how it appears in the eight covenants repeatedly; let's see (Highlighted by the authors):

Table 5

Comparison between the descendants promise in the eight covenants

EDENIC COVENANT	ADAMIC COVENANT (Descendants under curse)	NOAHIC COVENANT	ABRAHAMIC COVENANT
²⁷ So God created man in His own image; in the image of God He created him; male and female He created them. ²⁸ Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth ..." (Gen 1).	¹⁵ And I will put enmity / Between you and the woman, / And between your seed and her Seed; / He shall bruise your head, / And you shall bruise His heel." / ¹⁶ To the woman He said: / "I will greatly multiply your sorrow and your conception ; / In pain you shall bring forth children ;" (Gen 3).	¹ So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth." ⁷ And as for you, be fruitful and multiply; / Bring forth abundantly in the earth / And multiply in it." (Gen 9).	¹ When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. ² And I will make My covenant between Me and you, and will multiply you exceedingly." ⁵ No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. ⁶ I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. ⁷ And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. ⁸ Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." / ⁹ And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations. " ¹⁰

			This is My covenant which you shall keep, between Me and you and your descendants after you : Every male child among you shall be circumcised... (Gen 17).
Be fruitful: פָּרָה <i>pârâh</i> Multiply: רָבָה <i>râbâh</i> Fill: מָלֵא מָלֵא' <i>mâlê' mâlâ'</i> The Earth: אֶרֶץ <i>'erets</i>	Your seed: זֶרַע <i>zera'</i> (Referred to Christ) Multiply: רָבָה <i>râbâh</i> Conception: הֵרֹן הֵרָאֵן <i>hêrôn hêrâyôn</i> (This indicates that every child would be born in sin, in curse, and with death).	Be fruitful: פָּרָה <i>pârâh</i> Multiply: רָבָה <i>râbâh</i> Fill: מָלֵא מָלֵא' <i>mâlê' mâlâ'</i> The Earth: אֶרֶץ <i>'erets</i> Bring forth: שָׂרָץ <i>shârats</i> (Proliferate, increase)	v. 2: will multiply you: רָבָה <i>râbâh</i> Exceedingly: מְאֹד <i>me'ôd</i> v. 6: I will make you fruitful: פָּרָה <i>pârâh</i> (As it appears in the Edenic and Noahic Covenant). v. 7: descendants: זֶרַע <i>zera'</i> in their generations: דֹּר דֹּר <i>dôr dôr</i>

MOSAIC COVENANT	LAND COVENANT	DAVIDIC COVENANT	NEW COVENANT
² And all these blessings shall come upon you and overtake you, because you obey the voice of the Lord your God: / ³ "Blessed shall you be in the city, and blessed shall you be in the country. / ⁴ "Blessed shall be the fruit of your body, the produce of your ground and the increase of your herds, the increase of your	⁵ Then the Lord your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. ⁶ And the Lord your God will circumcise your heart and the heart of your descendants , to love the Lord your God with all your heart and with all your soul, that you may live. ⁷ "Also the Lord your God will put all these curses on your enemies and on those who hate you, who persecuted you. ⁸	¹⁶ And your house and your kingdom shall be established forever before you. Your throne shall be established forever." ' ' " ²⁵ "Now, O Lord God, the word which You have spoken concerning Your servant and concerning his house , establish it forever and do as You have said. ²⁶ So let Your name be magnified forever, saying, 'The Lord of hosts is the God over Israel.' And let the house of Your servant David be established before You. ²⁷ For You, O Lord of hosts, God of Israel, have revealed this to Your servant, saying, 'I will build	³⁷ Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. ³⁸ They shall be My people, and I will be their God; ³⁹ then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them . ⁴⁰ And I will make an everlasting

cattle and the offspring of your flocks. ¹¹ And the Lord will grant you plenty of goods, in the fruit of your body, ... (Deut 28).	And you will again obey the voice of the Lord and do all His commandments which I command you today.⁹ The Lord your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the Lord will again rejoice over you for good as He rejoiced over your fathers... (Deut 30).	you a house.' Therefore Your servant has found it in his heart to pray this prayer to You.²⁸ "And now, O Lord God, You are God, and Your words are true, and You have promised this goodness to Your servant.²⁹ Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O Lord God, have spoken it, and with Your blessing let the house of Your servant be blessed forever." (2 Sam 7). ³ "I have made a covenant with My chosen, / I have sworn to My servant David: / ⁴ 'Your seed I will establish forever, (cf. 2 Samuel 7: 16) / And build up your throne to all generations.'" (Ps 89)	covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me. (Jer 32) ²² As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me.'" (Jer 33) (The Abrahamic covenant is recalled)
Blessed: בָּרַךְ <i>bârak</i> The fruit: פְּרִי <i>p'riy</i> Your body: (Uterus, womb): בֶּטֶן <i>beten</i>	Will multiply you: רָבָה <i>râbâh</i> Descendants: זָרַע <i>zera'</i> The fruit: פְּרִי <i>p'riy</i> Your body: (Uterus, womb): בֶּטֶן <i>Beṭen</i>	Your house: בַּיִת <i>bayith</i> (Family) Seed: זָרַע <i>zera'</i> Generations: דּוֹר <i>dôr dôr</i> Bless: בָּרַךְ <i>bârak</i>	Children: בָּנִין <i>bên</i> Will multiply: רָבָה <i>râbâh</i> Descendants: זָרַע <i>zera'</i>

The above tables show the reiteration of the descendants' promise, as the method God used to ratify it within the eight covenants.

7.3. Eternal Descendants: Evidence of The Attribute of Life

7.3.1. The word "life" in the Scriptures

In chapter 3, we studied the Lord's attributes, and one of the most important that theologies do not mention is that of life. In this section, we will explain how this attribute is manifested in the multiplication and fructification of the descendants.

In everyday life, when people use the word "life" or "being alive," they are generally referring to two concepts:

- (a) Breathing or physical life.
- (b) The lapse of time on this Earth, the collection of events of people during their time on Earth. they do not think about the life of the soul and spirit. That is why they use expressions like "my life", and "I have led a good life."

In Church history, the tendency has been to understand the "life" spoken of in the Scriptures as **the state** of eternity; in fact, the Eternal Kingdom is called the "Eternal State." In Chapter 9 we will see how this expression is not appropriate since it points to a static state, where everything stops; this is contrary to what God's Word defines as "eternal life" in all its contexts.

Unfortunately, the Church has interpreted eternal life as only being in the presence of God in a being without a tangible physical body, in an ethereal, abstract world called "Heaven." But this is contrary to the Scriptures; therefore, we must see this powerful attribute of life, which belongs to the Triune God, and grants this gift to his children through the Redeeming work of Christ; so, it is necessary to analyze what eternal life is.

The word "Life" appears in the Bible (NKJV) 500 times; the other associated terms appear as follows: "Alive" (91), "Living" (178), the verb "Live" and its conjugations (624). If we join these quantities with the 500 times of the word "Life," we have 1.393.

These terms can be observed in the contexts where eternal life or everlasting life is pointed out. Now, this expression appears 45 times in the Bible (NKJV); one time in the Old Testament, and 45 times in the New Testament; this number is because it is the New Covenant and the Lord Jesus Christ brought life and immortality to light through the Gospel, (2 Timothy 1: 10).

In contrast to the 1.393 times, the word "life" and the other related words appears in the Bible (NKJV), the word death is found 290 times, and other terms are as follows: "Dying" (13), "Dead" (320), and the verb "Die" and its conjugations (575). In total, there are 1198 times that we find the terms of death.

The attribute of life is found in all the Scriptures from Genesis to Revelation. The Lord manifested this attribute with facts, actions, events, objects, beings, places, and people. Life is displayed in the Scriptures in a direct, explicit, reiterated, and metaphorical way, with symbols everywhere.

In Genesis chapter 1, the whole lexicon implies life in the temporal framework of eternity, since there was neither sin nor death. Life can be appreciated in this chapter's expressions and words; there is a reiteration of life, of what goes on without stopping.

The first term is "create", בָּרָא (*bârâ*) in Hebrew which appears in Genesis 1: 1 when it refers to the creation of the Heavens and the Earth; in Genesis 1: 21, when it speaks of the creation of the sea creatures and every living thing that moves; and in Genesis 1: 27 when God created man and woman in his image and likeness.

In this scenario of creation, we also find two other terms in Hebrew: עָשָׂה (*'âsâh*), which means "to make," and יָצַר (*yâtsar*), which means "to form, to mold". In Genesis 2: 3, "to create" is combined בָּרָא (*bârâ*) with "to make" עָשָׂה (*'âsâh*) (Highlighted by the authors): «Then God blessed the seventh day and sanctified it because in it He rested from all His work which God **had created and made.**» The Hebrew translation of the second part of the verse must be: "...of all the work that God created and made."

God is the Creator because creating is a dynamic and continuous action, which does not stop. Therefore, to think of the Eternal Kingdom as a static state is contrary to the dynamic and eternal nature of our Almighty Creator.

Let's look at the terms in Hebrew that relate to "life to the fullest:"

- Genesis 1: 11 «Then God said, "Let the earth **bring forth grass**, the **herb** that yields **seed**, and the **fruit** tree that yields **fruit** according to its kind, whose **seed** is in itself,

on the earth"; and it was so.» (Highlighted by the authors). We find here five terms that imply life; let's see:

דָּשָׂא (*dâshâ*): Bring forth, sprout.

שֶׁבֶב (*deshe*): Herb.

זֶרַע (*zera'*): Seed, posterity, descendants.

עֵץ (*'êts*): Tree.

עָשָׂה (*'âśâh*): Make.

פֵּרוֹת (*perîy*): Fruit. "...that make fruit" ("...that yields fruit").

All these words imply fructification and multiplication, the life that does not stop but abounds. A fact worth mentioning is that plants' life did not depend on the light of the Sun or the Moon since these were created by God afterward (Genesis 1: 14). It is also necessary to note that the concept of "life" applied to plants biblically is not the same as the one given to other beings. Note that when God made the plants said "grass, herb" not called them "living beings," an expression that applies to animals as we will see below:

- Genesis 1: 24 «Then God said, "Let the earth **bring forth** [יָצָא *yâtsâ*] the **living** [נֶפֶשׁ *nephesh*] **creature** [חַי *chay*] according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so.» (Highlights and emphasis added by the authors). This expression "living creature" (*nephesh chay*) is not mentioned for the creation of plants; this confirms that the concept of "life" for plants is different from that of animals.

- Genesis 1: 27: It should be noted that in this verse the verb to create, בָּרָא (*bârâ*) is repeated three times; let's read: «So God created [בָּרָא *bârâ*] man in His own image; in the image of God, He created [בָּרָא *bârâ*] him; male and female He created [בָּרָא *bârâ*] them» (Highlights and emphasis added by the authors).

In Genesis 2: 7, the creation of man is stated again, this time with details; let's read: «And the Lord God **formed** [יָצַר *yâtsar*] man of the dust of the ground, and **breathed** [נָפַח *nâphach*] into his nostrils the **breath** [נְשָׁמָה *neshâmâh*] of **life** [חַי *chay*]; and man became a living [חַי *chay*] being [נֶפֶשׁ *nephesh*].» (Highlights and emphasis added by the authors).

In this verse, the expression "living being" (*nephesh chay*) is used again as in Genesis 1: 24, but there is an important difference, the animals did not receive the

breath of life that man received. It is evident that Genesis 2: 7 refers to the different conditions and nature of human beings who possess soul and spirit in their physical body. These two words "breathed" (נָפַח *nâphach*) and breath (נְשָׁמָה *neshâmâh*) are referring to the eternal life, the full life, the life in the soul, spirit, and body of human beings.

This difference is confirmed in Genesis 7: 21-23 when the judgment of the Flood is narrated; let's read (Highlights and emphasis added by the authors):

²¹ And **all flesh** died **that moved on the earth**: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. ²² All **in whose nostrils was the breath** [נְשָׁמָה *neshâmâh*] **of the spirit of life** [רוּחַ *chay*], all that was on the dry land, died. ²³ So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive.

In verse 21, living beings are classified in the same order in which God created them: birds, beasts, serpents, and finally, man. It should be noted that man ends verse 21 and then, verse 22 makes a specification about those who died: "All in whose nostrils was the breath of life"; this refers to human beings since it takes up the same description of Genesis 2: 7 about the "breath" (נְשָׁמָה *neshâmâh*) but adds "of spirit" which is (רוּחַ *rûach*). We consider that in Genesis 2: 7, the "breath of the spirit of life" refers to the "breath of the Spirit of life" pointing to the life of the soul, the spirit, and the body of man, which distinguishes him from the animals. Let's compare the two verses of Genesis 2 and 7 with 2 Samuel 22: 16 where the same terms are used (Highlights and emphasis added by the authors):

Table 6

Comparison of the expression "breath of the spirit of life" in Genesis 2, 7, and 2 Samuel 22

GENESIS 2	GENESIS 7	2 SAMUEL 22
⁷ And the Lord God formed man of the dust of the ground, and breathed [נָפַח <i>nâphach</i>] into his nostrils [אָפִי <i>'aph</i>] the breath [נְשָׁמָה <i>neshâmâh</i>] of life [רוּחַ <i>chay</i>]; and man became a living [חַי <i>chay</i>] being [נֶפֶשׁ <i>nephesh</i>].	²² All in whose nostrils was the breath [נְשָׁמָה <i>neshâmâh</i>] of the spirit [רוּחַ <i>rûach</i>] of life [רוּחַ <i>chay</i>], all that was on the dry land, died.	¹⁶ Then the channels of the sea were seen, / The foundations of the world were uncovered, / At the rebuke of the Lord, / At the blast [נְשָׁמָה <i>neshâmâh</i>] of the breath [רוּחַ <i>rûach</i>] of His nostrils [אָפִי <i>'aph</i>].

Going back to Genesis 7: 21-23, we notice that verse 22 refers to the death of all human beings in whose nostrils were the breath of the spirit of life that was breathed into Adam; it refers to the judgment upon Adam's descendants, his sin and death generations. In verse 23, Moses reiterates that all living things on the face of the ground were destroyed but note that the order in which he presents these beings is reversed from that of verse 21 in which man ends the list. In verse 23, Moses leads the list with the expression "...both man..."; we believe that this inversion is precise because, in verse 22 in his narrative, he emphasizes man when he speaks of all in whose nostrils was the breath of the spirit of life. Let's see the following table (Emphasis added by the authors):

Table 7

Comparison between Genesis 7: 21, 22 and 23

GENESIS 7: 21	GENESIS 7: 22	GENESIS 7: 23
Order of the list: birds - cattle - beasts - creeping things - MAN.	MEN: "All in whose nostrils was the breath [נִשְׁמָה <i>neshâmâh</i>] of the spirit [רוּחַ <i>rûach</i>] of life [חַי <i>chay</i>] ..."	Order: MAN - beast - reptiles - birds

In what follows, we will analyze the two terms that the Bible uses for "life," in Hebrew and Greek in their meanings according to the context; in Hebrew, it is חַי (*chay*), and in Greek, it is ζωή (*zōē*). Let's look at the meanings:

7.3.2. Physical life: The breath of life that God gives to the physical body

When the Lord made man and woman, their bodies were made of flesh and bones; then the Lord presented the woman to Adam, and he said, «This is now bone of my bones / And flesh of my flesh...» (Genesis 2: 23b); interestingly, the blood is not mentioned.

When Adam sinned, a biological change was manifested in the introduction of death to his cells, molecules, and tissues. We could argue that this happened because the bloodstream began to emerge in the body, the blood tissue that was not there before the sin. Human bodies' life became dependent on blood. When a body dies, it stops running in the veins and arteries. If in Adam, there was no death before sin, then there was no bloodstream.

When the body dies, then the breath of life leaves the body. But in Adam, there was no death; therefore, his life depended directly on the breath of life from the Holy Spirit, the Word Jesus, and the Father. Consequently, we argue that the first thing that happened in Adam when he sinned was spiritual death as he separated from God and lost communion with his Creator; then, physical death entered his human body. The loss of communion with God caused him to die in his trespasses and sins, which caused physical death, the disaster of death's entrance into humans' bodies.

After Adam's sin, the blood is mentioned related to physical life when Cain murdered his brother Abel, Genesis 4: 10-11 (Highlights and emphasis added by the authors):

¹⁰ And He said, "What have you done? The voice of your brother's **blood [דם dām]** out to Me from the ground. ¹¹ So now you are cursed from the earth, which has opened its mouth to receive your brother's **blood [דם dām]** from your hand.

After the first event of bloodshed on the Earth, this became even more contaminated, because of that the Lord says: "you are cursed from the Earth". The second time that the blood associated with physical life is mentioned is in the commandment that the Lord gave Noah, in the framework of the Noahic Covenant in Genesis 9: 3-6 (Highlights and emphasis added by the authors):

³ **Every moving thing that lives** shall be food for you. I have given you all things, even as the green herbs. ⁴ **But you shall not eat flesh [בשר bāśār] with its life [נפש nephesh], that is, its blood [דם dām].** ⁵ Surely for your life **blood [דם dām]** I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. / ⁶ "Whoever sheds man's **blood [דם dām]**, / By man his **blood [דם dām]** shall be shed; / For in the image of God / He made man.

In verse 3, the difference is again made between the concept "life" applied to animals and plants. In that for animals it says: «Every moving [רמש remes] thing that lives [חי chay]» (Emphasis added by the authors) while for plants, it says after, "even as the green herbs."

Now, in verse 4, blood is mentioned again, and it is specified that this is the life of the flesh; here חי (chay) is not used to point out the word "life", but נפש (nephesh). It is noteworthy that before sin, when there was no death and life reigned, there was no mention of the blood associated with life; on the contrary, it was clearly established that life was in the breath of the Spirit of life that God put in Adam

(Genesis 2: 7), which is related to the one we find in Genesis 7: 22; if we relate the two verses, we can establish the following: *nâphach neshâmâh rûach chay*.

Blast	Breath	spirit	Life
[נָפַח] <i>nâphach</i>	[נִשְׁמָה] <i>neshâmâh</i>	[רוּחַ] <i>rûach</i>	[חַי] <i>chay</i>

After sin, life continued depending on the breath of God, but we want to make the difference between life before and after sin, considering this element of the blood and its pouring out due to sin. The Lord gave Noah the commandment not to eat blood with the animal flesh. After the Flood, humans were allowed to eat animal flesh since they were only allowed to feed on plants. God also established the law for the murders, which would be reaffirmed in the Mosaic Covenant.

What Genesis 9: 4 says that the life of the flesh is in the blood, is found again in the Law Covenant; let's read Leviticus 17: 11 «For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.» Since bloodshed was the result of sin (cf. Cain's murder Genesis 4: 8), God decided that the same bloodshed, no longer of man, but the animal was the way to atone for sin in the Law Covenant.

This event pointed to the main, incomparable, unique, and definitive sacrifice for sin. It is the shedding of the precious blood of Christ, the perfect Lamb, without blemish and spot, who was slain for our sins and given for our justification.

The bloodshed and death of human beings was not part of God's eternal and perfect plan. Man's sinfulness caused death to occur as an atonement, but carried out by a perfect, holy, and pure being, the Man Christ Jesus, the last Adam.

Death is the result of sin and is contrary to God because He is full of life. Sin and death are a curse and are contrary to the blessing that God established in His Word, plan, and first covenant, the Edenic Covenant. Nevertheless, God determined to use the same death because of sin, curse, and bloodshed product of these, to judge and destroy sin (Romans 8: 3), death (Romans 8: 2), the curse (Galatians 3: 13), and the one who had the power of death, the devil (Hebrews 2: 14).

God used all this through the substitution, the vicarious work of Christ, and His sacrifice, through the shedding of all His holy, pure, sinless blood, to fulfill the Edenic Covenant promises. Christ's sacrifice proved His sovereignty and power to

demonstrate that Satan could never and will never harm God's eternal and perfect plan. Satan could never and will never change the Lord's promises because He is faithful and true, immutable, and Almighty. With this wise God's plan was fulfilled the word of Hosea 13: 14. «"I will ransom them from the power of the grave; / I will redeem them from death. / O Death, I will be your plagues! / O Grave, I will be your destruction! / Pity is hidden from My eyes."»

When we are resurrected and glorified, our bodies will not have blood, for the Scriptures say: «Now this I say, brethren, that **flesh and blood** cannot inherit the kingdom of God; nor does corruption inherit incorruption.» (1 Corinthians 15: 50. Highlighted by the authors). All the inhabitants of the Eternal Kingdom will have these glorified bodies with flesh and bones, but without blood, as Hunt states (2015):

Heaven is thus not only a place but a state of being beyond anything earthlings can presently imagine (1 Corinthians 2: 9). The resurrected body undoubtedly has a completely different composition of elements and capabilities unknown to modern science that fit it for the new universe to come. There was, as a Scripture previously quoted tells us ("...a spirit hath not flesh and bones [not blood], as ye see me have"), no blood in Christ's resurrected body, for that "life of the flesh" (Leviticus 17: 11) had been poured out in death for our sins. No longer the blood flowing through veins and bringing nourishment to cells, but the indwelling Spirit of God will provide the eternal source of life to those who, because of their faith in Christ as Savior and Lord, are resurrected with bodies like His. He promised: "Because I live, ye shall live also" (John 14: 19). (p. 25)

The descendants of God's children who will multiply in the new creation will also be born glorified with bodies free of blood.

7.3.3. The life of the soul and spirit

The Bible teaches that because of Adam's inherited sin, the soul and spirit are dead before receiving Christ, and only the Lord can give us life. Ephesians 2: 5 says: «... even when we were dead in trespasses, made us alive together with Christ (By grace you have been saved) ...» and in Colossians 2: 13 Paul states: «And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses ...»

Those who have not yet received Christ, even though they breathe, and biologically their bodies may function well, are dead because they are separated from God; they

have not been reconciled with God the Father. The apostle reiterates this in 1 Timothy 5: 5-6:

⁵ Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. ⁶ But she who lives in pleasure is dead while she lives.

The newborn with genuine repentance of sins, receiving Christ and believing in Him as the only Lord and Savior, gives life to the soul and spirit that were dead in the trespasses and sins. The Holy Spirit seals the new believer; then He comes to dwell in him (1 Corinthians 6: 19; Ephesians 2: 22). However, their bodies still have death; therefore, to the redemption and vivification of the soul and spirit must be added that of the body (Romans, 8: 23). Let's read Romans 8: 10-11:

¹⁰ And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. ¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Chapter 8 of Romans focuses on the eternal life of the body that will be manifested in the believer who remains in Christ, because of the Holy Spirit who dwells in him and for he lives not for the flesh but in the Spirit; the projection is future, and this is seen when the apostle says: "...will also give life to your mortal bodies..." (Romans 8: 11), "...we may also be glorified together" (Romans 8: 17), "...the glory which shall be revealed in us" (Romans 8: 18), "...waits for the revealing of the sons of God" (Romans 8: 19), "...the glorious liberty of the children of God" (Romans 8: 21), "...waiting for the adoption, the redemption of our body" (Romans 8: 23).

7.3.4. Eternal life

Eternal life is not a static existence, but an eternal existence in continuous movement, in infinite dynamism, in a stream that never stops but perpetually prolongs in God's presence. Satan is the one who has the power and the kingdom of death, where all promises are cut off and where everything stops. But Christ destroyed this power when He participated in flesh and blood to substitute us and triumphed on Calvary's cross (Hebrews 2: 14). God is the one who has the power and the kingdom of life that will never end, as Isaiah 9: 7 says: «**Of the increase of His government and peace / There will be no end, / Upon the throne of David and over His kingdom, / To order it and establish it with judgment and justice / From that time forward, even forever. / The zeal of the Lord of hosts will perform this.**» (Highlighted by the authors).

We will study this topic in detail in chapters 9 and 10; for now, we can mention that the term "increase" in Hebrew indicates "continuity and growth;" the word "end," on the other hand, in Hebrew means "border."

The definition of "eternal life" in the Scriptures has, consequently, a much broader spectrum than the one established by theologies, which only interpret it as no longer dying and being in the presence of God forever. Nevertheless, the Scriptures teach us that it is this, but many other things that are implied in the expressions "eternal inheritance" (Hebrews 9: 15), "promises" (Romans 9: 4; 15: 8; 2 Corinthians 1: 20; 7: 1; Galatians 3: 16; 3: 21; Hebrews 6: 12; 8: 6; 2 Peter 1: 4; 2 Peter 3: 13) and "good things to come" (Hebrews 9: 11; 10: 1).

Eternal life consists in a state without death; that is, eternal; but it also implies a tangible content, equally eternal. This is confirmed in that God will make the New Heavens with all things that He created from the beginning (Sun, Moon, stars, etc.). God will also make the New Earth with all that He made from the beginning (Birds, fish, beasts, plants, etc.); all these things are tangible, concrete.

The statement that the word "eternal life" is not only the "eternal state" or immortality is corroborated in 2 Timothy 1: 9-10 (Highlighted by the authors):

...⁹ who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, ¹⁰ but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought **life** and **immortality** to light through the gospel...

Notice how Paul states that Christ's grace was manifested to take away death and bring life and immortality to light through the Gospel. In verse 10, there are two terms used in Greek: "life," which is ζωή (*zōē*) and "immortality," which is ἀφθαρσία (*aphtharsia*) which also indicates "incorruptibility." Certainly, this is not redundancy or an emphasis on repetition, for the Holy Spirit is precise in language, and each word and expression carry with them powerful meaning, message, and purpose. The Lord's purpose is to point out that He has promised us eternal life, and this includes all of His promises, inheritance, and good things to come in the New Earth and New Heavens. We will enjoy all of this in an immortal, incorruptible, and eternal body, in His presence as God's sons forever.

The use of the two words "life" and "immortality" is also found in Romans 2: 7: «... **eternal life** to those who by patient continuance in doing good seek for glory, honor, and immortality;...» (Highlighted by the authors). In this verse, the apostle uses the full expression "eternal life" which is in Greek ζωή (*zōē*), αἰώνιος (*aiōnios*); and also includes the word "immortality" which is in Greek ἀφθαρσία (*aphtharsia*).

Eternal life is also defined as mortality being swallowed up by life, corruptible bodies become incorruptible, as our adoption, redemption, resurrection, vivification, and glorification of our bodies. Let's read 2 Corinthians 5: 4-5 (Highlighted by the authors):

⁴ For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, **that mortality may be swallowed up by life**. ⁵ Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

7.3.5. True life and the Word of God

Throughout the Scriptures, there is a marked emphasis on the term life, from the beginning in Genesis to Revelation, not only in words and expressions but also in events and specific doctrines such as the resurrection doctrine. The Bible teaches that God is opposed to death since this was never His plan; on the contrary, when He made the Universe, He created it full of life. Everything that happened in Genesis chapter 1 was an explosion of life; when the Lord gave the Word through the expression "Then God said" (Genesis 1: 3, 9, 11, 14, 20, 24, 26), what happened was the manifestation of life.

Life was manifested when plants and grass sprouted from the Earth, waters produced the birds of the air, animals and beasts came from the dust of the Earth, and when the Lord made man in His image according to His likeness. Everything that happened in Genesis chapters 1 and 2 was an explosion of life that was also manifested in the river that came out and expanded into four arms, as a symbol of life. The water and the tree of life that was in the middle of the garden were there as a symbol of life. We also find the commandment of life that the Lord gave to Adam and his wife when He told them to be fruitful, to multiply, and to fill the Earth.

When death entered in Genesis chapter 3, the only thing left of the life that God had given to man was the biological births, but of an offspring marked by sin and death. There was a multiplication of humanity from there; yet, the breath of life only

remained in the process of breathing because death entered both the body's cells and the soul and spirit of man.

Nevertheless, God manifested His plan of eternal life all the time through His covenants and promises. That is why God gave the Gospel of eternal life centered on the mighty events of the coming of the Seed, Christ, and the resurrection of the dead. Resurrection not only consists of a body that breathes, has flesh, bones, tendons, and organs again, but also means an eternal physical body without death, genes, and cells of death. Our souls and spirits will be completely holy, eternal, and full of life.

God manifested life permanently when He gave His Word, His commandments of which He said that they are life: «It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.» (John 6: 63). The Lord Jesus Christ recalled the beginning of creation when He made Adam and the woman. Jesus affirmed that life came by God's Word; so that when God gave Him the holy commandment, He was flooding him with life; therefore, He told Adam that if he disobeyed that commandment, he would die.

The close link between God's Word and life is seen in 1 Peter 1: 23 to 25, which speaks of the new birth with its projection towards the glorification of the body; let's read (Highlighted by the authors):

²³ having been born again, not of corruptible seed **but incorruptible, through the word of God which lives and abides forever**, ²⁴ because / "All flesh is as grass, / And all the glory of man as the flower of the grass. / The grass withers, / And its flower falls away, / ²⁵ **But the word of the Lord endures forever.**" / **Now this is the word which by the gospel was preached to you.**

In Deuteronomy 8: 1, this is confirmed, and it is added that full life is the condition for receiving the eternal promises: «"Every commandment which I command you today you must be careful to observe, that you may live [חַיָּה *châyâh*] and multiply [רָבָה *râbâh*], and go in and possess the land of which the Lord swore to your fathers...» (Emphasis added by the authors).

The Lord recalls the promise of multiplication that He gave to Adam in the Edenic Covenant and ratified in the Noahic and Abrahamic Covenants. It is then evident that life is related to multiplication.

The relationship between God's Word and full life, that is in immortality and eternity can also be seen in chapter 37 of Ezekiel's book. The Holy Spirit led the prophet to a valley full of dry bones. Then the Lord asked him if those bones would live and ordered him to prophesy over them: «⁴ Again He said to me, "Prophecy to these bones, and say to them, 'O dry bones, hear the word of the Lord! ⁵ Thus says the Lord God to these bones: "Surely I will cause breath to enter into you, and you shall live.» (Ezekiel 37: 4-5).

Here we see a remembrance of Adam's creation when the Lord breathed the breath of life from His Spirit to bring life not only physically but also to his soul and spirit.

In verse 6 of Ezekiel 37, it is proclaimed that the dry bones will have sinews, flesh, and skin, and then the Lord will put breath in them, and they will live. In verse 7 of Ezekiel 37, it says that Ezekiel obeyed the Lord and prophesied, gave the Word over those bones and bones came together, bone to bone, and the sinews and the flesh came out. However, the prophet states in verse 8 that there was no spirit in these beings already formed into a body; then in verse 9, the Lord told Ezekiel to prophesy over those bones: «"Come from the four winds, O breath, and breathe on these slain, that they may live." ' ' » (Ezekiel 37: 9). The Spirit, the *rûach*, the wind, and the blowing are mentioned here, recalling Adam's scene when God created him and breathed the breath of life into him.

Ezekiel says that he prophesied as God had commanded him so that the breath came into the beings who stood upon their feet and lived; they formed an exceedingly great army. Verse 12 of Ezekiel 37 speaks of the people of Israel who were destroyed, and their bones were greatly dried up, it says that the Lord will bring out from their tombs to take them to Israel. This passage has been interpreted as Israel's return to its Land in 1948 and its rebirth as a nation after 1878 years of dispersion during which Israel did not exist as a country. This interpretation is certainly valid, but the scope of Ezekiel's prophecy is greater.

Verse 14 of Ezekiel 37 says that when the people of Israel come up from their graves, the Lord will put His Spirit in them, and they will live; then, He will make them rest on the land. Here it is interesting to see how the Lord speaks first of the opening of the graves, and the coming up of the dead of the people of Israel, and then He said that He will put His Spirit in them, and they will live. We consider that here He refers to the full life in eternity and immortality, which will happen when the resurrection of the dead and their glorification occurs. This event for the people of Israel will be at the end of the Tribulation when the Old Testament saints will be

resurrected at the Second Coming of Christ; however, for the Church, it will occur on the day of the Rapture before the seven years of the Tribulation judgement.

However, what the prophet Ezekiel says about the resurrection and glorification is projected into a future beyond the Millennium, in which will entered not only the glorified Church that will come with Lord Jesus Christ at the Second Coming, but also Israel, and all the saved Gentiles who died during the Tribulation because of the testimony of Jesus; all of them will enter resurrected and glorified to the reign of a thousand-year of Christ over the Earth.

Therefore, Ezekiel's prophetic projection in chapter 37, beyond the Millennium, is toward the Eternal Kingdom because the first resurrection will be closed at the end of the thousand-year to after the judgments on Satan, demons, wicked people, and the present Earth and Heaven, the Eternal Kingdom begins.

This is confirmed in the same chapter 37 in verses 23 to 28 because, in verse 23, it is prophesied that there will be no more defiling of idols or transgressions and abominations, which will happen in the Eternal Kingdom. It also says that the saved will be the Lord's people, and He will be their God, as we find in Revelation 21: 3 in the New Heavens and the New Earth scenario.

In the same way, verse 24 of Ezekiel 37 mentions that the saved will walk in the Lord's precepts, keep and do His statutes; this will happen when they have circumcised hearts, with the Law placed in the glorified bodies forever. Verse 25 says that the saved will dwell in the Earth, their children, and their children's children forever; this is a clear mention of the holy seed that will multiply during the Eternal Kingdom. Therefore, the prophet Ezekiel speaks of how the promise about fructification and multiplication that God gave Adam and ratified in Noah will be fulfilled.

The Eternal Kingdom context is also confirmed in verse 25 of Ezekiel 37 when it declares that David will be the prince of Israel forever and in verse 26 when it enunciates the covenant of peace or everlasting covenant, referring to the New Covenant through which we have access to the eternity of life in which God has promised to establish and multiply us and place His sanctuary among us forever (Ezekiel 37: 26).

All the above will happen because God has already given His prophetic Word in the Bible, and all that He has said will be fulfilled. This Word of God has now entered

our hearts and has given life to our soul and spirit; and it will give life to our body by the Holy Spirit when we are revived and glorified to never again see death or sin.

7.3.6. The resurrection of life and the descendants

We have just analyzed the resurrection of the dead as it appears in chapter 37 of the prophet Ezekiel. We proved in verses 25 and 26 that the multiplication of the descendants, as the Lord planned from before the world's foundation, is only possible in the Eternal Kingdom. This section we will deepen this topic of the relationship between the resurrection of life and the holy and eternal descendants.

The postulate that we will argue is that the resurrection of life has as its goal that the children of God have a living offspring, that is, holy and eternal; this teaching is related to the answers that the Lord Jesus gave to the Sadducees in Matthew 22: 29-32; Mark 12: 24-27; Luke 20: 34-38 (We will explain this in detail in Chapter 8). The goal of the resurrection of life is to return man and woman to their pre-fall state in that they were sinless and immortal so that all the promises of the Edenic Covenant can be fulfilled, in special the promise of fructification and multiplication for eternity. God's children will populate the new and infinite Universe that God will make when He creates the New Heavens and the New Earth (In Chapter 10, we will go deeper into this topic and explain why the inheritance of the children of God is not only the New Earth but also the New Heavens).

Jesus spoke of the resurrection of the dead as the requirement for receiving all the promises. Abraham understood this resurrection because the Lord, in the covenant He made with him, told him that He would give the promised land to him and his descendants after him. Clearly, the Lord was telling Abraham that he will be resurrected to take the land's inheritance and have descendants who would also inherit that land.

The Lord Jesus Christ also taught the resurrection of the dead to Isaac and Jacob when He gave them the same promises and ratified the Abrahamic Covenant. God taught this same powerful truth to patriarchs like Job who, amid the hard trial of the destruction of his house, of the death of his children, and illness, understood what full eternal life meant when he declared in Job 19: 25-27:

²⁵ For I know that my Redeemer lives, / And He shall stand at last on the earth; / ²⁶ And after my skin is destroyed, this I know, / That in my flesh I shall see God, / ²⁷ Whom I shall see for myself, / And my eyes shall behold, and not another. / How my heart yearns within me!

The resurrection of life was indicated by the Lord to Moses when He spoke to him in the burning bush and said: «Moreover God said to Moses, "Thus you shall say to the children of Israel: **The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob**, has sent me to you. This is My name forever, and this is My memorial to all generations.'» (Exodus 3: 15. Highlighted by the authors). God affirmed that He was still the God of Abraham, Isaac, and Jacob; therefore, it is implied that they must rise; this affirmation is reiterated in Exodus 3: 13b when it says, "The God of your fathers". Likewise, it is noteworthy that in Exodus 3: 8, the Lord recalls the promise of the Abrahamic Covenant: «... So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land **to a good and large land, to a land flowing with milk and honey**, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.» (Highlighted by the authors); with this remembrance, God told Moses that His promises were intact and He would fulfill them, not only to Israel but to Abraham, because He had told him that He would give him the land; this implies the resurrection of the servant.

God also taught the resurrection of life to the prophets; Isaiah said: «Your dead shall live **[חַיָּה *châyâh*]**; / Together with my dead body they shall arise **[קוּם *qûm*]**. / Awake and sing, you who dwell in dust; / For your dew is like the dew of herbs, / And the earth shall cast out the dead.» (Isaiah 26: 19. Emphasis added by the authors). Daniel, for his part, received the revelation of the two resurrections, that of life and that of condemnation: «And many of those who sleep in the dust of the earth shall awake, / Some to everlasting **[עוֹלָם 'ôlâm]** life **[חַיָּה *châyâh*]**, / Some to shame and everlasting contempt.» (Daniel 12: 2. Emphasis added by the authors). The first resurrection is indispensable for eternal life, and the second one is necessary for the judgment upon the lost since they will be cast into the Lake of Fire (Revelation 20: 11-15).

Hosea also received the revelation of the resurrection; the prophet said: «After two days He will revive **[חַיָּה *châyâh*]** us; / On the third day He will raise **[קוּם *qûm*]** us up, / That we may live **[חַיָּה *châyâh*]** in His sight.» (Hosea 6: 2). In this verse, we can appreciate the meaning of the true life, which is the risen and glorified life before God; note how this meaning is repeated three times in the words *châyâh* ("To revive, to live"), *qûm* ("To rise").

The disciples understood the true-life after they saw the risen Christ. Initially, Jesus' disciples did not understand when He announced to them three times that it was necessary for Him to suffer, die, but that He would rise on the third day. These words were veiled from the disciples' eyes, for they still had an earthly vision of God's Word and the promises. However, when Jesus Christ rose from the dead, they saw true life, eternal life. This was what the disciples taught after Jesus Christ ascended to Heaven and during the beginning of the Church in Acts chapter 2.

We will see the relationship of the resurrection of life and the holy and eternal descendants in two symbolisms: the promise to eat from the tree of life (Revelation 2: 7) and the promise of the hidden manna (Revelation 2: 17).

7.3.6.1. Resurrection, tree of life and eternal descendants. In all its fullness, eternal life is manifested through fruitful and multiplied offspring in holiness and eternity, both in time and space. This eternal life is perpetual, never stops, and continues forever.

In the Edenic Covenant, Adam received the promise of fructification and multiplication in holiness, in blessing, in total purity, eternity, and immortality. The tree of life represented this fructification (Bearing fruit), and multiplication; let's read Genesis 1: 27-29 (Highlighted by the authors):

²⁷ So God created man in His own image; in the image of God He created him; male and female He created them. ²⁸ Then God blessed them, and God said to them, **"Be fruitful and multiply; fill the earth** and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." ²⁹ And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

Trees have seeds, זָרַע (*zera'* in Hebrew), that also means descendants, progeny. Let's now read Genesis 2: 7-9:

⁷ And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. ⁸ The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. ⁹ And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. **The tree of life was also in the midst of the garden**, and the tree of the knowledge of good and evil.

Although this event of the tree of life appears in Genesis chapter 2, it happened earlier than the event we read in Genesis 1: 28 when God gave Adam and his wife

the commandment and the promise to be fruitful and multiply. In Genesis 2: 7-9, God had just formed man of the dust of the ground and brought forth the tree of life from the ground. This tree appears for the first time here and is only mentioned two more times in the entire Bible in connection with that event. The second time we find it is in the first promise given by the Lord Jesus Christ to Ephesus, the first Church of the 7 messages of Revelation chapters 2 and 3, as a reward for all who overcome: «"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God." ' »(Revelation 2: 7).

The above mentioned is a direct and punctual reference to the Edenic Covenant, and just as in this one the descendants head the promises, so it does in the promises to the Church that overcomes in Christ. And the fact that it is the first promise is particularly important because the Edenic Covenant will be fulfilled in the Church. The tree of life is central in this covenant because God told Adam to eat it, but he could never do it because he preferred to eat from the tree of good and evil what brought the entrance of the sin; and the death in the world was manifested in descendants marked by these two facts; Adam could never have holy, immortal, and eternal descendants.

The first living beings who will eat from the tree of life will be the Church resurrected, glorified, and caught up to the paradise, the Third Heaven, the New Jerusalem. At the Judgment Seat of Christ, we will officially receive this first promise, which refers to eternal descendants, to bear holy, pure, sinless fruit, as God planned from the beginning, from before the foundation of the world.

The message to the Church in Ephesus shows the relationship established between the promise to eat from the tree of life representing the holy and eternal descendants, with the title used by the Lord at the beginning of His message. Let's read Revelation 2: 1: «"To the angel of the church of Ephesus write, / "These things says **He who holds the seven stars in His right hand**, who walks in the midst of **the seven golden lampstands...**" » (Highlighted by the authors).

This designation, "He who holds the seven stars in His right hand," and "who walks in the midst of the seven golden lampstands" means "He who has the pastors and the Church in His right hand" and indicates that the Lord has sovereignty over the Church, for He owns her, He is her head (Ephesians 5: 23; Colossians 1: 18), and He gave Himself for her (Ephesians 5: 25). The "right hand" indicates two things: (a) Reward in blessing, salvation, protection, and rescue; and (b) judgment. Many

passages demonstrate the first meaning of the right hand as a blessing, but let's go to Psalm 16: 11: «You will show me the path of life; / In Your presence is fullness of joy; / **At Your right hand are pleasures forevermore.**» Let's also read the Psalm 48: 10: «According to Your name, O God, / So is Your praise to the ends of the earth; / **Your right hand is full of righteousness.**» (Highlighted by the authors).

But the right hand also implies judgment as seen in Exodus 15: 6 (cf. Psalms 21: 8): «“Your right hand, O Lord, has become glorious in power; / Your right hand, O Lord, has dashed the enemy in pieces...”»

The Lord Jesus Christ has the Churches at His right hand to bless with His promises those who remain holy, faithful, and keep God's Word, but also to execute judgment on the apostate churches that will be left behind in the Rapture and will suffer the terrible judgment of the seven years of Tribulation.

Interestingly, the tree of life is the first blessing from the right hand of the Lord and also the first promise that the Lord will give as a blessing to His holy Church, it is the same tree of life of the Edenic Covenant.

Let's look now at the third scenario in which the tree of life appears concerning the blessing given to Adam and his wife in paradise; let's read Revelation 22: 1-2:

¹ And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. ² In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.

In these two verses, we see an explosion of life that is ratified in seven symbolisms; let's see:

- (a) In the river.
- (b) In the water.
- (c) In the characterization of the water that is of life.
- (d) The tree of life.
- (e) Twelve fruits. (each month one fruit).
- (f) The leaves.
- (g) The nations.

Verse 2 says that the leaves that indicate abundance were for "healing" of the nations; in the Spanish version Reina-Valera 1960 and in almost all the versions in

other languages, this Greek word *therapeia* is translated as "healing," but this is not the appropriate translation because the scenario of Revelation 22 is the New Earth and the New Heavens, the New Jerusalem, the Eternal Kingdom. The Scriptures say that there will be no more curse, no more death, no more crying, no more pain; therefore, there will be no more sickness. Consequently, the word *therapeia* must be translated with another meaning that this Greek word also has, and that is: "servants or personnel of service." The translation of Revelation 22: 2 would be (Added by the authors): «In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the [*therapeia servants*] of the nations.»

This means that this tree of life, which represent the holy, multiplied, and eternally fructified descendants from generation to generation, will be for all the Eternal Kingdom inhabitants: the Holy Church, the saved Israel and Gentiles, and all families, peoples, and nations that will be formed for all eternity and will populate the New Earth and the New Heavens, the infinite Universe; all of them will be servants of God forever; let's read this in Revelation 22: 3-5 (Highlighted by the authors):

³ And there shall be no more curse, but the throne of God and of the Lamb shall be in it, **and His servants shall serve Him.** ⁴ They shall see His face, and His name shall be on their foreheads. ⁵ There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

And the first promise that the Lord will give to His Church is the eternal descendants because this is what He established in the Edenic Covenant with Adam and his wife. So far, we have seen that these descendants are the full manifestation of eternal life; we have also seen how they relate to the tree of life. We have seen how the disobedience of eating from the tree of good and evil produced death in Adam and Eve, and all their descendants, their generations. We have said that we have not seen the result of eating from the tree of life, which are the holy and eternal descendants. And for this reason, this tree of life does not disappear from the Scriptures; on the contrary, it appears again on the paradise scene as in Eden in the first promise that the Lord makes to the Church in Revelation 2: 7; in this verse, the Lord talks about several facts:

(a) With the mention of the tree of life, the Lord is telling us that He has not rejected the promise of allowing human beings to eat from that tree as He said to Adam. The

Lord says that the promise is intact; it is unchangeable because all the Lord's promises are unchangeable.

(b) With the mention of the tree of life, the Lord is telling us that only those who overcome have the right to have this promise. Overcome is related to enter and remain in the New Covenant in the blood of Christ; it is to overcome the flesh, world, and Satan by the faith in the Lamb, in Christ.

(c) With the mention of the tree of life, the Lord is telling us that for the first time, the Church will be able to see the result of eating from the tree of life, and it is the holy descendants, the godly generations, without sin and death, with begetting, conception, and holy birth, as it happened in Christ when He incarnated. This offspring for God (Malachi 2: 15), fructified and multiplied eternally, is the one who will worship Him forever. With this promise fulfilled in the risen and glorified Church, full of eternal life, the first promise of the Edenic Covenant, the main one of the promises of all the covenants, will be fulfilled.

(d) With the mention of the tree of life, the Lord is telling us that the only ones who can eat from it are holy, eternal, sinless, and deathless human beings; they are the legitimate children of God. And the Church will be the one to fulfill these requirements for the first time.

To ratify what we have said until now, it is necessary to remember the Edenic Covenant order: First, God commanded man to eat from every tree of the garden that He had planted, including the tree of life, and then He ordered him not to eat from the tree of good and evil because he would surely die.

In the midst of the garden was the tree of life and the tree of good and evil; therefore, there is a relationship between these two trees. The first one is related to LIFE, and the second one with the DEATH; this is demonstrated in the Lord's sentence to Adam that if he ate from this tree, he would surely die, and this is what happened.

It is necessary that we ask ourselves the following questions: After Adam disobeyed God by eating the tree of good and evil, how did death become totally evident? And how does it become evident that the holy, fructified, and multiplied descendants are related to the tree of life?

Both death and life become evident in the descendants. Let's first see the facts in which death became evident everywhere and in various ways in the descendants:

(a) Death became totally evident in the descendants through Eve's birth pains and the multiplication of these, as each son and daughter were born. Before sin, in Genesis 1: 28, the Lord told Adam and his wife to be fruitful and multiply. But this did not happen because these events referred to the holy offspring for God since the promise was intended for blessing, not for curse and destruction. What Eve saw was the multiplication of pains, which is associated with sin and death.

(b) The second evidence that death became fully evident in the descendants is through the children of Adam and Eve when they saw Abel dead at Cain's hands; they saw the blood of the first murder fall on the Earth; this was irrefutable evidence.

(c) The third evidence that death became totally evident in the descendants is through Adam's genealogy, where we can see eight times the phrase "... and he died" when it refers to each descendant. "...And he died" is a permanent reminder of the consequence of sin, which is death. The question here is: Was this genealogy of death part of God's plan? Certainly not. In Chapter 6, we studied the genealogy of death with the book of Adam's generations.

This fallen image of Adam, of sin and death, that had all his descendants described in Genesis 5, has been inherited by all mankind so far. Paul speaks of this in 1 Corinthians 15: 49-50 (Highlighted by the authors).

⁴⁹ **And as we have borne the image of the man of dust**, we shall also bear the image of the heavenly Man. / ⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

But God has promised that we will stop bearing the image of the man of dust, of Adam; to bring the image of the heavenly Man, of Christ. This will happen for the first time in all the history of humanity with the Church when we are transformed, glorified, and caught up; that's why Paul states in 1 Corinthians 15: 51-52:

⁵¹ Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

And we will eat of the tree of life as the first promise so that we can bear life, and not death as Adam did. We will eat of the tree of life so that we can have a genealogy full of life and not of death as Adam had, because Christ broke into this adamic genealogy, as the Holy Seed, promised in the Adamic Covenant, ratified in the

Covenant with Noah when the Lord told him "be fruitful," for the holy fruit is the Lord Jesus Christ who came from the line of Shem, the son of Noah.

We have seen the relationship between the tree of good and evil with the descendants, but in sin and separated from God, with death. Let's now see the evidence that the tree of life is related to the descendants but in holiness. This promise has not been fulfilled yet. This evidence is the permanent relationship made in the Scriptures of the descendants with the trees and the associated words. Let's read Numbers 24: 4: «The utterance of him who hears the words of God, / Who sees the vision of the Almighty, / Who falls down, with eyes wide open...»

The Lord used the mouth of Balaam to give this Word that refers to God's covenant with Abraham, for the one who heard God's Word and saw the vision of the Almighty was Abraham, as is narrated in Genesis 17: 1-4 relating to the covenant (Highlighted by the authors):

¹ When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "**I am Almighty God**; walk before Me and be blameless. ² And I will make My covenant between Me and you, and will multiply you exceedingly." ³ Then Abram fell on his face, and God talked with him, saying: ⁴ "As for Me, behold, My covenant is with you, and you shall be a father of many nations.

This verse 1 coincide with what the Lord said through Balaam of the vision of the Almighty, and when He mentions that Abraham fell on his face, corresponded to what Numbers 24: 4 states, "Who falls down, with eyes wide open..." After this, the Lord speaks of the promise of the descendants that He gave to Abraham which relates to valleys, gardens by the riverside, aloes trees planted, cedars beside the waters. Let's read Numbers 24: 5-7 (Highlighted by the authors):

⁵ "How lovely are **your tents**, O Jacob! / **Your dwellings**, O Israel! / ⁶ Like valleys that stretch out, / Like **gardens by the riverside**, / Like **aloes planted by the Lord**, / Like **cedars beside the waters**. / ⁷ He shall pour water from his buckets, / **And his seed shall be in many waters...**

Psalm 92 also relates the descendants with images of the trees when referring of the righteous. Let's read verses 12 to 15 (Highlighted by the authors):

¹² The righteous **shall flourish like a palm tree**, / He shall grow **like a cedar in Lebanon**. / ¹³ Those who are **planted** in the house of the Lord / **Shall flourish** in the courts of our

God. / ¹⁴ **They shall still bear fruit** in old age; / They shall be fresh and flourishing, / ¹⁵ To declare that the Lord is upright; / He is my rock, and there is no unrighteousness in Him.

The context of these verses is the Eternal Kingdom because it says, "planted in the house of the Lord. Shall flourish in the courts of our God." All the expressions used by the psalmist imply fructification and multiplication and are related to the trees and descendants. The psalmist says that the righteous would flourish like a palm tree and grow like a cedar; it is repeated that they will flourish in the house of the Lord. The psalmist also mentioned that they will still bear fruit in old age, which in Hebrew means "they will increase"; old age here does not refer to aging but to time, to the length of days, since the psalmist states that they will be fresh and flourishing.

Another passage that speaks of the relationship between descendants and trees in the context of the Eternal Kingdom is Isaiah chapter 60: 18- 21; let's read (Highlighted by the authors):

¹⁸ Violence shall **no longer** be heard in your land, / Neither wasting nor destruction within your borders; / But **you shall call your walls Salvation, / And your gates Praise.** / ¹⁹ **"The sun shall no longer be your light by day, / Nor for brightness shall the moon give light to you; / But the Lord will be to you an everlasting light, / And your God your glory.** / ²⁰ Your sun shall no longer go down, / Nor shall your moon withdraw itself; / **For the Lord will be your everlasting light, / And the days of your mourning shall be ended.** / ²¹ **Also your people shall all be righteous; / They shall inherit the land forever, / The branch of My planting, / The work of My hands, / That I may be glorified.**

The Eternal Kingdom is confirmed because it states "no longer"; it mentions that the walls of Jerusalem will be called "Salvation" and its gates "Praise"; it also declares that the Sun and Moon will never again serve as a light, but the Lord will be the everlasting, eternal light; this coincides with Revelation 21: 23: «The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.»

Isaiah 60: 21 states that people will all be righteous and will inherit the land forever; they finally are called "the branch of My planting", a reference to the trees; the word "Branch" in Hebrew is נֶצֶר (*nêtsér*), which also means "descendants"; and the word "Planting" in Hebrew is מַטֵּה (*maṭṭâ'*) which refers to the place used for planting, a garden or a vineyard. In Isaiah 61: 3, at the end of the verse, this expression is repeated and it is also used "trees of righteousness"; let's read: «To console those who mourn in Zion, / To give them beauty for ashes, / The oil of joy for mourning, / The garment of praise for the spirit of heaviness; / That they may

be called trees [אֵיל' *ayil*] of righteousness, / The planting [מַטֵּה *matṭâ*] of the Lord, that He may be glorified.”» (Emphasis added by the authors).

In the verses that follow, the prophet Isaiah continues speaking of the promises for the saved, New Earth, and eternal descendants that produce an everlasting joy; let's read Isaiah 61: 7-9, where it is confirmed that the branches refer to the descendants (Highlights and emphasis added by the authors):

⁷ Instead of your shame you shall have double honor, / And instead of confusion they shall rejoice in their portion. / Therefore in their land they shall possess double; / Everlasting joy shall be theirs. / ⁸ “For I, the Lord, love justice; / I hate robbery for burnt offering; / I will direct their work in truth, / And will make with them an everlasting covenant. / ⁹ Their **descendants** [זֶרַע *zera*] shall be known among the Gentiles, / And their **offspring** [צֵאָתָא *tse'êtsâ*] among the people. / All who see them shall acknowledge them, / That they are the posterity whom the Lord has **blessed** [בָּרַךְ *bârak*].”

The holy Church will be the first to receive the blessings and promises of the everlasting, perpetual, or New Covenant of verse 8; therefore, the description from Isaiah 61: 9 is about the glorified Church in the context of the Millennium since the prophet says that among peoples and nations will be known "their" descendants, those who are in the perpetual, everlasting, and New Covenant, and have received their corresponding promises and blessings.

The prophet makes the difference between the nations or peoples and the descendants of those who are in the eternal covenant; he states that the nations and people will recognize the children of the glorified, those who are in the New Covenant, are the posterity whom the Lord has blessed. Isaiah cannot be referring here to the Eternal Kingdom because, in it, all nations and peoples will be within the New Covenant and will receive the promises and blessings.

This explanation of Isaiah 61: 7-9 allows us to understand why in Isaiah 65, the Eternal Kingdom alternates with the Millennium; and it is because during the thousand years of Christ's reign, the glorified holy Church will have the promises and blessings of all the covenants contained in the New Covenant: The holy and eternal offspring, the inheritance in the Millennial Earth, and the government or authority over the mortal and adamic nations that will be formed during the Millennium, which will see the glorified ones who will not bring forth children for trouble, but they will be the descendants of the blessed of the Lord, and their offspring with them (Isaiah 65: 23).

What powerful promises the Lord has given us! To eat of the tree of life so that we may be trees of righteousness, planting of the Lord, branches, descendants of the blessed of the Lord who will bear holy descendants, without death, without sin; descendants that will be known among the nations and peoples in the thousand years of Christ's reign as branches as states Isaiah 61: 9.

In addition to trees, the descendants are associated in the Bible with waters, rivers, fountains, and wells. Remember that in Genesis 2: 10, after speaking of the tree of life, Moses speaks of the river that watered the garden. Likewise, Revelation 21: 6 states that the Lord will give of the fountain of the water of life freely to whoever is thirsty, and in chapter 22: 1 says: «And he showed me a pure [καθαρός *katharos*] river [ποταμός *potamos*] of water [ῥόδωρ, *hudōr*] of life [ζωή *zōē*], clear as crystal, proceeding from the throne of God and of the Lamb.» (Highlights and emphasis added by the authors).

The relationship between the waters, fountains, and rivers with the descendants symbolized in the tree of life is evident. Now, let's look at several verses where the waters are related to the multiplied descendants; we already studied Numbers 24: 4-7 in previous pages. In verse 6, it says "like valleys and like gardens by the riverside"; this expression "gardens by the riverside" is plural, which implies multiplication; likewise, it reminds us of Genesis 2: 10 where the river that came out of Eden watered the garden. The Hebrew word for "garden" is גַּן (*gannâh*), or גַּן (*gan*), which is also used in Genesis 2: 10. The confirmation of the relationship between gardens-descendants is seen in Numbers 24: 7: «He shall **pour water** from his buckets, / **And his seed shall be in many waters.**» (Highlighted by the authors).

Other verses about the symbolism of the waters, fountains, and rivers representing the descendants are Song of Solomon 4: 12-15 (Highlights and emphasis added by the authors):

¹² **A garden** [גַּן *gan*] enclosed / Is my sister, my spouse, / **A spring** [גַּל *gal*] shut up, / **A fountain** [מַעְיָן *ma'yân*] sealed. ¹³ **Your plants** are an **orchard** [פַּרְדֵּס *pardês*] of pomegranates / With pleasant **fruits** [פְּרִי *p'riy*], / Fragrant henna with spikenard, ¹⁴ Spikenard and saffron, / Calamus and cinnamon, / With all **trees** [עֵץ *'êts*] of frankincense, / Myrrh and aloes, / With all the chief spices— ¹⁵ **A fountain of gardens**, / **A well** [בְּאֵר *be'er*] of living [חַי *chay*] **waters** [מַיִם *mayim*], / And streams from Lebanon.

Many of the symbolisms used here are concerning the descendants; first are those of the wife to whom the husband calls: "garden" גַּן (*gan*), "spring" גַּל (*gal*) and

"fountain" מַעַיִן (*ma'yân*). We consider that these are not simple metaphors, but that there is a message that the Lord wants to teach us. It should be noted that in verse 12 it is used the same word "garden" of Genesis 2: 8: «The Lord God planted a garden [גן *gan*] eastward in Eden [עֵדֶן *'êden*], and there He put the man whom He had formed.» (Highlighted and added by the authors). And in verse 13 of Song of Solomon 4, it is used the word "orchard" פֶּרְדִּים (*pardês*) that is also "garden".

This relationship between the words "garden", "orchard", "Eden", is also found in Isaiah 51: 3 that speaks of the restoration of Zion, which corresponds to the Eternal Kingdom: «For the Lord will comfort Zion, / He will comfort all her waste places; / He will make her wilderness [מִדְבָּר *midbâr*] like Eden [עֵדֶן *'êden*], / And her desert like the garden גן [*gan*] of the LORD, / Joy and gladness will be found in it, / Thanksgiving and the voice of melody.» (Isaiah 51: 3. Highlights and emphasis added by the authors).

What is observed in this passage from Song of Solomon 4: 12-15 is a remembrance of Eden of Genesis chapter 2 in which God placed Adam and his wife and gave them the command to bear fruit and multiply after blessing them.

After talking about the wife, Song of Solomon 4: 13-15, refers to the wife's descendants, which are called in the following ways: "Plants" שֶׁלַח (*shelach*), "orchard" פֶּרְדִּים (*pardês*, garden, forest), "fruits" פְּרִי (*perîy*) "trees" עֵץ (*'êts*), "fountain of gardens" (מַעַיִן *ma'yân* גן *gan*), "well of living waters" בְּעֵר מַיִם (*be'êr mayim chay*). The reiteration of the trees' symbolism concerning the descendants can be seen in the list of these: Pomegranate trees, henna, spikenard, saffron, calamus, cinnamon, frankincense, myrrh, and aloes.

All these are trees of aromatic spices that perfume. The wife who points to the Church is perfumed, and her descendants are a perfume for the Lord, because of that He tells her that her descendants are all these trees. Therefore, from now, the Church must have the fragrances of faith and promises, of the main one that is the descendants, promise that Abraham believed and was accounted to him for righteousness. Because the wife's descendants are fragrant trees.

Another passage where the waters are related to the descendants is Isaiah 44: 3-4 (Highlights and emphasis added by the authors):

work of giving eternal life to a world full of death; let's read John 6: 33: «For the bread of God is He who comes down from heaven and gives life to the world. »

In John 6: 35, the Lord says that He is the bread of life, that whoever comes to Him will never hunger, and he who believes in Him will never thirst: «And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.» (John 6: 35). This is a clear reference to the New Jerusalem, to the Tabernacle of God because Revelation 7: 16 mentions that whoever lives in this one will never again hunger or thirst.

From verse 40 of John 6, the Lord Jesus Christ goes on to speak of the resurrection of life: «And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.» Before this powerful affirmation, the people who listened to Jesus, instead of receiving the teaching, had their attention fixed on the bread that perishes and on the physical body of Jesus as an ordinary man, belonging to a blood family; and they began to murmur, to say what we find in John 6: 41-42 (highlighted by the authors):

⁴¹ The Jews then complained about Him, because He said, **"I am the bread which came down from heaven."** ⁴² And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, **'I have come down from heaven'?**"

This murmur was the consequence of a life emptied of eternity and the Kingdom of Heaven; this murmur was the consequence of a life full of the perishable bread, full of earthliness. This is how most Churches are in these end times; they minimize the importance of the Kingdom of Heaven and the resurrection of Christ. They do not speak of life in the New Earth and the New Heavens, of the Kingdom of God, of the New Jerusalem.

Churches do not talk about the resurrection of life, which is the entrance to this kingdom. Other Churches mention the resurrection of Christ but consider that the purpose of it is to provide well-being to their blood families in this Post-Flood Earth. These Churches have clung to this world and think that leaving of it is a tragedy or defeat.

The Lord Jesus emphasizes that He had come down from Heaven to remind people that there is a **Kingdom of Heavens** where the eternal promises are; this is what He came to offer. That is why in John 6: 29 the Lord reiterates where He came from and who sent Him. In verse 32, He says that the Father is who gives the true bread

from Heaven. And in verse 33, Jesus states that He is this bread; let's read John 6: 32-33:

³² Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. ³³ For the bread of God is He who comes down from heaven and gives life to the world."

In verse 38, the Lord insists that He has come down from Heaven to do the will of Him who sent Him, the Father, and He continues to emphasize in life, in the resurrection, and eternity. In John 6: 40, He says that He was doing the will of the Father who had sent Him so that everyone who believes in Him will have everlasting life and will be raised on the last day. This last day refers to the Rapture day when the first resurrection, or resurrection of life, will be opened: «And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.» (John 6: 40).

The Lord reiterates this in John 6: 44, and in verse 47, the Lord affirms that he or she who believes in Him has everlasting life: «Most assuredly, I say to you, he who believes in Me has everlasting life.» The following phrase marks the forcefulness of the affirmation "ἀμήν ἀμήν (*amēn amēn*)" (John 6: 47).

In verse 48 of John 6, the Lord Jesus Christ again declares, "I am the bread of life"; in verse 50, the Lord repeats that He is the bread that came down from heaven so that everyone who eats it will not die. In verse 51, He affirms the same; He also says that if anyone eats of this bread which is Himself, that person will live forever and adds that the bread is His flesh given for the life of the world. Three times He repeats the word life in this verse 51 of John 6: «I am the **living** bread which came down from heaven. If anyone eats of this bread, **he will live** forever; and the bread that I shall give is My flesh, which I shall give for the **life** of the world.» (Highlighted by the authors).

In verse 53, the Lord repeats that the one who does not eat His flesh and drinks His blood will not have life. It means that everyone who does not receive Christ as Lord and Savior, who does not believe in Him; and does not enter the New Covenant, cannot have eternal life. In verse 54, He repeats the same thing: Whoever eats His flesh and drinks His blood has eternal life; and He will rise them on the last day.

In verse 57 of John 6, Jesus repeats the emphasis in the eternal life, for He said that the living Father sent Him and that He was alive because of His Father, referring to

His incarnation and His body that He would give in a living offering, as a sacrifice for mankind's sinfulness. Because of that the Lord reiterates that those who feed on His sacrifice; that is accept His and believe in His will also live for Him. The word life is repeated three times in verse 56.

The Lord closes this teaching of the bread of life with verse 58 and repeats the message, He says that He came down from Heaven, and whoever eats the bread of life, which is Himself, will live forever. The Lord returns to the comparison with the desert's manna by saying that the fathers ate it and died. We know that they died because of their unbelief because they did not want to receive God's Word represented in the manna; they thought it was just a physical and corruptible bread. And so is the Church nowadays, seeking the bread that perishes, seeking the kingdom of this world, the corruptible things of Babylon of this Earth.

Considering all the Lord Jesus Christ's reiterations about life, these questions arise: Why did the Lord repeat the same teaching so many times? Why did He repeat the same thing in this discourse of the bread of life?

Let's summarize the permanent repetitions that the Lord makes in the chapter 6 of John: The Lord repeats four times that He is the bread that came down from Heaven. Therefore, when the manna descended in the wilderness for Israel during the 40 years, six days of the week, the Lord taught that He would descend from Heaven, that He would come. In addition, He affirms twenty times that He gives life, so He will rise those who believe in Him.

The answer to the above question is Jesus was pointing out the hardness of heart and unbelief of the Jews who were listening to Him; He was showing how emptied they were of the Kingdom of Heaven, of the eternity of life; how full they were of earthliness and death.

Most Churches in these End Times are emptied of the Eternal Kingdom because they have turned the Gospel of eternal life into a corruptible gospel. This gospel's objective is getting material things, the preservation of the corruptible body, getting fame, material prosperity, political power, and the glory of men. This false gospel kills the eternal promises and wants to erase the Eternal Kingdom. In the Bible, the Lord calls it "anathema gospel," "cursed gospel," "gospel of the flesh" as opposed to the true Gospel, which is that of the Spirit. the Bible calls that gospel of earthliness "different gospel," "another gospel," "gospel according to man," "crooked gospel," "perverted gospel (Galatians chapter 1; 2 Peter 3: 16).

The Jews and religious to whom the Lord Jesus spoke had twisted God's Word for the corruptible; to accommodate to the society of the time. They had forgotten the Kingdom of Heaven, the Father who is in Heaven, the Messiah, God the Son of whom it had been prophesied so many times in the Law, the Psalms, and the Prophets. They were not waiting for a Savior that would come to save from sin, from death, from Hell to give eternal life and inheritance, the promises of all the covenants that God made with His servants.

The religious groups and the people that received their teachings had forgotten God's covenant with Adam in Eden, the Adamic Covenant where He promised the coming of the Seed. They had forgotten the Noahic Covenant where the Lord confirmed the promises made to Adam and the creation and the Abrahamic Covenant where God confirmed the coming of the Seed and gave powerful promises about the eternal descendants, the eternal government and the eternal Earth and Heavens where all nations and families will be blessed. The religious and the people had forgotten the Law Covenant, and the Earth Covenant, in which all promises were kept, in every statute, blessing, ritual, ceremony, and every object as the ark of the covenant.

They had taken away the most important thing of the Law Covenant: Mercy since they thought that Law was mere ritual sacrifices. Nevertheless, this mercy represented the eternal promises because those are the ones that the Lord promised to David in the covenant He made with him. When the Lord said in Matthew 9: 13: «But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance.» He was reminding them of the promises that are part of the knowledge of God, the knowledge that the Lord demanded from the people through the prophet Hosea in chapter 6, verses 6 to 7:

⁶ For I desire mercy and not sacrifice, / And the knowledge of God more than burnt offerings.
/ ⁷ “But like men they transgressed the covenant; / There they dealt treacherously with Me.

The people of Israel forgot what the Lord taught about the bread of life, the resurrection for eternal life, the living manna, which is the Lord Himself. They forgot that God had promised to make a New Covenant through the prophets Isaiah, Ezekiel, and Jeremiah; the covenant that was the fulfillment of the coming of the Seed promised to Adam after he sinned, and to Abraham, the sweet water that Mara

became by the power of God, the manna that came down in the desert, the water that came out of the rock, and the descendants promised to David.

The people of Israel had forgotten all this because they were filled with the world, corruptible bread, Post-Flood Earth, vain offerings, sacrifices, and empty burnt offerings with which they pretended to relieve their consciences, to cover their sins and to hide their hard, unrepentant hearts, totally distant from God and His Word. For this reason, they rejected the teaching of the Lord Jesus Christ, murmured, criticized, and doubted that Jesus was the bread that came down from Heaven. They did not even understand the resurrection of life because they were full of death like the Sadducees, who claimed Abraham and the prophets died.

Even the Scriptures tell us that the disciples recognized that word that the Lord Jesus was teaching them was hard. Disciples found God's Word hard because it was hard for them to separate themselves from the world, the earthly, and the corruptible. John 6: 59-60 states:

⁵⁹ These things He said in the synagogue as He taught in Capernaum. ⁶⁰ Therefore many of His disciples, when they heard this, said, "This is a hard saying; who can understand it?..."

And since they could not stand the teaching, the Word mentioned that many disciples stopped following the Lord; we can read this in John 6: 66: «From that time many of His disciples went back and walked with Him no more.»

Sadly, many congregations today do not want to hear that soon the dead in Christ will resurrect, the glorification of our bodies, and our departure to the New Jerusalem because the Lord is at the door to catch up His holy Church. These carnal and worldly Churches have set their hearts and eyes on this Earth, they do not want to know about the eternal promises; neither, they want to hear that judgment is coming, the wrath of God, during the seven years of Tribulation and Great Tribulation. These Churches do not want to know any of this exactly right now that we live in the End Times, and the Rapture is at the door and we are about to receive all the promises, and one of them is to eat of the hidden manna.

What does this manna mean? Why does the Lord call it "hidden"? The key to the answer is in the repetition that the Lord Jesus Christ made in His discourse of the bread of life; the Lord repeated four times that He had come down from Heaven and twenty times that He was the resurrection and the life. The Lord said that He was the true manna, the bread from Heaven. Christ's body was this manna. The

Lord's body suffered death for our sins but rose again on the third day, overcoming death, giving victory over it. The manna, the risen bread of life, which is the Lord Jesus Christ, is also the message that the Lord gave in John chapter 6.

But the Lord said that we must eat this true manna, eat the bread of life, which means accepting His Redeeming work, death, resurrection, glorification, and ascension. To accept, receive, and believe in the Redeeming work of Christ is to eat the manna, the living bread, and this work of faith gives eternal life. Therefore, when the Lord confronted the disciples because they were murmuring, saying that the Word He was giving was hard, He told them in John 6: 61 and 62:

⁶¹ When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you? ⁶² What then if you should see the Son of Man ascend where He was before?

The Lord emphasized that He had descended from heaven. In verse 62, Jesus asked them what they would think if they see Him ascend to where He was first, thus prophesying His ascension after His resurrection and glorification. This event of Christ's resurrection, the living bread, the true manna which descended and latter ascended, is typified in the feast of the first fruits of barley which He fulfilled when He rose. Let's remember that at this feast, the priest waved a sheaf of a barley grain as an offering before God the Father. The first fruits were always the best, the first and chosen of the coming harvest.

Now, what relationship does all this have with the promise of eating the hidden manna of Revelation 2: 17? The holy Church has already eaten the manna, who is Christ because she is saved by faith in His Redeeming work and has been washed with His blood. What is the hidden manna, and what does it mean to eat of this hidden manna?

As the manna points to Christ's risen and glorified body, the hidden manna points to our risen and glorified body. We will eat of this manna because we will taste the resurrection of eternal life, the glorification of our bodies. We will taste in all its fullness what it means to have eternity in our bodies and our whole being. Hallelujah!

Just as the risen Christ ascended to Heaven, fulfilling the feast of firstfruits as the sheaf of grain, we, the holy Church, risen, glorified, will ascend to Heaven on the day of the Rapture, like the wheat, the Church, the bread, the pure and holy naked grain,

waved before God the Father as the firstfruits of His creatures. In this way, the feast of the firstfruits of the wheat will be fulfilled, which is the closing of Pentecost, the Church's era. We will be holy manna, living bread, pure, as Christ was the living bread, the manna ascended after His resurrection and glorification.

The promise of Revelation 2: 17 speaks of the hidden manna for several reasons:

- (1) Because this powerful promise is part of the hidden treasures that the Lord has prepared for us, Matthew 13: 44 states: «Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.»
- (2) This hidden manna is part of the great and hidden things, the things which eye has not seen and nor ear heard and which have not entered into the heart of man, which have been prepared for those who love the Lord. We can read about this in 1 Corinthians 2: 9: «But as it is written: / “Eye has not seen, nor ear heard, / Nor have entered into the heart of man / The things which God has prepared for those who love Him.»
- (3) This hidden manna that the Lord has promised us is our eternal life that is hidden in Christ, as mentions in Colossians 3: 3-4 (Highlighted by the authors):

³ For you died, and **your life is hidden with Christ** in God. ⁴ When Christ who is our life appears, then you also will appear with Him in glory.

In verse 4, Paul speaks of the Rapture day, when Christ, the manna, the living bread, will be manifested and when this happens, the holy Church will be manifested in glory, we will eat of the hidden manna, we will receive a holy and eternal body.

Now the question is, why will we eat of the hidden manna? Why will we be resurrected and glorified? The answer has two explanations:

- (1) The first one is that the only way to be in God's presence is to have the resurrected and glorified body, full of life. The only way to enter the New Jerusalem is to have an immortal body and, without the nature of sin, to have a body full of eternal life and glory.
- (2) The second explanation is that we will only have access to eternal life, with all the promises, after we have the living, risen, and glorified body; that is why in

the discourse of the bread of life, the Lord referred to the resurrection. Jesus said that all who receive Him will not die forever but will live eternally. And the great promises are holy and eternal descendants, the New Heavens and the New Earth, and the everlasting government.

Concerning the first promise of eternal descendants, the Bible teaches that we will have resurrected bodies, full of life to give life. That is why the living bread or manna is called “**the wheat of heaven**,” for the Lord compares us to the wheat that will be gathered on the Rapture day so that the feast of wheat's firstfruits will be fulfilled. The Lord also compares our resurrected body to the naked grain, as 1 Corinthians 15: 35-37 says:

³⁵ But someone will say, “How are the dead raised up? And with what body do they come?”

³⁶ Foolish one, what you sow is not made alive unless it dies. ³⁷ And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain.

When the grain is planted, it bears fruit, grows, and multiplies. The Lord also said of Himself that when the grain falls, it bears much fruit: And this reminds the manna multiplied day by day and year by year, in great abundance as it was in the desert. It also evokes the multiplication of the loaves that took place before the Lord gave the teaching of the bread of life. Let's read Psalm 78: 23-25:

²³ Yet He had commanded the clouds above, / And opened the doors of heaven, / ²⁴ **Had rained down manna** on them to eat, / And given them of the **bread** of heaven. / ²⁵ Men ate **angels' food**; / He sent them food to the full.

This abundance, this multiplication, can also be seen as a promise in Genesis chapter 27 when Isaac blesses Jacob from where the people of Israel would come; let's read: «Therefore may God give you / Of the **dew of heaven**, / Of the fatness of the earth, / And **plenty of grain** and wine.» (Genesis 27: 28 Highlighted by the authors)

The Church is the clean, risen, and glorified wheat that will be raised on the day of the Rapture. The Lord Jesus Christ was the manna, the bread from Heaven, and the wheat that rose and was glorified so that metaphorically speaking, we would eat of His eternal life by drinking His blood and eating His flesh. Similarly, the holy Church will rise and be glorified to give eternal life and holy descendants; this was prophesied by Hosea when he spoke of the future grace in which the love of God would be manifested. Let's read Hosea 14: 4-7:

⁴ "I will heal their backsliding, / I will love them freely, / For My anger has turned away from him. / ⁵ I will be like the dew to Israel; / He shall grow like the lily, / And lengthen his roots like Lebanon. / ⁶ His branches shall spread; / His beauty shall be like an olive tree, / And his fragrance like Lebanon. / ⁷ Those who dwell under his shadow shall return; / They shall be revived like grain, / And grow like a vine. Their scent shall be like the wine of Lebanon.

This promise will be received first by us, the Church, on the day of the Rapture when we eat from the tree of life and the hidden manna, because we will not suffer the second death. When we receive the promise, the Lord will be to us like dew, and like the branches that we are, we will blossom like the lily, we will spread our roots like Lebanon because our holy seed will spread, it will multiply. We will revive like wheat; we will blossom like the vine; we will flourish and bear fruit in the blessed generations that will be born forever and ever to worship and glorify God. When we eat of the hidden manna, we will be a spring of water that will spring up to eternal life as stated in John 4: 14: «...but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.»

CHAPTER 8

THE SADDUCEES' QUESTION: THE BUSH PASSAGES

In most Christian Churches, when members are asked if there will be marriages and offspring, multiplication of mankind in the Eternal Kingdom, the first answer is: No. And when they are asked about the reason for this answer, they immediately say: "Because we neither marry nor are given in marriage, for we will be equal to the angels." We can also find this position in theologies and books about the Eternal Kingdom.

There is a resistance in accepting that the Bible speaks about the promise of holy descendants in eternity, associated with marriages in the Eternal Kingdom. This resistance is caused by the wrong interpretation of the passage about the question of the resurrection that the Sadducees made to the Lord Jesus Christ recorded in Synoptic Gospels, Matthew 22: 23-33, Mark 12: 18-27, and Luke 20: 27-40. This Chapter will show that in these passages, Jesus never said that there would be no marriages and descendants in the Eternal Kingdom. Instead, we will prove that Jesus taught that there would be marriages, descendants, and inheritance in the Eternal Kingdom or the age to come.

We will analyze the theme taking Luke 20: 27-40 as the main text and compare it with the other Gospels' passages.

In Luke 20: 37, the Lord Jesus Christ teaches the Sadducees about the resurrection of the dead and mentions the bush passage; let's read Luke 20: 37-38:

³⁷ Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. ³⁸ For he is not a God of the dead, but of the living: for all live unto him. (AKJV)²⁹

In this passage, the Lord Jesus's answer exposed what the Sadducees really had in their hearts about the resurrection of the dead, which they denied. Therefore, they

²⁹ In this case we will use the AKJV which translates the passage from Luke 20: 37-28 as well as the Greek text της (*ho* = *la*) βατου (*batos* = bush). The NKJV adds the word "burning" which does not appear in Greek.

presented a hypothetical situation to the Lord that seemed a dilemma impossible to solve, which was intended to mock the Lord Jesus Christ. The Lord answered, speaking of the burning bush passage; He remembered that Moses called the Lord God of Abraham, Isaac, and Jacob. But, if we look at this passage, Moses is not the one who called the Lord this way; instead, God is the one who called Himself this way. Let us read Exodus 3: 6: «Moreover He said, “I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.»

It is remarkable that the word "God" is repeated three times in this name "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." This repetition appears in each of the patriarchs in Exodus 3: 6 and in Luke 20: 37. We want to demonstrate that the Lord Jesus called Himself this way three times, besides introducing Himself as "I AM." To relate this passage from the burning bush of Exodus 3 with another one that we also called "the bush passage;" which is referred to Abraham when he took his son Isaac to Mount Moriah to sacrifice him according to the request of the Lord. This passage is narrated in Genesis, chapter 22.

We will begin this study of the two passages from the bush so we can see the powerful teaching that the Lord gave to the Sadducees and its importance for the eternal descendants and the biblical covenants that we have discussed in previous Chapters.

Then, there is a bush passage of Abraham and a bush passage of Moses that are closely related in Luke 20, let us see:

8.1. The Bush Passage of Abraham

Let's read Genesis 22 (Highlighted by the authors):

¹ Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." ² Then He said, "Take now your son, your only *son* Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." ³ So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. ⁴ Then on the third day Abraham lifted his eyes and saw the place afar off. ⁵ And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." ⁶ So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and

the two of them went together. ⁷ But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but **where is the lamb for a burnt offering?**" ⁸ And Abraham said, "My son, **God will provide for Himself the lamb for a burnt offering.**" So the two of them went together. ⁹ Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. ¹⁰ And Abraham stretched out his hand and took the knife to slay his son. ¹¹ But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." ¹² And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only *son*, from Me." ¹³ Then Abraham lifted his eyes and looked, **and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.**

In this passage, there is a scene that prefigures the sacrifice of Christ through Isaac, the only begotten who was given as an offering by command of the Father. The Lord did not let Abraham sacrifice Isaac; instead, He provided him with a ram or lamb stuck in a thicket, which is a group of bushes and small trees, the animal was trapped in one of the bushes. Abraham in place of Isaac sacrificed this ram, provided by God. The Bible says that Abraham received Isaac back in a figurative sense, referring to the resurrection. Let's look at Hebrews 11: 17-19 (Highlighted by the authors):

¹⁷ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son*, ¹⁸ of whom it was said, "In Isaac your seed shall be called," ¹⁹ concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in **a figurative sense**.

There is one more element that confirms the above since it says that Abraham arrived at the place of sacrifice on the third day, let's read Genesis 22: 4, 9:

⁴ Then on the third day Abraham lifted his eyes and saw the place afar off. ⁹ Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.»

On this third day Abraham received his risen son in figurative sense; and the Lord Jesus Christ rose on the third day.

This whole scene points to the Redeeming work of Christ. The ram that replaced Isaac symbolized the Lord's vicarious substitution by dying for us. He took our place, just as the ram or lamb took Isaac's place. Yet, Isaac himself pointed to Christ as the only begotten Son; Let's keep reading Genesis 22: 13: «Then Abraham lifted his eyes and looked, and there behind *him* was a ram caught in a thicket by its horns.

So Abraham went and took the ram, and offered it up for a burnt offering **instead of his son.**» (Highlighted by the authors).

This verse says that Abraham offered the ram as a burnt offering "instead of" Isaac; this expression points to the vicarious substitution achieved by Jesus. When Abraham received his son Isaac alive, it typologically pointed to the resurrection of Christ and our resurrection in Him as well, since the ram impeded Isaac from dying. Abraham prophetically referred to Christ when he mentioned in Genesis 22: 8: «And Abraham said, "My son, God **will provide for Himself the lamb** for a burnt offering." So the two of them went together.» (Highlighted by the authors).

Abraham's faith is extraordinary: first, he told his young servants that he would go to worship with his son and that they would return. Second, Abraham told Isaac that God would provide for Himself the lamb. Third, from the book of Hebrews, we know that Abraham was fully confident that God was powerful enough to raise his son even from the dead.

Because of the faith, obedience, and fear that Abraham manifested toward the Lord, God ratified His covenant in Genesis 22: 16-18 (Highlighted by the authors):

¹⁶...and said: "**By Myself I have sworn**, says the LORD, because you have done this thing, and have not withheld your son, your only son— ¹⁷**blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven** and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. ¹⁸In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

It is interesting to note the reiteration that the Lord gives in verse 17 of Genesis 22: «blessing [**barak**] I will **bless you [barak]**, and **multiplying [rabah] I will multiply your descendants [zera':** Seed, fruit, posterity, offspring]...» (Highlight and emphasis added by the authors). This reiteration is especially important because it refers to the Eternal Kingdom, where everything will be blessing and multiplication in overabundance. In this way, the Lord promises infinite blessing and multiplication in eternity.

When the author of the book of Hebrews in chapter 6, verse 14, quotes this promise from Genesis 22: 17 he does so literally with the reiterations of blessing and multiplication, just as they appear in the Hebrew language.

Table 1*Comparison between Genesis 22 and Hebrews 6*

GENESIS 22	TERMS AND MEANINGS
¹⁷ ... blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.	Heb. <i>bârak</i> בָּרַךְ: Blessing. Heb. <i>bârak</i> בָּרַךְ: I will bless. Heb. <i>râbâh</i> רָבָה: Multiply. Heb. <i>râbâh</i> רָבָה: I will multiply.
HEBREWS 6	TERMS AND MEANINGS
¹⁴ ... saying, "Surely blessing I will bless you, and multiplying I will multiply you."	Gr. εὐλογέω (<i>eulogēō</i>): Blessing. Gr. εὐλογέω (<i>eulogēō</i>): I will bless you. Gr. πληθύνω (<i>plēthunō</i>): Multipliyng. Gr. πληθύνω (<i>plēthunō</i>): I will multiply you.

In these promises are contained the Edenic Covenant, before Adam and his wife sinned, for the Lord blessed them and said to them, "Be fruitful and multiply" (Genesis 1: 28). They also refer to the Adamic Covenant, when Adam had already sinned since in Genesis 3: 15, the Lord gave the promise of the Seed that crushed the head of the old serpent, called the devil and Satan. This Seed put an end to the curse of sin and death, thus bringing the blessing that will be fully manifested in the Eternal Kingdom (Revelation 22: 3) when the last enemy, "death" will be destroyed (1 Corinthians 15: 26; Revelation 21: 4).

This first bush passage of Abraham (We call it this way because of the importance of the lamb stuck in the thicket or bush) is related to the second bush passage that happened to Moses. Let's turn our attention now to this one:

8.2. The Bush Passage of Moses

In the same way that the ram was in the middle of the thicket, the Lord Jesus Christ as the Angel of the Lord was amidst the burning bush that Moses saw. Let's read Exodus 3: 1-2: «Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush *was* not consumed.»

This fire was the presence of the Lord, the God of Abraham, Isaac, and Jacob, the living God who is God of the living and not of the dead: «Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand *is* holy ground.”⁶ Moreover He said, “I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.» (Exodus 3: 5-6).

The bush scenes of Moses and Abraham occurred on a mount; that of Abraham occurred on Mount Moriah, where he was to sacrifice Isaac; and where Solomon later built the Temple: «Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.» (2 Chronicles 3: 1). On the other hand, the scene of Moses took place on Mount Horeb. Just as Abraham said, "Here I am," so did Moses: « So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."» (Exodus 3: 4).

The Lord told Moses that the place where he stood was holy ground: «Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand *is* holy ground.”» (Exodus 3: 5). Then the Lord identified Himself as the God of the living, the God of Abraham, Isaac, and Jacob: «Moreover He said, “I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.» (Exodus 3: 6).

The Lord manifested Himself with His name to Moses, the great I AM, and to Abraham, God manifested Himself as the **Almighty God** in Exodus 3: 13-16 (Highlights and emphasis added by the authors):

¹³ Then Moses said to God, “Indeed, *when* I come to the children of Israel and say to them, “**The God of your fathers** has sent me to you,’ and they say to me, ‘What *is* His name?’ what shall I say to them?” ¹⁴ And God said to Moses, “I AM [יְהוָה *hâyâh*] WHO I AM [יְהוָה *hâyâh*].” And He said, “Thus you shall say to the children of Israel, ‘I AM [יְהוָה *hâyâh*] has sent me to you.’ ” ¹⁵ Moreover God said to Moses, “Thus you shall say to the children of Israel: “**The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob**, has sent me to you. This *is* My name forever, and this *is* My memorial to all generations.’ ” ¹⁶ Go and gather the elders of Israel together, and say to them, ‘The LORD [יְהוָה *yehôvâh*] **God of your fathers, the God of Abraham, of Isaac, and of Jacob**, appeared to me, saying, “I have surely visited you and *seen* what is done to you in Egypt...

Note how the Lord says that His name is I AM (יְהוָה *hâyâh*), He also uses three times the name "God of your fathers," and in two of them He adds "the God of Abraham,

the God of Isaac and the God of Jacob." God also used the name Jehovah (יהוה *yehôvâh*), in the Hebrew biblical version that was translated as "The Lord" in NKJV and AKJV, reminding Moses of the Abrahamic Covenant, since that name also appears in Genesis 15: 7: «Then He said to him, "I *am* the LORD [יהוה *yehôvâh*], who brought you out of Ur of the Chaldeans, to give you this land to inherit it."»

So far, we have confirmed that there are two bush passages: Abraham's and Moses'. We saw the prophetic meanings of each one quoted in the context of Luke 20, where the question of the Sadducees is exposed. Now it is necessary to see the relationship between the two passages in Luke 20.

8.3. Relationship between the Bush Passage of Abraham and the Bush Passage of Moses

In the passage where it is narrated that the Lord manifested Himself to Abraham, God identifies Himself with the name "Almighty God," *El Shadday*. This passage speaks of the Lord's covenant with His servant Abraham, which contains the promises of the eternal descendants, the Earth, and the government. In Genesis 17: 1-8, it says (Highlighted by the authors):

¹When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "**I am Almighty God**; walk before Me and be blameless.² And I will make **My covenant between Me and you, and will multiply you** exceedingly." ³Then Abram fell on his face, and God talked with him, saying: ⁴"As for Me, behold, My covenant is with you, and you shall be a **father of many nations**.⁵ No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. ⁶I **will make you exceedingly fruitful**; and I **will make nations** of you, and **kings** shall come from you. ⁷And I will establish My covenant between Me and you and your descendants after you in their generations, **for an everlasting covenant, to be God to you and your descendants after you**.⁸ **Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.**"

The two bush passages, the one of Abraham on Mount Moriah when he was going to sacrifice Isaac and the one of Moses, are related because God delivered by the hand of Moses, the people of Israel from the slavery from Egypt to be a holy people, a kingdom of priests and a holy nation for the Lord (Exodus 19: 6). And this event was the prophetic fulfillment of what God said to Abraham when He established His covenant with this servant in Genesis chapter 15; He announced to Abraham that his descendants would be slaves and then would be set free; let's read Genesis 15: 13-15:

¹³Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.

¹⁴And also the nation whom they serve I will judge; afterward they shall come out with great possessions...

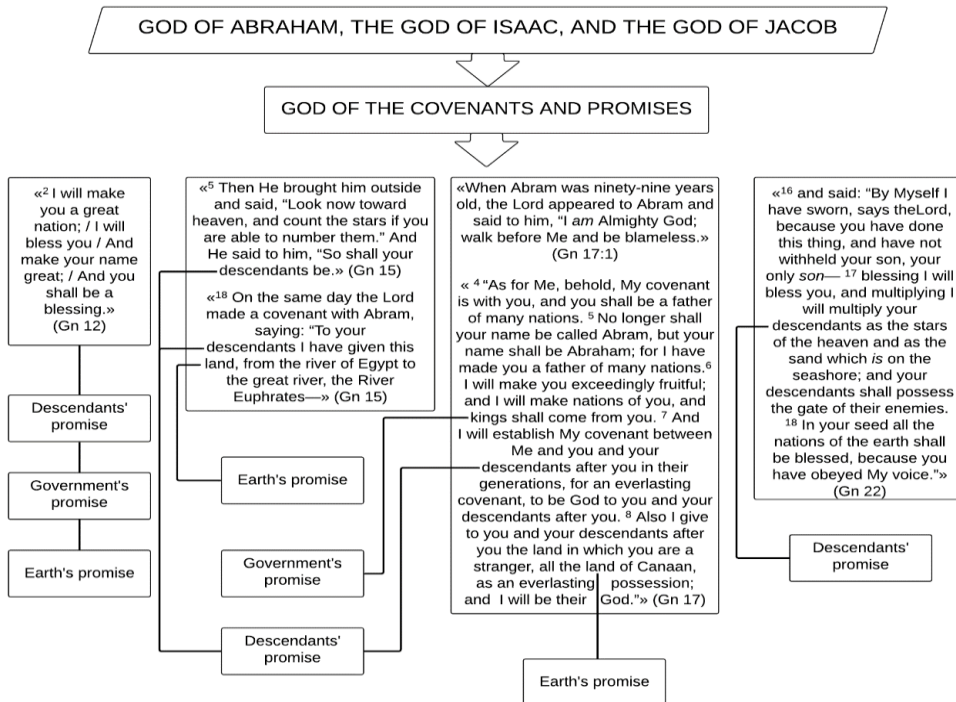
The relationship between the two bush passages is confirmed because in Exodus 3, in the description of Moses's calling, the Lord uses three times the expression "The God of your father," as mentioned in Exodus 3: 13, 15, 16. Moreover, the Lord uses three times the name "God of Abraham, God of Isaac, and God of Jacob" (Exodus 6: 16, 16).

This relationship is also established because in Exodus 3 God recalls the promises He made to Abraham: « So I have come down to deliver them out of the hand of the Egyptians, **and to bring them up from that land to a good and large land, to a land flowing with milk and honey**, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.' » (Exodus 3: 8. Highlighted by the authors):

When the Lord called Moses, telling him three times the name "God of your fathers" and three times "God of Abraham, God of Isaac, and God of Jacob," He was saying: "I am the God of covenants and promises; I have not forgotten them because it is my oath, my Word, which is eternal and unchangeable and I will fulfill it." Let us look at the promises contained in the name "God of Abraham, God of Isaac, and God of Jacob":

Figure 1

Promises of the name "God of Abraham, God of Isaac, God of Jacob."



This same relationship between the two bush passages, the one of Moses and the Abraham, is established by the Lord in the event about the Sadducees' question that challenged the resurrection. With the answer that the Lord gives to the Sadducees, saying His name "God of Abraham, God of Isaac, and God of Jacob", He was reminding them that He is God of eternal covenants, the Lord swore by Himself, He gave eternal promises that He will fulfill because He does not lie, He is faithful, true and immutable.

This name "God of Abraham, God of Isaac, and God of Jacob" was used by the Lord Jesus Christ in Luke 20: 38 when He told the Sadducees that God was God of the living and not of dead. Jesus referred to Moses' bush passage, but also to the bush passage of Abraham as a foreshadow of His vicarious work through which all covenants will be fulfilled.

The mention of the three patriarchs implies the ratification of the eternal covenant and the inheritance of the descendants' promises by faith. When we say this, we

refer to "inheriting the promises," that is, to a passing on of the promises to the descendants who have not yet received them because, as we have seen in previous chapters, the resurrection of life is a requirement for their fulfillment.

In the same way that Isaac inherited the promises, Jacob and the people of Israel did. Likewise, the holy Church has inherited them through the Seed of Abraham, Christ, because through faith in Him, the Church has become a descendants of Abraham (Galatians 3: 7). Nevertheless, like the Sadducees, most Churches have forgotten God's covenant with Abraham and all the other covenants, even though the New Testament, the whole Gospel of Christ, is full of the promises of that covenant and mentions it permanently.

However, there is a faithful remnant in the Church that has understood and believed the promises. She has not been deceived by the devil who has always done everything possible to make the Church and Israel forget the covenants of the Lord, especially the Abrahamic Covenant in which the eternal promises were given and the way to obtain them is through the coming of the Seed, the risen Christ.

One of the most ferocious strategies that the devil has devised against Churches is to deceive them with covenants that involve money to obtain corruptible promises in this Post-Flood Earth. A second strategy is to convince the Church that we will not have eternal descendants, cutting off the covenants' central promise, introducing the lie, the Sadducean trick of the dilemma. What is this trick-dilemma?

The Sadducees told the Lord a story that had the objective of making Him fall into a contradiction or a violation of the Law. If the Lord answered that there would be resurrection, then the woman should have a husband, but since she had seven, then she would be an adulteress **according to the Law**. But if the Lord answered that there would be no resurrection, He would deny His work; He would deny the faith and God's Word; therefore, He would be a liar.

The answer that the Lord gave the Sadducees has a powerful meaning because it marks the difference between the Law and Faith, emphasizing the latter. Many believe that the Lord opted for the Law because He affirmed that there would be no marriages in regeneration, in the Eternal Kingdom. If there would be no marriages, then there would not be any offspring; therefore, the Law would be fulfilled, and the adulterer condemned. This is what the Sadducees alluded with their trick-dilemma. However, if this had been the case, the Lord would have been saying that the system of the Law and the Levirate Marriage would nullify faith. The answer of

the Lord Jesus was with faith, not with the Law, therefore, He never gave the Sadducees any reason.

There are two blocks of answers from Jesus to the Sadducees that we will study below; we will take the verses from the Authorized King James Version. Let us take a look:

First block of answers:

The first thing that is important to highlight is the temporal heading with which the Lord begins His response:

(1) «The children of this world marry, and are given in marriage...» The reference is to the evil age in which the Law rules because of sin.

(2) «...but they which shall be accounted worthy to obtain that world, and the resurrection from the dead...» The reference is to the age to come in which we will not be under the Law that was given to humans because of their transgressions till the Seed should come, and "transgressions" are the sins that cause death. The "age to come" is the regeneration, when everything is new, the Eternal Kingdom.

(3) «...neither marry, nor are given in marriage...» This means that the Law of Levirate Marriage will cease because death caused the instauration and application of this law.

(4) «...neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.» The explanation is that there will be a new order of beings who will never again have sin or death. Those beings will be eternal like the angels, and therefore will be children of God forever, for they are children of the resurrection over whom death will never rule again. The resurrection implies that everything will be made new. The woman of the story and the seven husbands, by being saved, would resurrect; but it will be the will of God and His decisions that will determine what will happen with all in the Eternal Kingdom.

Let us now look at the second block of the Lord's answers to the Sadducees:

Second block of answers:

The second block of answers, at first sight, seems to have no connection with the first; but this is not so; since there is a powerful confirmation:

(1) «Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.» In Luke 20: 35, the Lord had already stated that there would be resurrection; the question is, why does He refer to the resurrection again? It is clear that the Lord wanted to teach something else, implied and contained in the name "God of Abraham, God of Isaac, and God of Jacob". These are all the promises and the Abrahamic Covenant (See diagram: Promises of the name "God of Abraham, God of Isaac, and God of Jacob."); the promises of the eternal descendants, the New Earth, and the government.

(2) God is, «For he is not a God of the dead, but of the living: for all live unto him.» (Luke 20: 38). The Lord tells them that the Law produces death because it points out sin and its wages; Paul says that the Law killed him (Romans 7: 11). The Lord was saying that it was necessary to enter into faith in Him, the faith of Abraham, who believed the promises, and they were inherited by faith in Isaac and Jacob. When Jesus mentions that "all live," He is referring to these patriarchs, but also the woman and the men. The question is, if they were saved, how would the promises be fulfilled if they, being saved, dead and would never resurrect?

Now, the matter that the woman would have seven husbands in the resurrection is not valid because all these marriages occurred under the Law, in the Levirate Marriage that operated because of death. Everything will be new in the Eternal Kingdom; the Law will no longer be applied since there will be no more sin and transgressions. In that Kingdom, eternal life will prevail; there will be no more sin or death, no more tears, no more sterility, no more pain. The Lord will fulfill the Abrahamic Covenant promises without missing any of them: The eternal descendants, the eternal Earth, and the everlasting government.

The Eternal Kingdom will be populated by entirely new human beings: Sons of the resurrection, that is, sons of life, sons of God. There will be infinite New Heavens and New Earth, populated with the holy and eternal descendants that will multiply like countless stars, which the Lord promised Abraham. All these descendants from generation to generation will inherit the Earth and the New Heavens, fulfilling the Earth's promise. All of them will be kings and priests, according to the decision and perfect will of God.

The Lord Jesus Christ presents clear oppositions between the Law and Faith, the Old Covenant, the Mosaic Covenant or Covenant of the Law, and the New Covenant based on faith, the faith, which was given before the Law, for the promises are by

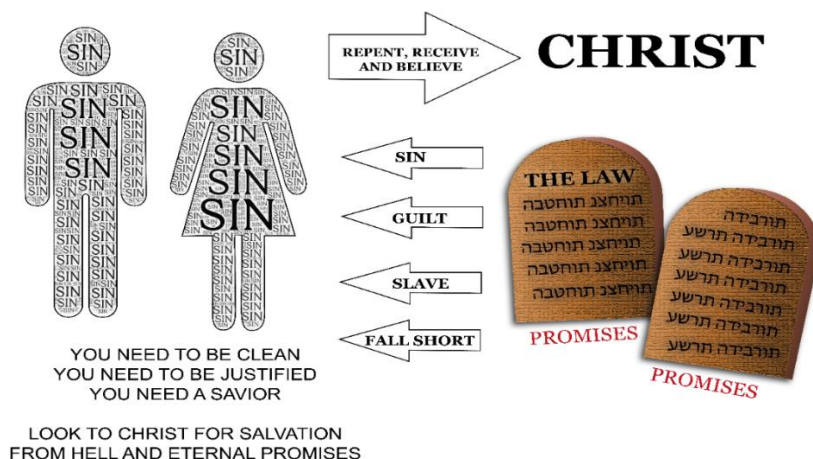
faith. The relationship between the two covenants of the Law and grace, was explained by the apostle Paul in chapter 3 of the book of Galatians; let us read verses 18-22:

¹⁸For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise. ¹⁹What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. ²⁰Now a mediator does not *mediate* for one *only*, but God is one. ²¹*Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. ²²But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

The apostle says that there is a purpose behind the giving of the Law, even though Abraham's promise guarantees the inheritance received by faith and God's grace. Paul mentions that the Law was given because of transgressions since human sins threatened the promises, so the Lord kept them under the Law. For this reason, in verse 21, Paul states that in no way, the promises of God are against the Law. The Law's function was to keep all the promises under sin to manifest the human guilt and the need for the Savior. Jesus Christ, the Mediator, the promised Seed gives life, offers the promises to all mankind, and gives them to those who believe (Galatians 3: 20-22).

Figure 2

The law, sin, Christ, and the promises.



Sadducees and other religious people did not understand why the Law was given because they thought they could be justified by it; also, they forgot all promises. The apostle says that the Law is our tutor or schoolmaster to lead us to Christ; let's read Galatians 3: 23 (Highlighted by the authors):

²³ But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. ²⁴ **Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.** ²⁵ But after faith has come, we are no longer under a tutor.

Note that in Galatians 3 verse 23, the apostle states that before faith came, we were kept or shut under the Law; the word in Greek is *phroureō*, which means "to be a watchman in advance," that is, "to mount guard like a sentinel." For this reason, the Law became the tutor to bring us to Christ so that we would be justified by faith in Jesus (Galatians 3: 24). Furthermore, the apostle says that when faith has already come, when the Seed, the grace, has already come, we are no longer under the tutor.

Sadducees had before their eyes the fulfillment of the promised Seed, which Moses spoke in Genesis. They were in front of the fulfillment of the coming faith, announced within the Law in the preparation before Israel entered the promised land, where God gave them commandments and statutes. And even before, when God called Moses, and He reminded the servant of the fathers' promises.

However, Sadducees failed to believe in the Seed and the promises; thus, they rejected faith. Although they seemed to prefer the Law, they went against it. Sadducees refused to understand the Law as the evidence of their sins, which are impossible to be cleansed and justified by oneself. They also refused to understand the Law as the tutor that leads to Christ; amid this refusal, they were condemned by the same Law.

The Law exposes us as sinners, slaves of transgressions, and therefore our punishment is Hell; but the grace of Christ frees us from sin and death and makes us children of God. We are no longer slaves, but children who obtain the rights to the inheritance and its promises. For this reason, Paul says in Galatians 3: 26-29 (Highlighted by the authors):

²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. ²⁹ And if you *are* Christ's, then you are Abraham's seed, **and heirs according to the promise.**

By the grace, we are one in Christ, we are God's sons, Abraham seed by faith, and heirs according to the promise.

The relationship between the Law and grace, with the former acting as a tutor or guardian to reach grace, is further explained by Paul in Galatians 4: 1-7 (Highlighted by the authors):

¹ Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, ² **but is under guardians and stewards until the time appointed by the father.** ³ Even so we, when we were children, were in bondage under the elements of the world. ⁴ But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵ to redeem those who were under the law, that we might receive the adoption as sons. ⁶ And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" ⁷ Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Note how the apostle refers to the time before the First Coming of Christ, before the beginning of the grace, but the reference is also to our slavery of sin, of the elements of the world, when we have not received Christ, and therefore we were under the Law which exposes us as sinners, that is why Galatians 4: 1-2 says that the heir, as long as he is a child, does not differ at all from a slave since but is under guardians and stewards. But when it happens the Redeeming work of Christ, His incarnation, and redemption by death, His resurrection and glorification, we received the adoption as sons and the Holy Spirit. Apostol Paul ends by saying that we are no longer slaves because we are under grace. We are now heirs of God through Christ.

The Sadducees and other religious groups of the time chose to remain slaves under the world's elements. They did not realize that the fullness of the time had already arrived, and God had sent forth His Son, Jesus Christ, born of a woman and born under the Law, to redeem those who were under that Law so that they could receive the adoption as sons and the Holy Spirit, the guarantee of the promises (2 Corinthians 5: 5; Ephesians 1: 14).

The Lord told the Sadducees that they were mistaken, not knowing the Scriptures nor the power of God. This scene appears in Matthew 22: 29: «Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. » The question we ask ourselves concerning this answer of the Lord is: Why did He tell the Sadducees that they did not know the Scriptures if they were quoting the Law regarding the Levirate Marriage as written in Deuteronomy 25: 5-10?

Sadducees' ignorance of the Scriptures was regarding the Law's role and its relationship to grace, as we have just explained, and concerning the faith on which grace is founded and the promises are given before the Law, especially the Abrahamic Covenant, that we will consider below.

The Lord also told the Sadducees that they did not know the power of God. The two initial responses are critical and cannot be overlooked. With these two answers about their ignorance of the Scriptures and the power of God, the Lord Jesus was referring to the two bush passages. In the bush passage of Abraham, the Lord manifested Himself as the Almighty and LORD. With Moses, the Lord presented as the Great I Am, the God of Abraham, the God of Isaac, and the God of Jacob.

The Lord Jesus Christ also reminded the Sadducees that if Abraham, Isaac, and Jacob were dead, the Abrahamic Covenant would have been invalidated since the Lord made the promises to them. If there were no resurrection, death would automatically nullify the promise.

The Lord was precise when He told Abraham that the promise and the inheritance were for him and his descendants after him. He did not say only descendants, but "to you and your descendants" (Genesis 17: 8); therefore, there must be a resurrection so that the covenant and the promises are fulfilled. Abraham understood what the Lord promised him; he understood that he would be resurrected, and he believed.

As we have already mentioned in other Chapters, Abraham's descendants are the ones who followed and then died. Still, the promises were kept since they did not receive what was promised, as Hebrews 11: 1, 39 mentions. Abraham's descendants continue with the holy Church because we are Abraham's seed by faith. The promise mainly refers to the descendants that will follow eternally because the covenant is everlasting and perpetual.

This covenant is reiterated in Genesis 17: 7-8, and it is striking how it mentions the everlasting covenant and the New Earth as a perpetual inheritance for the seed or the descendants of Abraham after him. Since God declared the covenant as an everlasting one, this implies that Abraham will rise because he must be eternal to receive the inheritance. It is also interesting to note that the promise included "to be God to you and your descendants;" this promise is reiterated to the people of Israel throughout the Old Testament; but it was also transferred to all Gentiles saved in Christ. In Revelation 21, the promise appears in the New Heavens and the New Earth framework, the New Jerusalem. Let's see this in the following scheme (Highlights and emphasis added by the authors):

Table 2

Comparison between Genesis 17 and Revelation 21 in relation to the Abrahamic Covenant

GENESIS 17. New King James Version	GENESIS 17. Authorized King James Version	REVELATION 21. New King James Version
⁷And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. ⁸Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."	⁷And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting [עלם 'olâm] Covenant [ברית b'rit], to be a God unto thee, and to thy seed after thee. ⁸And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting [עלם 'olâm] possession; and I will be their God.	¹Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ²Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And I heard a loud voice from heaven saying, "Behold, the tabernacle of God <i>is</i> with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God."

Abraham received the promise of the resurrection, and also his descendants for eternity. This means that the promise will continue forever; it will never stop. It will continue to be applied forever in all the generations that will be born for eternity. For this reason, the Scriptures permanently use the expressions "to all generations" and "from generation to generation" which in Hebrew is דור דור *dôr dôr*, which we studied in detail in Chapters 6 and 7 of this book.

The Lord was not speaking of the material inheritance of that moment but instead the eternal inheritance. This inheritance will be possible in the Seed who is Christ because God promised Abraham that all the nations and families of the Earth will be blessed in his Seed. Since the inheritance is eternal, it is evident that Isaac must arise to receive it and to be Abraham's heir. Let us remember that Isaac's resurrection appeared, in a figurative sense, in the first bush passage, the one of Abraham, when he went to sacrifice Isaac on Mount Moriah.

The Sadducees did not understand the necessity of the resurrection of Abraham and Isaac; that is why the Lord Jesus Christ told them that they were mistaken, not knowing the Scriptures nor the power of God.

We also want to remember that the Lord ratified the Abrahamic Covenant in Isaac and Jacob; the emphasis continues to be on multiplication, on the offspring, on the nations. Genesis 26: 24: «And the LORD appeared to him the same night and said, “I *am* the God of your father Abraham; do not fear, for I *am* with you. I will bless you **and multiply your descendants** for My servant Abraham’s sake.”» (Highlighted by the authors).

Let us read the ratification of the Abrahamic Covenant to Jacob. Genesis 35 (Highlighted by the authors):

¹⁰And God said to him, “Your name *is* Jacob; your name shall not be called Jacob anymore, but Israel shall be your name.” So He called his name Israel. ¹¹Also God said to him: “I *am* God Almighty. **Be fruitful and multiply; a nation and a company of nations** shall proceed from you, and **kings** shall come from your body. ¹²The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land.”

The Lord will fulfill His covenant with Abraham in the Eternal Kingdom, and that is why He says He will establish His covenant with him and his descendants after him. The Sadducees did not understand this because they were carnal, and their sight was on this Post-Flood Earth.

We have seen the two bush passages so far, the one of Abraham and the one of Moses. We also studied the relationship between these passages established by the Lord in the event of the Sadducees’ question regarding the resurrection in Luke 20 and Matthew 22: 29: «Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God.»

A second question we ask ourselves with the Lord’s answer to the Sadducees is: Why did He tell them that they were ignorant of God’s power?

To clarify the importance of Jesus’s answer, we said that it was necessary to look at the biblical covenants studied in Chapter 7. The covenants can’t be fulfilled without the resurrection of the dead since the Lord established it to be that way. The only way that the Lord will fulfill Abraham’s covenant is to raise him from the dead. Abraham slept and did not see the promise’s fulfillment, even though he believed it, and it was accounted to him for righteousness. The Scripture states that Abraham reached the promise but referring to the fact that he believed it and slept with the faith that God was faithful and true to fulfill His Word and His promise. Hebrews 6: 13-15:

¹³For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, ¹⁴saying, "Surely blessing I will bless you, and multiplying I will multiply you." ¹⁵And so, after he had patiently endured, he obtained the promise.

The Lord sets this example for us as a Church so that we will have patience, believe, and reach the promise as Abraham did. Hebrews 6: 9-12:

⁹ But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. ¹⁰For God is not unjust to forget your work and labor of love which you have shown toward His name, *in that* you have ministered to the saints, and do minister. ¹¹ And we desire that each one of you show the same diligence to the full assurance of hope until the end, ¹²that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

These better things, those accompany salvation as spoken in verse 9, are related to the covenants' content, the inheritance for eternity. The Lord is telling us to show the same diligence until the end, so we may inherit the promises as Abraham did. Notice that the Lord speaks in the future, referring to when the Rapture of the Church occurs when both those who slept in Christ and those who remain will be made alive and resurrected.

Here it is confirmed that the covenants' fulfillment will occur with the children of the resurrection, with the living. The Lord Jesus Christ told the Sadducees that He was not God of the dead, but the living when He reiterated that He was the God of Abraham, the God of Isaac, and the God of Jacob. By this, the Lord was reminding the Sadducees of the covenant he made with Abraham, and which He also ratified with Isaac and Jacob, which included the New Earth, the descendants, and the government, in addition to the Seed, which was Christ Himself.

With the Levirate Marriage, the Sadducees quoted the Law to the Lord Jesus Christ in Deuteronomy 25: 5-10, the Mosaic Covenant in which the Lord showed His mercy because the ordinances, the Tabernacle, the priesthood, and the sacrifices typologically referred to the grace of God, for they pointed to Christ since the Law is the tutor to bring us to Christ.

The Sadducees did not understand this because they ignored the Scriptures. They did not understand that the covenants were not isolated, but there is a relationship between them. The Sadducees and all the religious people believed that the last covenant was the Mosaic, that there was nothing else. They thought that the Mosaic Covenant was not related to the previous ones, the Davidic, the Abrahamic, Noahic,

Adamic and Edenic Covenants. The Sadducees did not realize the Law's Covenant was the tutor that led us to the New Covenant, which is the only one that allows the fulfillment of all the promises, as we will see later.

When the Lord Jesus Christ reminded the Sadducees of Moses' bush passage, He was implicitly reminding them of the bush passage of Abraham. The Lord Jesus told the Sadducees that on the day of the burning bush, Moses understood what the Lord spoke to him when He said in Exodus 3: 6: «I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.» Moses understood the Abrahamic Covenant, the promise that had been orally passed on from generation to generation. We will return to this later.

Other questions we can ask ourselves here are the following:

- (a) How does the question of the Sadducees in Luke 20 about the resurrection relate to the covenants?
- (b) Why does the Lord answer the Sadducees with the bush passage and the other statements?

The answer to the first question is what the Sadducees said to Jesus, and what they did questioning and denying the resurrection of the dead, undermined all the covenants of the Lord. Sadducees' question was against all eight covenants since the fulfillment of all will only come through the resurrection of the dead, and the firstfruits is Christ as the Seed promised in the Adamic and Abrahamic Covenants. Christ as the Seed was also announced in the Edenic Covenant because He vicariously and exemplarily fulfilled the order of fructification, bearing blessed fruit, born of a sinless birth and in total holiness of a woman's womb.

Until now, Jesus still is the first and only human being begot holy as a blessed fruit born holy, and as a man, He lived in total holiness. However, He was also one hundred percent God and remains God eternally.

Jesus is the blessed fruit of the womb, as Luke 1: 42 says. He guarantees the fulfillment of the godly offspring or holy descendants that were promised to Adam within the Edenic Covenant or the covenant with creation. To give us this fulfillment, Jesus had to rise from the dead, to fulfilling part of the Edenic Covenant concerning the descendants. To all those who will reach the resurrection of life. This promise was ratified in the Abrahamic Covenant when the Lord said that in

Abraham, all the families of the Earth and all the nations should be blessed, meaning a holy and a blessed offspring.

The Sadducees mocked the resurrection of the dead, and by denying it, they were attempting against the covenants, the promise, and the inheritance. They were attempting against God, His attributes of being almighty, sovereign, omniscient, faithful, and true, the Great I Am (As manifested to Abraham and Moses in the bush passages). Therefore, what the Sadducees asked was not a simple question.

If there is no resurrection of the dead, then creation would never be freed from the bondage of corruption, sin, curse, and death. If there is no resurrection, mankind would be lost forever; all would go to Hell. If there is no resurrection, the covenant with creation would never be fulfilled, the Adamic Covenant would never be carried out with respect to the Seed, and the Earth, the descendants, and the government would be under a curse forever. If there is no resurrection of the dead, the Noahic Covenant would never be fulfilled, and creation would not be awaiting the glorious liberty of the children of God as proclaimed in Romans 8: 21-22.

If there is no resurrection, Abraham's covenant would never be fulfilled concerning the Seed and the land because the Lord promised the servant that He would give it to him and his descendants. If there is no resurrection, the blessing of the Seed would not be fulfilled; thus, all nations and all families would continue in curse forever, eternally.

If there is no resurrection, the Mosaic Covenant could never be fulfilled, and this is an everlasting covenant about total obedience to God, and this total obedience is only possible through the incarnated, dead, and resurrected Christ. This fulfillment will be only possible in the children of the resurrection because God promised in the New Covenant that He will give them hearts to fear Him forever, as stated in Jeremiah 32: 39. Only the children of the resurrection will receive this heart.

If there is no resurrection, then the Davidic Covenant would never be fulfilled. Never again would David be king over Israel, for he would never rise again. The promise of the house or descendants would be void, and the promise of the land that was ratified in that covenant would never be fulfilled. If there is no resurrection of the dead, then the New Covenant would never be fulfilled, for then Christ did not rise as states 1 Corinthians 15: 12-19:

¹² Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? ¹³ But if there is no resurrection of the

dead, then Christ is not risen. ¹⁴ And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty.¹⁵ Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. ¹⁶ For if *the* dead do not rise, then Christ is not risen. ¹⁷ And if Christ is not risen, your faith *is* futile; you are still in your sins! ¹⁸ Then also those who have fallen asleep in Christ have perished. ¹⁹ If in this life only we have hope in Christ, we are of all men the most pitiable.

With their intentions and their story, the Sadducees were saying: "There is no resurrection, therefore, there is no fulfillment of covenants and promises; then God is a liar." But God's Word God says that there is resurrection; let us read 1 Corinthians 15: 20-22:

²⁰ But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. ²¹ For since by man *came* death, by Man also *came* the resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive.

Hallelujah! YES, there is resurrection, YES, there is life-giving, YES, the curse, death, and sin will be removed forever. YES, all the covenants and all promises will be fulfilled. Because we will be children of the resurrection by the Redeeming work of Christ, who conquered death, who rose from the dead and destroyed the one who had the power of death, that is, the devil. Hallelujah!

And the best of all this for us is that the Church will first receive all the covenants' fulfillment because we will be the first sons of the resurrection. We will be the first complete holy nation, the first blessed nation in the Seed. We will have a government because we will be kings and priests, we will have access to land in the Millennial Kingdom, and we will have holy descendants, the blessed fruit of the womb, and blessed families. We will receive all the promises first because we entered into Faith in Christ. Israel will not receive the promises first because it rejected grace, faith and rejected the living Christ; they preferred to stay under the Law.

The Sadducees attacked all this, all covenants, promises, and inheritance; they attacked God Himself, His essence, and His attributes that sustain all covenants.

We want you to notice how the question of the Sadducees attacked the three promises of the Lord's covenants: The eternal descendants, the New Earth, and the eternal government when they said that the first man had a wife and then he died, and so it happened with the others six men.

The first man was the heir of the land. The Levirate Marriage, in which a brother would marry the widow as a wife, happened because it guaranteed that the land's inheritance would remain within the family. In addition to this, the Levirate Marriage also allowed offspring to maintain the inheritance. In the same way, within the Law, the birthright was established in the descendants concerning the first child. This birthright is related to the government. The Levirate Marriage was introduced from Genesis 38: 7-8:

⁷ But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD killed him. ⁸ And Judah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother."

Here, descendants are stated within the framework of the Levirate Marriage, which was later instituted in the Law as we find in Deuteronomy 25: 5-6:

⁵ "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family*; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. ⁶ And it shall be *that* the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel

The passage speaks of the firstborn as the replacement of the dead brother. Numbers 36: 1-13 establishes that the marriage should be made within the same tribe, so the inheritance would not be lost or transferred to another tribe.

What the Sadducees proposed was death seven times, which indicates death eternally. There is an element that cannot be overlooked: The Sadducees told Jesus that the first husband died, and there were no descendants; the same thing happened to sixth more husbands without any of them having descendants. Luke 20: 29-32 says (Highlighted by the authors):

²⁹ Now there were seven brothers. And the first took a wife, and died without children. ³⁰ And the second took her as wife, and he died childless. ³¹ Then the third took her, and in like manner the seven also; and **they left no children**, and died. ³² Last of all the woman died also.

The Sadducees were really saying that there will be no resurrection because it was a fable for them. This lie nullified all eight covenants and all their promises, as we saw earlier. According to the Sadducees, for the seven men who died, the promises of the land, government, and descendants would never be fulfilled. Because of the

severity and perversity of the Sadducees' intentions, the Lord gave them a powerful answer about the resurrection.

So far, we have solved the first question we asked ourselves on previous pages: (a) How does the question of the Sadducees in Luke 20 about the resurrection relate to the covenants? Now, we will answer the second question (b) Why does the Lord answer the Sadducees with the bush passage and the other statements?

First, it is necessary to remember that the Sadducees did not intend to ask about which would be the woman's husband and the Lord knew this because He knows everyone's heart; He knows everything. What the Sadducees really wanted to do was to deny the resurrection by posing a story that seemed to be a dilemma, impossible to solve unless the Lord accepted that there is indeed no resurrection or that the promises of the covenants would never be fulfilled.

The Church has traditionally believed, first, that the Sadducees were asking who the woman's husband would be. Second, the Lord Jesus Christ answered this question by saying that none of them would be because there will be no marriages in the Eternal Kingdom; however, this is a mistaken belief and a wrong interpretation of the Scriptures.

The Church has fallen into the trap and error of the Sadducees, not knowing the Scriptures and the power of God. The Lord never thought that the Sadducees were asking Him about the woman's husband, for Jesus knew that the Sadducees wanted to put a stumbling block in Him, as the Pharisees did. Jesus knew from the beginning the evil intentions of the hearts of the Sadducees who were dominated by the same demons that Cain had. Cain knew the cause of the loss of paradise, the Edenic Covenant, and the covenant with creation; still, he did not care and killed his brother Abel.

Cain did not care about the birthright that was related to the government. He did not care about the promised land, the paradise; he did not care about the descendants, because by turning away from God, he refused to call the name of the Lord. He had a descendants, not only under the curse of sin for being an adamic descendants but mainly an offspring delighted in wickedness and proud of sin. Cain's offspring fornicated with the Earth, the world that he and his descendants created with cities, culture, arts, and various trades. They also fornicated spiritually with all idols and demons they worshiped, as stated in Romans chapter 1; they even

fornicated physically because Lamech, a descendant of Cain, was the first man to break the marriage covenant that the Lord founded in Eden.

Cain and his descendants refused to worship God to give Him glory, honor, and thanksgiving. They loved this cursed Earth full of sin more than God's eternal Earth. Cain and his descendants reproached the Lord's eternal promises, speaking evil against them, and rejected them. We can prove this in Jude 1: 10-11 (Highlighted by the authors):

¹⁰ But these **speak evil** of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. ¹¹ Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

Jude is speaking of false teachers who preach false doctrines and therefore blaspheme. God's Word compares them to Cain, Balaam, and Korah; all three spoke evil of the Lord's promises and attacked the people and servants of God. The Sadducees did the same with the Lord Jesus Christ and the foundation of faith which is the resurrection of the dead.

The Sadducees had the demons that Esau had who despised the birthright and all the promises and covenants of the Lord, for he loved this world, the Post-Flood Earth, the possessions.

It is noteworthy how the Sadducees were mockers of the Lord's promises, just like the false teachers of whom Jude 1: 17-18 warns us:

¹⁷ But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: ¹⁸ how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.

Today the Sadducees are those who mock the promises of the Lord; they are the scoffers of the last days, of which Jude speaks here and that the apostle Peter mentions in 2 Peter 3: 3-4:

³ knowing this first: That scoffers will come in the last days, walking according to their own lusts, ⁴ and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation."

There are not only mockers in the world but also inside the very Church who has become insensible, blind and deaf, full of earthliness, worldliness, fornications with the Earth, world, demons, and physical fornications. Mockers and scoffers are those

who deny that the Lord is at the door and is about to rapture His Church to give her all the promises of the covenants. The end-time mockers are those who deny these promises and covenants as the Sadducees did when they reiterated Satan's empire of death, the power of death, seven times. They denied the New Earth and the New Heavens, the eternal descendants, and the everlasting government of the Lord.

Let us remember that when the Sadducees asked the Lord about who would be the woman's husband in the resurrection. His answer was that Sadducees were mistaken for two reasons:

(a) For not knowing the Scriptures.

(b) For not knowing the power of God.

When the Lord told them that they did not know the Scriptures, He was telling them that they knew nothing about the eight covenants and all the promises. They also did not realize that the resurrection is the fundamental doctrine written and demonstrated in the Old Testament, which the Sadducees assumed they knew. He was telling them that they had no faith.

The fact that the Sadducees did not know the Scriptures was evident in the powerful answers that the Lord Jesus Christ gave them, which we have already mentioned on previous pages. Let's see them now in more detail:

- (1) First answer: The Lord told the Sadducees that what they proposed under the Law, which is the Levirate Marriage, belongs to the evil age or the present age. That is why He says in Luke 20: 34: «Jesus answered and said to them, "**The sons of this age** marry and are given in marriage.» (Highlighted by the authors).

When the Lord said, "the sons of this age," He referred to the adamic descendants, with Adam's sin. They are the sons of the evil age that begins after Adam's sin until the Second coming of Christ.³⁰ The Lord said that the sons of this evil age practice the system of marrying and giving in marriage as a complete activity (Remarriage).

³⁰ During the Millennium, the adamic descendance will also exist since it is the one that will multiply. Still, the government will no longer be in the hands of lost human beings nor the guidance of the devil. The Lord Jesus Christ will reign on the throne of David with the Church, with a rod of iron. Therefore, it is said that the evil age ends with the Second Coming of Christ, who is to judge and reign.

It is to be noted that the Lord was not saying that marrying and giving in marriage as if these were two different activities. The Lord did not say this because "marrying" (One and only wedding or marriage between a man and a woman) was instituted by the Lord in Eden, before sin, when there was NO death and before the evil age started. Therefore, "marrying" is not a practice of the evil age, but "marrying and giving in marriage" is characteristic of the evil age since there is already sin and death. Marrying and giving in marriage occurred after one spouse died, then the other was free to marry again.

The Lord told the Sadducees that the Levirate Marriage would no longer be practiced in the coming kingdom, the Eternal Kingdom.

- (2) Second answer: The Lord Jesus Christ told the Sadducees that after the sons of resurrection appear, since there is no more death, the Levirate Marriage will no longer work or be applied because the children of the resurrection can no longer die. Let's read Luke 20: 35-36 (Highlighted by the authors):

³⁵ But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; ³⁶ **nor can they die anymore**, for they are equal to the angels and are sons of God, being sons of the resurrection.

In this response from the two verses that we have just read, the Lord was undoing the Sadducees' mockery. Jesus was exhibiting what was in the hearts of the Sadducees, their evil intentions to deny the resurrection since the Lord was saying to the Sadducees: Yes, there is a resurrection, and yes, there are promises because there is an age to come. This age is the Eternal Kingdom that Jesus called "that age." Now, it should be noted that the Lord referred to both "that age" and "the resurrection from the dead" when He says in Luke 20: 35a: «...But those who are counted worthy to attain that age, and the resurrection from the dead...»

The Lord says both things because He is referring to the first resurrection, the resurrection to life, and this will be reached first by the holy Church in the Rapture. We will be the first sons of the resurrection. We will enter the Millennium, a kingdom before the age to come, or "that age," the Eternal Kingdom.

As sons of the resurrection, we will never again see death as Paul said in 1 Corinthians 15: 51-56. We will recover the image and likeness of God that Adam had before he sinned and the fulfillment of all the eight covenants' promises.

- (3) Third answer: The Lord Jesus Christ was telling the Sadducees that the sons of the resurrection will be like the angels in two characteristics. The Lord enunciates them in verse 36 of Luke 20:

(a) We will have eternity in the presence of God, for we shall die no more, just as the angels who do not die.

(b) We will be legitimate sons of God (no longer adopted), just as the angels who are sons of God. Let us read again Luke 20: 36: « **...nor can they die anymore**, for they are equal to the angels and **are sons of God**, being sons of the resurrection.» (Highlighted by the authors).

- (4) Fourth answer: Finally, with His response, the Lord was telling the Sadducees that the sons of the resurrection are the sons of God, and they are the ones who will reach all the promises and the covenants.

Levirate Marriage, being an imperfect work because it is linked to death (Because of Adam's sin), it can never invalidate the Lord's covenant, His promise, and inheritance. Levirate Marriage can never invalidate the attributes of God and His work.

Sadducees' question attempted against the Redeeming work of the living Christ; they wanted to annul it from the beginning because to deny the resurrection is to deny God, His power, His love, His attributes, and His works.

The Sadducees presented a dilemma apparently with only one way out: That there will be no resurrection because the woman would have to select a husband. But they did not know that the evil age is different from the age to come. In the Eternal Kingdom, all things will be made new; there will be no memory of the evil age; its system will end. Laws such as Levirate Marriage will cease because there will be no death; there will no longer be the will of blood and flesh, and the will of male and female.

It will only be the will of God, the Father, the Son, and the Holy Spirit, which now operates in us who have been born again, with the new birth of the soul and spirit

in which death no longer rules, for we have been resurrected in our inner man. Moreover, our bodies must also be resurrected; we are waiting for the adoption of our bodies so that we can be legitimate sons of God. As God's sons, we will obtain the promises of New Earth, government, and holy descendants, which will be granted forever to those who will never die. Let's read John 1: 12-13:

¹²But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

When we become sons of the resurrection, legitimate children of God, we will have offspring begotten no longer of the will of the flesh, nor of the intention of man as now with the adamic descendants, but of God, holy descendants.

So far, we have seen some answers that the Lord gave to the Sadducees by which we have understood that they were not asking a question in desire to learn from Jesus as his disciples. On the contrary, the Sadducees wanted to invalidate the resurrection, the Redeeming work of Christ; they pretended to nullify life by proclaiming the devil's empire and power of death, consequently, the empire of sin. The Sadducees wanted to invalidate the Lord's eternal promises, His immutable, unbreakable, faithful, and true covenants based on the attributes of the living God.

At this point of the Chapter, we believe it is necessary to finish studying the Lord Jesus Christ's answers to the Sadducees by reviewing all the teaching we have covered so far.

Let us remember that among the answers that the Lord gives to the Sadducees is the following: "You are mistaken, not knowing the Scriptures nor the power of God." Let us read Matthew 22: 29: «Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God..."»

This answer is especially important, let's return to it. In previous pages, we said that it is interesting to note that the Lord labeled the Sadducees as ignorant because they did not know Scriptures, even though they were claiming to know the Law regarding the Levirate Marriage. We asked ourselves, "What was the Sadducees did not know about Scriptures, for which the Lord reproached them for their ignorance because they should know it? We want to answer this question below using the contextual hermeneutical method of "It is written, and it is written again" by comparing the three parallel passages in the three Synoptic Gospels.

First, we need to highlight the differences between Luke's Gospel and the Gospels of Matthew and Mark; let's look at the differences:

- (a) In Luke's Gospel, we do not find this reproach about the Sadducees' ignorance, only in the parallel passages of Matthew and Mark.
- (b) In these two Gospels of Matthew and Mark, there is no mention of the bush passage.
- (c) Matthew and Mark do not mention that the woman died and that there were no descendants.
- (d) Matthew and Mark do not explain why in the age to come, the Levirate Marriage will never be practiced again, but this reason is given in Luke 20 since in the Eternal Kingdom there will be no more death, which is the cause of the Levirate Marriage.
- (e) Matthew and Mark do not speak of the sons of the resurrection that will be like the angels only in two characteristics: they will not die anymore, and they will be legitimate children of God.

The Gospels of Matthew and Mark are the only ones that mention the rebuke that Jesus made to the Sadducees for their ignorance of the Scriptures. For this reason, these two writers do not include the explanation of the Scriptures that Jesus made, but we find it described in detail in the Gospel of Luke. It is as if the Lord wanted to leave the message of the Sadducees' ignorance only in Matthew and Mark, but also that there was no justification for such ignorance because they showed themselves to be knowledgeable of the Law, the Old Testament; they were boastful of this apparent knowledge.

This rebuke of the Lord to the Sadducees is necessary even though they boasted of knowing the Law of Moses and being children of Abraham; let us read what John the Baptist tells them in Matthew 3: 7-9 (Highlighted by the authors):

⁷ But when he saw many of the **Pharisees and Sadducees** coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? ⁸Therefore bear fruits worthy of repentance, ⁹and do not think to say to yourselves, 'We have Abraham as *our* father.' For I say to you that God is able to raise up children to Abraham from these stones.

The Sadducees were supposed to know the whole Old Testament and to understand what the Lord taught, but they were blind, full of earthiness and worldliness. Sadducees were clinging to the Post-Flood Earth; this corruptible world and their bodies were all they knew, and they were immersed totally in the

system of the evil age. Sadducees had forgotten all promises and all covenants; they were completely trapped in the empire of death. The Sadducees were mistaken, not knowing the Scriptures and the power of God.

It is impossible that God's promises and covenants could be fulfilled in the Post-Flood Earth, in the evil age system ruled by death.

The necessary questions here are: Being God, the living God, and God of the living, how can His eternal promises and covenants be entirely fulfilled in the realm of death, in the evil age, in the world and the Post-Flood Earth that is going to be judged and burned!? How can the Lord's eternal promises and covenants be fully fulfilled in human beings subjected to sin and death, in a world ruled by Satan!? We emphasize that the Lord's covenants and promises cannot be fulfilled in such circumstances.

The Sadducees thought that the world around them was all they had. So is the Church now, like the Sadducees, thinking that this world and their bodies are all they can have. The Church does not know the Scriptures and the power of God. That is why the Church does not yearn to leave and be with Christ; she does not long for the Rapture and the coming of the Kingdom of God. Many Churches are convinced that the Kingdom is now; that is why they do not yearn for the Eternal Kingdom. How terrible it is to think that this world is all we have, that this Earth is the only one where we can live and that the evil age system is the only one.

The Sadducees did not know the Scriptures and God's power, they did not know the Old Testament, for what the Sadducees had was a religion.

Let us focus now on one of the facts that the Sadducees were unaware of the Scriptures, and it is related to the case they raised. In Luke's Gospel, the passage that follows the passage of the Sadducees' question is titled in the NKJV, "How Can David Call His Descendant Lord?" This is important because Matthew and Mark locate there another teaching, and it is "Which Is the First Commandment of All?" after this, the passage "How Can David Call His Descendant Lord?" appears. It is interesting to realize that Luke puts this theme first just after he explains the causes for which the evil age system will cease and especially with regards to the Levirate Marriage, the practice of marrying and giving in marriage, allowed by God because of the descendants was the reason why this type of marriage was permitted in the Law.

Let's analyze the passage from Luke 20: 41-44 that follows the question about the resurrection:

⁴¹ And He said to them, "How can they say that the Christ is the Son of David? ⁴² Now David himself said in the Book of Psalms: / "The LORD said to my Lord, / "Sit at My right hand, ⁴³ Till I make Your enemies Your footstool." ' ⁴⁴ Therefore David calls Him 'Lord'; how is He then his Son?"

Note that after teaching about the resurrection, which guarantees the promises of the covenants (Eternal Descendants, New Earth, and Eternal Government), the Lord asked why they said that He was a natural descendant of David, that is, a natural son of David, if the Scriptures say through Psalm 110 that Christ is Lord and that the Father tells Him that He will put His enemies on His feet, Jesus is David's Seed by promise and covenant; however, the Lord Jesus Christ was clarifying that He was not of the offspring within the evil age system marked by sin.

In the Gospels of Matthew and Mark, the Lord asked the Sadducees, whose son is the Christ? They immediately answered that Christ was the son of David. They assured that Christ would be an ordinary man, with the inheritance of Adam's sin, and that, therefore, He would die like Abraham and the other servants of the Old Testament. This is confirmed in John 8: 51-53:

⁵¹ Most assuredly, I say to you, if anyone keeps My word he shall never see death." ⁵² Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.' ⁵³ Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?"

Consider how the Jews said that Abraham and the prophets died and repeated it in verse 53. What was taught was the empire of death, which the Sadducees reminded the Lord Jesus Christ of in the passage on the resurrection question when they mentioned that death had occurred seven times.

But in Luke 20: 42-44, the Lord taught that He was God, that He had incarnated and that He was going to rise again as Psalm 110: 1. Jesus said in verse 1 that the Father told Him "sit at My right hand". This event took place after the resurrection, as Ephesians 1: 20 says; but let's read from verse 17 to 23 (Highlighted by the authors):

¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, ¹⁸ the eyes of your understanding being

enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, ¹⁹and what *is* the exceeding greatness of His power toward us who believe, according to the working of His mighty power ²⁰**which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,** ²¹far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. ²²And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, ²³which is His body, the fullness of Him who fills all in all.

Jesus Christ is at the right hand of God the Father, He will come for His Church and then return as King of kings and Lord of lords to reign with us for a thousand years and continue His reign forever and ever. But before the New Earth and the New Heavens, He will destroy the last enemy which is death, as proclaimed in the passage from 1 Corinthians 15 where the theme is the resurrection. Let's read 1 Corinthians 15 (Highlighted by the authors):

²¹For since by man *came* death, by Man also *came* the resurrection of the dead. ²²For as in Adam all die, even so in Christ all shall be made alive. ²³But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming. ²⁴Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵**For He must reign till He has put all enemies under His feet.**

The Lord Jesus Christ taught the Sadducees about the destruction of the evil age, the resurrection of the dead, and the age to come. Then, He explained that He was and is the Son of the living God, the God who is God of living and not of the dead, the God of all promises and covenants, the God of Abraham, Isaac, and Jacob. The One who appeared in the bush to Moses, but also to Abraham in the lamb stuck in the thicket. Jesus is God without mother, genealogy, who has neither beginning of days nor end of life; He is a priest forever according to the order of Melchizedek. Jesus is the Lord of the nations, the living Christ who will reign over the sons of resurrection who will bear fruit and multiply into holy descendants, the posterity whom the Lord has blessed for eternity.

We have answered the question: Why does the Lord answer the Sadducees with the bush passage and the other statements? In depth, we have studied the first part of the powerful answer that the Lord gave to the Sadducees, and that is written in Matthew 22: 29; let us remember all this answer: You are mistaken, not knowing the Scriptures nor the power of God. We stopped at the first part: "not knowing the Scriptures"; let us now look at the second part of not knowing the power of God.

For not knowing God's Word, Sadducees were consequently ignoring the power of God. Why did the Lord tell them that they did not know the power of God? How

does this answer relate to the story told by the Sadducees? Let us look at the answers to these questions.

God manifested His power in His creation, the creation of the Universe; we can see this in Jeremiah 32: 17: « 'Ah, Lord GOD! Behold, You have made the heavens and the earth **by Your great power** and outstretched arm. There is nothing too hard for You...» (Highlighted by the authors).

Besides the power manifested in creation, it is notable how Jesus mentioned God's power in Luke 20. This response to the Sadducees relates to the context of the same passage in three related elements; let's see:

- (a) Power to rise the dead.
- (b) Power to make all things new.
- (c) Power to fulfill all the covenants and their promises.

These three elements were ignored by the Sadducees and relate to the context of the passage when the Lord teaches about the bush passage referring to both Moses and Abraham, remember that He manifested Himself to Moses as the Great I Am and to Abraham as the Almighty. Genesis 17: 1: «When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I *am* Almighty God; walk before Me and be blameless.»

The Lord told the Sadducees that they ignored that before Abraham, He manifested Himself as the Almighty, *El Shadday*. Significantly, this is the name He revealed Himself to Abraham when He spoke to him about the Abrahamic Covenant. To continue our analysis, let's look briefly at the account of this covenant, the occasions when God revealed Himself to Abraham, which was registered in Genesis; the Sadducees were supposed to know these events because they proclaimed themselves experts in the Law.

When the Lord first spoke to Abraham, He commanded him to leave his country and his kindred; he was 75 years old (Genesis 12: 1-9). In this call, God told Abraham of the great nation, that he would be a blessing and He would give the land to his descendants. Later, when Abraham is camping in the land of Canaan, the Lord spoke to him again and instructed him to look at the field to the south, the north, the east, and the west. Here God affirmed that He would give the land, not only to his descendants as He had told him but also to himself. Let's read Genesis 13: 14-15 (Highlighted by the authors):

¹⁴ And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; ¹⁵ for all the land which you see **I give to you** and your descendants **forever**...

Here Abraham understood that he would rise from the dead because the Lord would give him the land eternally. He understood that he would live forever, as confirmed in Genesis 13: 16-17 (Highlighted by the authors):

¹⁶ ...And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, *then* your descendants also could be numbered. ¹⁷ Arise, walk in the land through its length and its width, **for I give it to you.**"

In a later scene, Abraham returned from defeating Chedorlaomer and the kings who were with him. Then the Lord Jesus Christ appeared to him, for Melchizedek, priest of the Most High God, is identified in the book of Hebrews as the Lord. Let us first read Genesis 14: 17-20:

¹⁷ And the king of Sodom went out to meet him at the Valley of Shaveh (that *is*, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who *were* with him. ¹⁸ Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of God Most High. ¹⁹ And he blessed him and said: / "Blessed be Abram of God Most High, / Possessor of heaven and earth; ²⁰ And blessed be God Most High, / Who has delivered your enemies into your hand." / And he gave him a tithe of all.

This scene is cited in Hebrews 7, confirming the Word that Abraham had an encounter with the Lord Jesus Christ; let us read Hebrews 7: 1-4:

¹ For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, ² to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," ³ without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. ⁴ Now consider how great this man *was*, to whom even the patriarch Abraham gave a tenth of the spoils.

The Lord Jesus Christ confirmed the promise to Abraham when He blessed him, as it described in Genesis 14: 19. And it must be the Lord who confirmed the blessing and the covenant because the Abrahamic Covenant included the coming of the Seed, who is Christ, the Lamb of the New Covenant. It should be noted that in Genesis 14: 18, stated that Melchizedek, king of Salem and priest of the Most High God, brought out bread and wine, which figuratively points to the Lord's supper with His

disciples where He spoke of His sacrifice on the cross. We can see this in Luke 22: 17-20 (Highlighted by the authors):

¹⁷Then He took the cup, and gave thanks, and said, "Take this and divide *it* among yourselves; ¹⁸for I say to you, I will not drink of the **fruit of the vine** until the kingdom of God comes." ¹⁹And He took **bread**, gave thanks and broke *it*, and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me." ²⁰Likewise He also *took* the cup after supper, saying, "**This cup is the new covenant in My blood**, which is shed for you..."

In Genesis 14: 18-20, we can see a relation between the Abrahamic Covenant and the New Covenant, and the emphasis is on the Lord Jesus Christ, priest according to the order of Melchizedek.

After this passage in Genesis 14, the Lord ratifies the covenant with Abraham through the sacrifice He asks of this servant. We want you to notice that the Lord centers the covenant on the descendants; let us see Genesis 15: 1-6 (Highlighted by the authors):

¹After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I *am* your shield, **your exceedingly great reward.**" ²But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house *is* Eliezer of Damascus?" ³Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my **heir!**" ⁴And behold, the word of the LORD *came* to him, saying, "This one shall not be your **heir**, but one who will come from your own body shall be your **heir.**" ⁵Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "**So shall your descendants be.**" ⁶**And he believed in the LORD, and He accounted it to him for righteousness.**

Two words are central here: *Inheritance* and *descendants*. God promised Abraham that he would have descendants who would be like the stars of the Heavens and the sand of the sea, that is, countless and infinite in time, offspring that would not be stopped.

It is also important to note that, in this encounter of Abraham with the Lord, the servant again understood that He would be resurrected to receive the promise. The promise of the land that the Lord made to him when He said that he would give it to him and his descendants after him. The Scripture stated that Abraham believed in the LORD, and He accounted it to him for righteousness. That faith was about the resurrection that would guarantee him the land and the descendants. This fact is proven when the Lord told Abraham that his descendants would be strangers for 400 years. Let us read Genesis 15: 13-18:

¹³Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years. ¹⁴And also the nation whom they serve I will judge; afterward they shall come out with great possessions. ¹⁵Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. ¹⁶But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete." ¹⁷And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. ¹⁸On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—

The Lord told Abraham that the descendants He had promised would be enslaved and afflicted for 400 years, which was not very encouraging news regarding the promised blessing. Note that in verse 15, the Lord told Abraham that he would die, the Lord tells him, "you shall be buried at a good old age." Therefore, Abraham knew that he would not see the land that the Lord promised him during his lifetime. Consequently, it is proven that he believed in the future promise for him and his descendants after him. Abraham was watching the final, full, definitive fulfillment in the New Land, the New Jerusalem, the heavenly city.

When Abraham was 99 years old, and it seemed impossible for him to have a child with Sarah, as she was already infertile, the Lord visited him again and ratified the covenant; let's read Genesis 17: 1-10 (Highlighted by the authors):

¹When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "**I am Almighty God**; walk before Me and be blameless. ²And I will make My covenant between Me and you, **and will multiply you** exceedingly." ³Then Abram fell on his face, and God talked with him, saying: ⁴"As for Me, behold, My covenant is with you, and **you shall be a father of many nations**. ⁵No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a **father of many nations**. ⁶**I will make you exceedingly fruitful**; and I will make nations of you, and kings shall come from you. ⁷And I will establish My covenant between Me and you and **your descendants** after **you in their generations**, for an everlasting covenant, to be God to you and **your descendants** after you. ⁸Also **I give to you** and **your descendants** after you the land in which you are a stranger, all the land of Canaan, as an **everlasting possession**; and I will be their God." ⁹And God said to Abraham: "As for you, you shall keep My covenant, you and your **descendants** after you **throughout their generations**. ¹⁰This *is* My covenant which you shall keep, between Me and you and **your descendants** after you: Every male child among you shall be circumcised...

This event is when the Lord revealed Himself to Abraham as the Almighty God, (Heb. שַׁדַּי *Shadday*). Sadducees were ignorant about that, so the Lord tells them that they did not know the power of God. Notice that the emphasis in this passage is again on descendants concerning the inheritance of the eternal Earth; the Lord

repeated the words "descendants" (Genesis 17: 7, 8, 9, 10; Heb. זֶרַע *zera'*) and "generations" (Genesis 17: 7 and 9; Heb. דּוֹר *dôr*).

Also, God added the promise of the government when He spoke of nations and kings, for He declared in Genesis 17: 6: « I will make you **exceedingly** [מְאֹד *m'e'ôd*] **fruitful** [פְּרָה *pârâh*]; and I will make nations of you, and kings shall come from you.» (Highlights and emphasis added by the authors).

It is also remarkable that in this passage, it is the first time that the Lord mentions the circumcision and established it as a sign of the covenant; we can read this in Genesis 17: 10-14 (Highlighted by the authors):

¹⁰This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; ¹¹and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. ¹²He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. ¹³He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an **everlasting covenant**. ¹⁴And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

The circumcision is mentioned 76 times in the Bible New King James and is central in both the Old and New Testaments. It implied the removal of the flesh from the foreskin. In the passage we just read, circumcision was given as a sign of the covenant. Since the Lord gave the descendants' promise within the Edenic Covenant, ratified in the Adamic, Noahic, Abrahamic, and Davidic covenants; in the Abrahamic covenant, this procedure is a central element.

As we stated in Chapter 7, circumcision is linked to the descendants because they come from the sexual union between man and women. Isaac was born by God's miracle because neither Abraham nor Sarah could conceive him. Isaac was born under the Abrahamic Covenant and under the covenant's sign, which is the circumcision of his father, Abraham. With Isaac, the Lord demonstrated that He was almighty to give descendants to Abraham and Sarah even at their old age, because in Isaac the covenant would be ratified and, in his descendants, so that the promised Seed, the Christ, would come.

Sadducees did not understand the Old Testament's covenants and the centrality of the descendants within the covenants. They did not understand the eternal

inheritance, nor they knew the eternal government that the Lord had promised. The reason for this is that they had their eyes set on this Earth, on the corruptible, on death. Therefore, their story of a woman and her husbands in the Levirate Marriage exposed, the reason for their question was that they had their eyes set on this Earth, on the corruptible, on death. Therefore, their Levirate Marriage story of a woman and her husbands proclaimed death and disappearance of the descendants and the inheritance.

Let us continue to answer the following questions: Why is circumcision the sign of the Abrahamic Covenant? What does it mean that it is an eternal, everlasting sign? What does the answer of Jesus mean when He said, "God of Abraham, God of Isaac, and God of Jacob"?

Jesus was teaching the Sadducees that the God's power was manifested in how He gave the promise of an eternal offspring to Abraham. Such power was evidenced in the resurrection from the dead, which He revealed to this servant when God told Abraham that He would give the land to him and his descendants after him. This promise appeared in the covenant that God made with Abraham that he and his descendants were commanded to keep with the circumcision sign.

Let's look at the answers to the questions we asked earlier:

(a) Why is circumcision the sign of the Abrahamic Covenant?

The covenant that God made with Abraham is eternal, perpetual, and included: **The descendants, the New Earth, and the government.** The sign of this covenant is circumcision. In the Old Testament, the first time this appeared is in the Abrahamic Covenant in the passage of Genesis 17: 10-14, the procedure consisted of removing the foreskin of the virile member. It is not the woman who bears the sign of the covenant, but the man; Abraham, like Noah, was symbolically an Adam, and the Lord ratified the Edenic Covenant promises in them.

But circumcision does not consist only in removing the foreskin or the surrounding layer of the virile member. It is also the circumcision of the heart, which becomes the main one. Circumcision is an outward sign that ratifies the most important sign: The removal of the foreskin of the heart so that faith may take root there, and the promises of God, His Word, may remain in it. Abraham first circumcised his heart when he opened it to faith when he believed the Lord, and it was accounted it to him for righteousness. He believed everything the Lord told him as a child without

any doubt. About this faith, the Scriptures affirm the following in the book of Hebrews 11: 8-10:

⁸ By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. ⁹ By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ for he waited for the city which has foundations, whose builder and maker *is* God.

When the Lord promised Abraham the offspring in Isaac, the Bible says that he believed God, and it was accounted to him for righteousness (Genesis 15: 4-6). This affirmation appears in several parts of the Bible. In the epistle to the Romans, it is confirmed that the circumcision of the faith preceded that of the foreskin; let us read Romans 4: 1-3:

¹ What then shall we say that Abraham our father has found according to the flesh? ² For if Abraham was justified by works, he has *something* to boast about, but not before God. ³ For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."

Justification by faith in Christ is the circumcision of the heart. It was the one Abraham received, before that of his foreskin. Let's continue reading Romans 4: 9-10: «Does this blessedness then *come* upon the circumcised *only*, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. ¹⁰ How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. »

Paul is saying that when the Lord gave the promises and made the covenant with Abraham, he had not yet been circumcised. Let us remember that the sign of circumcision was given to him in Genesis 17, but since chapter 12, God had already announced the promises of the covenant to him. Let's continue reading Romans 4: 11: «And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also...»

Clearly, the apostle Paul mentioned that Abraham received circumcision as a sign or seal of the righteousness of faith. Abraham already had the seal, for he had believed God from the beginning when God called him from Ur of the Chaldeans and told him to leave his land where he lived with his family.

After the circumcision of the heart, by faith, the Lord gives the physical sign, that of the foreskin. The question is, why should it be on the foreskin and not on any other part of the body? The answer is that it should be done in men because they are the head of the covenant. It should be in the virile member because it is the one related to multiplication and fructification. It is related to begetting an offspring.

Abraham was not circumcised when he had Ishmael, so he was born out of the covenant; but before he had Isaac, Abraham was circumcised, fulfilling the Lord's command. Let's read Genesis 17: 19-27:

¹⁹Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, *and* with his descendants after him. ²⁰And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. ²¹But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year." ²²Then He finished talking with him, and God went up from Abraham.²³ So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him. ²⁴Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. ²⁵And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. ²⁶That very same day Abraham was circumcised, and his son Ishmael; ²⁷and all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.

It must be noted that the first to be born under the sign of circumcision is Isaac, and in whom the commandment was precisely performed at eight-day of being born. This event is significant because in Isaac was given the promise of Abraham's natural descendants, which is the people of Israel, in his grandson Jacob. This also ratified the fulfillment of the coming of the Seed, Christ, in whom all nations would be, are, and will be blessed, just as God established it in the covenant with Abraham.

(b) What does it mean that it is an eternal, everlasting sign?

Paul stated that the faith of Abraham, the basis of the covenant the Lord made with him, reaches us in this time and has reached all the saved since the beginning of the Church age. That is why the apostle mentioned that Abraham became the father of all uncircumcised believers in the flesh, referring to the Gentiles who are also called "the uncircumcised" in the Bible. Moreover, Abraham is also the father of the Israelites by faith, his natural offspring who believe in Jesus, those who have faith; that's why He said in Romans 4: 12: «...and the father of circumcision to those who

not only *are* of the circumcision, but who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised. »

We had already confirmed that Abraham circumcised first his heart when he believed and was justified. In the same way, we now, who believe in Christ and follow him, have been circumcised. Let us read Romans 2: 28-29 (Highlighted by the authors):

²⁸ For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh; ²⁹ but *he is* a Jew who *is one* inwardly; and **circumcision is *that of the heart***, in the Spirit, not in the letter; whose praise *is* not from men but from God.

Paul ratifies this powerful truth in Philippians 3: 3: «For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh...»

Abraham received first the circumcision of the heart, in the spirit, and then the sign was given to him in his physical body. In the New Covenant, we receive this circumcision of the heart, in the spirit. Colossians 2: 11-12 speaks of this:

¹¹ In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, ¹² buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.

Circumcision points to Christ, circumcision in Christ, by His sacrifice on the cross, which explains why circumcision as a sign of the Abrahamic Covenant is everlasting, eternal. Just as Paul says, we are circumcised in the circumcision of Christ, the Seed of Abraham, the blessed Seed of Abraham.

Only those who have the circumcision of Christ, which is by faith in Him, in His promises and His covenants, will enter the New Earth, in the New Jerusalem. **Those circumcised in Christ are the sons of the resurrection.** Sadducees did not understand this; on the contrary, they ratified the death for eternity, death forever of Abraham, Isaac, Jacob, and prophets. They had the circumcision of the flesh and did not want to accept the circumcision of Christ.

Paul declares in Colossians 2: 11-12 that we were raised with Christ **through faith in the working of God, who raised Him from the dead**; we were first raised with Christ in our soul and spirit by God putting off the body of sin of the flesh, for our

soul and spirit, which were dead, now they live by faith in Jesus. However, since Christ is our firstfruit of the resurrection in the working of God, who raised Him from the dead (Colossians 2: 12), we also have the assurance that our bodies will be raised the day the trumpet sounds, the day of the Rapture. That day we will be sons of the resurrection. Our circumcision will bear the fruit of righteousness through faith, to receive all the promises and inheritance from Adam, Noah, Abraham, and David.

In the same way, every natural person who lives through the terrible judgment of the Tribulation but accepts Jesus as Lord and Savior during this period will have the hope of resurrection from the dead. If that person dies before the end of the seven years, he or she will be resurrected at the end of that judgment, to enter the Millennium in glory and enjoy the reign of Christ (Revelation 20: 4). So, if you are reading this book, and you are living the Tribulation period. Be strengthened in Christ, our hope of glory, be strengthened in all His eternal promises which you will receive by faith in Him, for entering the New Covenant and with it, all in the immutable and eternal covenants of God.

We are now adopted sons of God, sons of the resurrection in spirit and soul, and sons of circumcision, since the sign of the covenant is everlasting, we will enter the New Jerusalem with our hearts circumcised forever, with the Law of the Lord and His fear inscribed in our hearts, soul, and spirit eternally. We will have the glorified body without the nature of sin or death; only then will the prophetic Word of Jeremiah 32: 39-41 be fulfilled in the Eternal Kingdom framework:

³⁹ ...then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them. ⁴⁰ And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me. ⁴¹ Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul.'

The Lord encourages us to keep the circumcision of our heart, the circumcision of the spirit, the circumcision of Christ. Therefore, now that we have understood the everlasting kingdom that the Lord has arranged for us, the glorious promises, sealed under oath by God Himself and with the blood of Christ; we cannot allow the veil to be put back on our hearts since this hardened layer does not allow faith and the eternal promises of the Lord to enter.

Sadducees did not renounce to their hardness even though they were before the King, the very incarnation of God who had come to seek the lost sheep of the house of Israel. Because of their blindness and unrepentant heart, they did not realize that

they were in front of the One who came to confirm all the promises made to their Fathers (Romans 15: 8).

The God of Abraham, the God of Isaac, and the God of Jacob, the One who dwelt in the bush from whom grace would come (Deuteronomy 3: 16), the One who called Moses in a flame of fire amid of the bush (Exodus 3: 2), the Angel of LORD who went before the people of Israel when they were about to enter the promised land (Exodus 23: 20), which was a sign, a figure, of the New Land and the heavenly city that Abraham believed, which has foundations and whose builder is God (Hebrews 11: 9-10).

There is something else about the covenant of circumcision that needs mentioning: God commanded that circumcision should be done on the eighth day, which has a symbolic meaning because this eighth day represents the Eternal Kingdom. The seventh day when God rested from His works, corresponds to the Millennium; therefore, the eighth day symbolizes or points symbolically to the Eternal Kingdom, the eternity of life. However, the Church that now has the circumcision of the heart, of the spirit, the circumcision of Christ; we will first enter the eighth day when the Rapture occurs, we will enter eternity forever. The Lord is saying to the Church: Rejoice, rejoice Church, rejoice because I am near!: «“And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work...”» (Revelation 22: 12)

And if you are living during the Tribulation, persevere in Christ because at the end of this terrible period He will come to this Earth for the second time and make you enter the seventh day, the Millennium. And if you suffer and die persevering in the everlasting Gospel, then you will enter the eighth day, you will go to the New Jerusalem and when the Tribulation ends, you will rise in glory.

(c) What does Jesus' answer mean when He said, "God of Abraham, God of Isaac, and God of Jacob"?

We saw why the Lord spoke of the bush passage; we learned that there are two: the one of Abraham and the one of Moses. We saw why the Lord says that He is God of Abraham, the God of Isaac, and the God of Jacob. We also studied circumcision as an eternal sign of the covenant that God made with Abraham. We have yet to solve this last question, and the answer is that Abraham, Isaac, and Jacob are not dead. The center is one word, and this is LIFE (Heb. vb. חַיָּה *châyâh*; n. חַי *chay*), which we studied in Chapter 7.

The final teaching that the Lord Jesus Christ gave to the Sadducees and that He left for our edification is the reiteration of the word LIFE in that passage. The Sadducees reiterated to the Lord the word DEATH in all the story they narrated. Besides saying that the seven husbands died, they also affirmed that there were no descendants, that is, prolongation of life, progeny; let us remember verse 28 of Luke 20: «...saying: "Teacher, Moses wrote to us *that* if a man's brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother.»

We already know that the Sadducees referred to the Levirate Marriage, whose center is death since it is the cause for which this marriage system was instituted. The constant in the interventions of the Sadducees is DEATH. Instead, the constant in the teaching of Jesus is LIFE. Let us see how this emphasis appears in several verses of this passage; let us read Luke 20: 35: «But those who are counted worthy to attain **that age, and the resurrection from the dead, neither marry nor are given in marriage...**» (Highlighted by the authors).

This expression "that age" refers to the age to come as opposed to the evil age that the Lord calls "this age." The characteristic of the age to come is LIFE, life forever, which means no more death, but also means *multiplication* and *fructification* for eternity, without sin and without its wage, which is death. These are the highest manifestation of LIFE (See Chapter 7 of this book).

In previous pages, we spoke of the oppositions that the Lord Jesus Christ made in His answers. We mentioned the opposition between the Law and faith, the Covenant of the Law, and the New Covenant. However, there is another opposition between the sons of the evil age and the sons of the resurrection. The first ones are those who do not repent of their sins, refuse to believe in Christ, and, therefore, are unbelievers, are lost, and their destiny is Hell. Let us see the differences, first starting from all the Scriptures and, then based on what the Lord said to the Sadducees:

Table 3

Opposition between Sons of the Evil Age and Sons of the resurrection

SONS OF THE EVIL AGE: "This age"	THOSE WHO WILL BE SONS OF THE RESURRECTION (They are now adopted sons of God, before the resurrection and glorification)
They are wicked (Mat 13: 49).	They are called just (Mat 13: 43, 49).
They are a crooked and perverse generation (Phil 2: 15).	They are adopted sons of God, holy, blameless, shining as lights in the world (Gal 4: 5; Eph 1: 5; Phil 2: 15)
They are sons of disobedience (Eph 5: 6; 2: 2; Col 3: 6). They are children of the flesh (Rom 9: 8), without promises, having no hope and without God in the world. (Eph 2: 12).	They are children of the promise (Gal 4: 28; Rom 9: 8), heirs of God and joint heirs with Christ (Rom 8: 17).
Children of the bondwoman; They are in bondage (Gal 4: 24-25, 31).	Children of the free (Gal 4: 31). Sons of Abraham by faith (Gal 3: 7)
They are darkness (Eph 5: 8).	They are light in the Lord; they are children of light (Ephesians 5: 8).
They follow the cares of this evil age; they are deceived by riches and God's Word in them becomes unfruitful (Mat 13: 22; Mk 4: 19).	They are good ground; who hear and understand God's Word and bear fruit unto life eternal (Mat 13: 23; Rom 6: 22).
They are tares (Mat 13: 40).	They are wheat (Mat 13: 30)
They are part of the evil age, they are slaves of sin, the world and Satan with his demons (Eph 6: 12).	They have been delivered from this present evil age (Gal 1: 4).
They are conformed to the evil age; they participate in all its structure, practices, ideology, philosophies, and beliefs (1 Jn 4: 5).	They do not conform to the evil age but are renewed in their minds and prove the good, pleasing, and perfect will of God (Rom 12: 2).
They are blinded, and their mind and understanding are darkened (2 Cor 4: 4; Eph 4: 18); they have a corrupt mind and are destitute of the truth (1 Tim 6: 5; 2 Tim 3: 8).	They have understanding and know what eternal life means and what Christ has done (1 Jn 5: 20); their understanding has been enlightened, and they know what is the hope of His calling, and what are the riches of the glory of their inheritance (Eph 1: 18)
They do not believe (2 Cor 4: 4); they do not believe in Christ, His Word, nor in His promises (Heb 3: 14-19; 4: 2). They are disapproved concerning the faith (2 Tim 3: 8).	They believe to the saving of their souls and to receive all the promises (Heb 6: 12; 10: 36-39).
The light of the Gospel of the glorious Christ has not shone on them (2 Cor 4: 4).	The light of Christ has shone upon them (2 Cor 4: 6)
They have the wisdom of this world (1 Cor 1: 20; 2: 8; 3: 18).	They have the wisdom of God (1 Cor 2: 6-7).

They marry and are given in marriage (In the Law, the Jews did it by means of the Levirate Marriage; and they also practiced the repudiation or divorce; nowadays, these practices are even more frequent in this evil age).	They know that God hates divorce, marrying and giving in marriage (Mal 2: 16; Mat 10: 4-9).
They will go to Hell, to the Lake of Fire.	They will be alive forever (Equal to angels) (Lk 20: 36). And they shall give forth holy offspring multiplied forever (Gen 17: 2, 6-9; 22: 17; 26: 4, 24; 48: 4; Jer 33: 22; Eze 36: 37; 37: 26; Heb 6: 14).
They will not be sons of God	They will be children of God (Like the angels), therefore, they will have all the promises of the covenants, ratified in the Abrahamic and in the New Covenant through Christ (Lk 20: 34; 2 Cor 6: 18). They will be God's people and the Lord will be their God forever (Jer 24: 7; 31: 1, 33; 32: 38; Eze 37: 27; Zech 8: 8; 2 Cor 6: 16; Heb 8: 10; Rev 21: 3).

In Luke 20: 35, which we just read, the expression "the resurrection from the dead" also appears, which means LIFE. The last expression is "neither marry-nor are given in marriage," which also implies LIFE. The Lord said that the Levirate system described by the Sadducees in verse 28 of Luke 20 would not continue since it was marked by death. The Lord made it clear that this practice will no longer be allowed in the age to come in which LIFE reigns. In verse 36 of Luke 20, we also see that the center is life: « **...nor can they die anymore**, for they are equal to the angels and are sons of God, being sons of the resurrection. » (Highlighted by the authors).

The Lord says, "nor can they die anymore," reiterating LIFE. When He compares those, who attain resurrection with the angels³¹, LIFE is reiterated because they no longer die. In the same way, when Jesus says, "children of God," LIFE is reiterated because only they have eternal life. When the Lord affirms "children of the resurrection," He again emphasizes LIFE (Luke 20: 37).

The Lord repeats LIFE to the Sadducees as a blunt response, for He makes evident to them what they had in their hearts were the denial of eternal life and the resurrection. The Lord Jesus Christ told them that the dead would rise and reminded them of Abraham's bush passage when he went to sacrifice Isaac on Mount Moriah. In this first bush passage, we know that LIFE is reiterated because

³¹ We will never be angels because God created humans differently. We will explain this in detail in Chapter 10 when we see the inhabitants of the New Earth and the New Heavens.

Abraham received Isaac alive in a figurative sense. The lamb stuck in the thicket prefigured the Lord Jesus in His vicarious sacrifice as a sacrificial lamb whose death brought us eternal life.

However, the Lord Jesus spoke to the Sadducees about Moses's second bush passage. In this passage, the Lord also reiterated LIFE; Jesus taught Sadducees that Abraham, Isaac, and Jacob were alive before Him when He identified Himself as the God of these three servants, for He made a living covenant with them, an eternal and immutable covenant. The Lord said that Abraham, Isaac, and Jacob would rise to receive the fulfillment of the covenant, which is eternal. The eternal covenant can only be fulfilled in the New Earth, in the Eternal Kingdom, in the heavenly city, the New Jerusalem, which Abraham saw when the Lord made the covenant with him.

After reminding the Sadducees of the bush passage, the Lord Jesus re-emphasizes LIFE when He declared in Luke 20: 38: «...For He **is not the God of the dead** but of the living, **for all live to Him.**» (Highlighted by the authors).

This statement is enormously powerful and explains why the Scriptures reiterate that the Lord will be our God, and we will be His children. This promise is enunciated in future tense, a future that is situated in the Eternal Kingdom. We need to rise for LIFE to be children of God forever because God is God of the living and not of the dead.

At this time, death is still in our body, for we are subject to physical death. Nevertheless, we have the promise of the redemption and adoption of our bodies by the life we have received in the redemption of our soul and spirit (Romans 8: 23). Only when we have our bodies resurrected and glorified, then the Lord's promise will be fulfilled, He will be our God, and we will be His children, forever. Let us read this promise in several passages; in the Old Testament, it appears in the following verses:

- Jeremiah 24: 7: «Then I will give them a heart to know Me, that I *am* the LORD; **and they shall be My people, and I will be their God**, for they shall return to Me with their whole heart. » (Highlighted by the authors).

The Lord gave this promise to Israel, but as we reiterate in this book we as a Church have been brought near, we have the commonwealth of Israel. We are spiritual

Israel, and in Christ, we have the entrance to all the covenants and promises that the Lord made with Israel.

- Jeremiah 31: 1: «“At the same time,” says the Lord, “**I will be the God of all the families of Israel, and they shall be My people.**”» (Highlighted by the authors).

The context here is the New Covenant. As the Church, we have the entrance to this covenant first than Israel; therefore, we are included when it states, "all the families of Israel." Additionally, during the Tribulation, Israel and all the Gentiles who repent and receive Christ as their only Lord and Savior will enter the covenant.

- Jeremiah 31: 33: «But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; **and I will be their God, and they shall be My people.** » (Highlighted by the authors).

Here the context continues to be the New Covenant. The Lord promises that He will give His Law in our minds and write it in our hearts. This promise will happen after our bodies are glorified; for the Church, it will be on the day of the Rapture; for others, it will be afterward. All who enter the Eternal Kingdom and the descendants who will multiply forever will have God's Law in their minds, written in their hearts, for there shall be no more sin or death.

- Ezekiel 37: 23: «They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. **Then they shall be My people, and I will be their God.**» (Highlighted by the authors).

The Lord promises that in the New Earth, there would never again be idols or demons. This will happen in the Eternal Kingdom, for Satan and all his spiritual hosts of wickedness will be forever in the Lake of Fire.

- Ezekiel 37: 26-27: «Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. My tabernacle also shall be with them; indeed **I will be their God, and they shall be My people.**» (Highlighted by the authors).

This is the context of the valley of dry bones in which the resurrection of the dead and the New Covenant are described, which here is called "covenant of peace" and "everlasting covenant". It speaks of the Eternal Kingdom when the sanctuary or Tabernacle of God will be on The Earth, the New Jerusalem (cf. Revelation 21: 3).

Let us now look at the quotations in the New Testament where it is reiterated that in the future, the Lord will be our God and we will be His people forever so that we can see the permanence of the promise and how it is maintained in the Church:

- Romans 9: 23-26 (Highlighted by the authors):

²³and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, ²⁴even us whom He called, not of the Jews only, but also of the Gentiles? ²⁵As He says also in Hosea: / "I will call them My people, who were not My people, / And her beloved, who was not beloved." ²⁶"And it shall come to pass in the place where it was said to them, / 'You *are* not My people,' **There they shall be called sons of the living God.**"

In verse 24, Paul mentions that both Jews and we, the Gentiles, have the promise to be called the people of God and that the Lord will be our God; this will be in the Eternal Kingdom for all the saved, but the Church will have this blessing on the day of the Rapture.

- 2 Corinthians 6: 14-18 (Highlighted by the authors):

¹⁴Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: / "I will dwell in them / And walk among *them*. / I will be their God, / And they shall be My people." ¹⁷Therefore / "Come out from among them / And be separate, says the Lord. / Do not touch what is unclean, / **And I will receive you.**" ¹⁸**"I will be a Father to you, / And you shall be My sons and daughters, / Says the LORD Almighty."**

Again, the apostle Paul says that Gentiles within the Church will be sons and daughters of the Lord Almighty, and He will be our Father, referring to the Eternal Kingdom. Those who receive this promise turn away from the world and have no accord with Belial, darkness, or the unbeliever. Moreover, this blessing is also for Israel and the Gentiles who will convert to Christ during the Tribulation.

- Hebrews 8: 10: «For this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and

write them on their hearts; **and I will be their God, and they shall be My people.**» (Highlighted by the authors).

The author of Hebrews quotes Zechariah 8: 10 and confirms that the Gentiles in the Church will receive the New Covenant promises, by grace, through faith in Christ.

The last passage that needs to be quoted in this list is from Revelation 21, which confirms that the promises that we will be children of God and that the Lord will be our God and Father will be fulfilled for all the saved in the Eternal Kingdom.

- Revelation 21: 1-3 (Highlighted by the authors):

¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, **and they shall be His people. God Himself will be with them and be their God.**

John reiterates the Lord's promise that we find in Ezekiel 37: 26-27. The promise that all those saved in Christ will be legitimate children of God forever will be fulfilled only in the Eternal Kingdom because God is God of the living and not of the dead. This is what the Lord Jesus Christ answered to the Sadducees, He taught them that there will come a time without death, an eternal time of life. Jesus referred to a KINGDOM without death, a KINGDOM full of life, where the God of LIFE will rule, the God who is God of the living because death was never in His plans. The sin of man introduced death into creation; nevertheless, death could not and will not destroy God's plans, purposes, and promises. These plans were placed by God in eternal covenants under oath by Himself, to bring life and immortality through the Gospel (2 Timothy 1: 10). The Son of God revealed this in His own time but was planned before the foundation of the world by the glorious Triune God.

The Lord Jesus Christ taught the Sadducees, and teaches us through this powerful passage from Luke 20, what we read in Revelation 21: 4: «...And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.»

The woman in the story of the Sadducees in Luke 20 suffered the death of her husband, mourned his death, felt the pain of death; yet, God has promised that we will see LIFE for eternity (John 3: 36), that we will have LIFE for eternity (John 8: 12; Psalm 36: 9) that we will enjoy and delight in LIFE for eternity (Psalm 16: 11).

But the woman in the story of the Sadducees not only suffered the ravages of death seven times, but she also lived the pain of not seeing offspring. Nevertheless, the Lord has promised that whoever enters the Eternal Kingdom, the kingdom of LIFE, will have offspring like the stars of the Heavens, like stars forever and ever. Whoever enters the Eternal Kingdom will have an inheritance for eternity; this is the promise of the Abrahamic Covenant reiterated and ratified in all the Scriptures. The Lord will fulfill His promise to the eunuch who embraced His covenant; God said that eunuchs will no longer be a dry tree and will give them a place in His house and within His walls, and an everlasting name that will never perish (Isaiah 56: 3-5). This name will be prolonged in the descendants multiplied forever.

The Lord will also fulfill His promise to the barren and the widow. He will fulfill the Word of Isaiah 54: 1-5 (Highlighted by the authors):

¹“Sing, O barren, / You *who* have not borne! / **Break forth into singing, and cry aloud, / You *who* have not labored with child! / For more *are* the children of the desolate / Than the children of the married woman,**” says the LORD. ²“Enlarge the place of your tent, / And let them stretch out the curtains of your dwellings; / Do not spare; / Lengthen your cords, / And strengthen your stakes. ³**For you shall expand to the right and to the left, / And your descendants will inherit the nations,** And make the desolate cities inhabited. ⁴“Do not fear, for you will not be ashamed; / Neither be disgraced, for you will not be put to shame; / For you will forget the shame of your youth, / **And will not remember the reproach of your widowhood anymore.** ⁵For your Maker *is* your husband, / The LORD of hosts *is* His name; / And your Redeemer *is* the Holy One of Israel; / He is called the God of the whole earth.

The woman's widowhood in the story of the Sadducees will be forgotten forever, and her lack of offspring will be restored by the King of life, the Almighty. This promise of Isaiah 54: 1-5 is ratified by the Apostle Paul in Galatians 4: 26-28:

²⁶but the Jerusalem above is free, which is the mother of us all. ²⁷For it is written: / “Rejoice, O barren, / *You* who do not bear! / Break forth and shout, / *You* who are not in labor! / For the desolate has many more children / Than she who has a husband.” ²⁸Now we, brethren, as Isaac *was*, are children of promise.

Paul declares that God has not revoked His promises. He has not forgotten them. He has not changed them. Instead, He has them in memory through the covenants and the eternal covenant in the blood of Christ. As Abraham received the promises, so did Isaac and Jacob, and we have inherited them through the Seed, Jesus, the Son of God who visited us. Hallelujah!

CHAPTER 9

THE ETERNAL GOVERNMENT: REIGN AND PRIESTHOOD

The third promise that the Lord gave to man from the beginning in the Edenic Covenant is the eternal government consisting of the priesthood and the reign. In this Chapter, we will study this promise that will be fulfilled for all the saved, the children of God, and their eternally multiplied offspring.

9.1. The Symbolic Fulfillment of The Government's Promise in The Evil Age

The Lord placed Adam in Eden's garden from which he had to exercise dominion over all the Earth and all creation as king and priest. This garden acted as the sanctuary like a temple, from which Adam would exercise the God-given government.

Adam sinned by disobedience and could not exercise the government because he had lost holiness, eternity, and communion with God; all these were the requirements that made possible this government. Adam was expelled from paradise and lost access to the presence of God and His glory. God placed cherubims with a sword so that Adam and Eve did not have access to the garden and the tree of life.

From there, God's plan of redemption through the Seed was put into action, and we see that the Lord used the same method of choosing the receptors of His Government. After the flood, God called Abraham, from whom He also called a people, Israel, to make them a kingdom of priests and holy people. Here we see again the elements of the kingdom and the priesthood related.

God wanted to manifest His will and kingdom in the people of Israel and gave them His Word, His commandments, and made a covenant with them, which is the Law Covenant. But like Adam, the people of Israel broke the covenant and could not fulfill the mission that God had given them. God already knew this, and because of that, He had decided to bring, through the people of Israel, the Seed promised in the Adamic and Abrahamic Covenant.

The model of the agent of the government and the sanctuary is repeated in the election of the people of Israel. This model is also seen in God's order to build the tabernacle where the Lord would manifest His presence and glory.

Later we see that God reiterates this model through David, in whom we find the functions of king and priest again, as we will see later. With the Davidic kingdom, God wanted to demonstrate that the eternal government's promise that He gave Adam in Eden, in the sanctuary, was in force because it was God's Word and was a promise given within the faithful, true, and eternal covenants of the Lord.

Let's note that God put in David's heart to build a house for Him that is, a temple; he could not do it because he had shed too much blood. Nevertheless, God had provided that his son Solomon build the temple, the sanctuary. Once again, we see the typology of the king, the priest, and the sanctuary similarly as we find it in the Edenic Covenant; Adam as king and priest in a sanctuary that is the garden in Eden.

Later, when Solomon built the temple, the government led by God with His Word was manifested as an example and illustration of the government promise that the Lord had made. But Solomon sinned, fell into apostasy, and the kingdom was divided into Israel and Judah. Israelites experienced the Babylonian and Assyrian captivities in which they were expelled from the promised land as a reminder of Adam and Eve's expulsion from paradise when they sinned; in the same way, they lost the government, and their descendants were victims of violence.

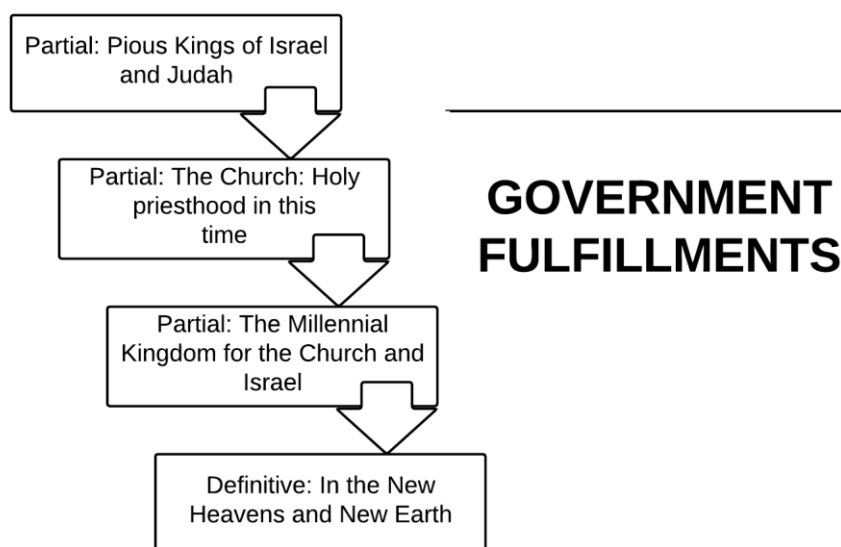
As we can see, the promise of the government had partial, incomplete, and imperfect fulfillments; these acted as samples of the definitive, complete, and perfect fulfillment of this promise, which will happen in the Eternal Kingdom, with its precedent in the Millennium. An example of this partial fulfillment is the reign of David, Solomon, and the kings of Judah, who were godly.

Gentry, P. and Wellum, S. (2018, p. 784) affirm that government structures are developed towards royalty under the dynasty of David in Jerusalem, and the temple that Solomon built reminds us of the garden-sanctuary of Eden. The authors affirm that the Davidic kings' rule is representative of God's government over His kingdom. The authors state that this one does not realize through these persons and covenant heads but is only **typified, prefigured, and anticipated**, as God had planned from eternity (Gentry, P. and Wellum, S., 2018, p. 784).

It is necessary to remember that, in the Davidic Covenant, the promise of the coming of the Seed is ratified in the descendants of David who would inherit the throne over Israel forever. It is vital to see the historical line that the Scriptures propose from the Edenic Covenant to the Davidic Covenant to culminate in the New Covenant. We cannot curtail the Scriptures as many Churches have done, arguing that all the covenants and promises stop at the Lord Jesus Christ because He fulfilled everything and there is nothing beyond, just an ethereal and intangible eternity in which the children of God will play harps and floating in the clouds forever.

Figure 1

Government fulfillments in the evil age.



Most Churches believe that the Redeeming and vicarious work of Christ had only one purpose, which was to save humanity from Hell and bring them to Heaven, considering this as a place emptied of reality. Many Churches forgot that the children of God will live on the New Earth and the New Heavens; and that only on these, God will set up His tangible Eternal Kingdom of power and glory. This will be full of families, children, descendants multiplied for eternity, houses, reign, priesthood, and works of infinite and incorruptible power. It is an entirely physical kingdom but different from the present age since it is a kingdom without sin and death, which is not ephemeral but remains forever.

This kingdom is only accessible through the risen and glorified Christ because He is the One who raises the dead to eternal life. Only the sons of resurrection will have access to the Eternal Kingdom; these sons will be brought to glory to whom the Father perfected through sufferings the author of salvation (Hebrews 2: 10); that is, He consummated His perfect Redeeming work.

In this Chapter, we will study the powerful promise of the eternal government. This promise has two manifestations:

- (a) The eternal priesthood
- (b) The eternal reign.

But before looking closely at these two government offices, we must examine the concept of the kingdom.

9.2. Eternal State or Eternal Kingdom?

It is necessary to differentiate between the expression "eternal state" and "Eternal Kingdom. The first one is widely used in books of theology and, especially, of eschatology. However, we consider that this term "state" is not adequate because it indicates staticity that is contrary to the Scriptures' dynamism. God's Word characterizes Eternity by dynamic words; it never indicates a static existence detained in time. Some of the terms used to designate the kingdom are: "The Eternal Kingdom," "eternal life," "life," "eternity."

The first time the word "kingdom" (Hebrew *Mamlakah*) appears in the Scriptures is in Genesis 10: 10 when it describes the formation of the nations from the generations of Noah's sons: Shem, Ham, and Japheth; specifically, the kingdom of Nimrod, which was Babel. Here we speak of a worldly kingdom, in the Post-Flood Earth, in the evil age. Certainly, this is the kingdom that has continued from that time until now; and that will be judged and destroyed as Revelation 18 says.

In Exodus 19: 6, the term is used again when the Lord refers to His plan for Israel to be a kingdom of priests (מַמְלָכָה מִקְדָּשִׁים *mamlakah kadosh*) and holy people (קָדוֹשׁ *kadosh* גּוֹי *goy*) whose translation is "holy nation": "And you shall be to Me a kingdom of priests and a holy nation." This expression "goy," which means "nation, people" (Later, Gentile) is related to other words like גֵּבַח (*gevah*: the back, the person, the body) and גָּבַח (*gev, ga'ah*: to increase, to be majestic, glorious, to grow, to increase, to rise, to triumph).

In Numbers 24: 7, the word "kingdom" appears again applied to Israel, in the prophecy that the Lord put in the mouth of Balaam: «He shall pour water from his buckets, / And his seed shall be in many waters. / "His king shall be higher than Agag, / And his **kingdom** [מֶלֶךְ *melek*] shall be exalted.» (Highlights and emphasis added by the authors). Here it is a reference to the kingdom of Israel in the eternity because, as we will see ahead, there will be kingdoms in the government's organization.

In 2 Samuel 7: 13 (cf. 1 Kings 9: 5; 1 Chronicles 17: 14; 22: 10; 28: 7), the word "kingdom" appears in the context of the Davidic Covenant: «He shall build a house for My name, and I will establish **the throne of his kingdom** forever.» (2 Samuel 7: 13. Highlighted by the authors). In verse 16, the throne, the house, and the kingdom appear again: «And your **house** [בַּיִת *bayith*: family] and your **kingdom** [מַמְלָכָה *mamlakah*] shall be established forever before you. Your **throne** [כִּסֵּא *kissê*] shall be established **forever** [עַד עוֹלָם *'ad 'ôlâm*].» (Highlighted and added by the authors). Here it is affirmed that the kingdom of Israel will be eternally ruled by David and his descendants, who will multiply eternally. The prophetic reference is to Christ, but it also applies to David as king when he rises in glory because he received the government promise within the covenant.

1 Chronicles 29: 10-15 talks about the kingdom that belongs to the Lord (Highlighted and added by the authors):

¹⁰ Therefore David blessed the Lord before all the assembly; and David said: / "Blessed are You, Lord God of Israel, our Father, forever and ever. / ¹¹ Yours, O Lord, is **the greatness, / The power and the glory, / The victory and the majesty;** / For all that is in heaven and in earth is Yours; / Yours is the kingdom [מַמְלָכָה *mamlakah*], O Lord, / And You are exalted as head over all. / ¹² Both riches and honor come from You, / And You reign over all. / In Your hand is power and might; / In Your hand it is to make great / And to give strength to all. / ¹³ "Now therefore, our God, / We thank You / And praise Your glorious name. / ¹⁴ But who am I, and who are my people, / That we should be able to offer so willingly as this? / For all things come from You, / And of Your own we have given You. / ¹⁵ For **we are aliens and pilgrims before You, / As were all our fathers; / Our days on earth are as a shadow, / And without hope.**

In 2 Chronicles 12: 8 appears a contrast between the kingdom of the Lord and that of the nations: «Nevertheless they will be his servants, that they may distinguish My service from the service of **the kingdoms of the nations** [מַמְלָכָה אֲרָצִים *mamlakah 'erets*: land, countries, nations].» (Highlights and emphasis added by the authors). The context is the sin of Rehoboam in leaving the Law for which Shishak king of Egypt went up against Jerusalem-Judah.

The same expression "kingdoms of the nations" appears in 2 Chronicles 20: 6: «and said: O Lord God of our fathers, are You not God in heaven, and do You not rule over all **the kingdoms of the nations** [מַמְלָכָה אֲרָצִי *mamlakah gôy*], and in Your hand is there not power and might, so that no one is able to withstand You?» (Highlighted and added by the authors). These kingdoms of the nations are those of the evil age over which God exercises His sovereignty.

In the Book of Psalms, the word "kingdom" appears concerning the Eternal Kingdom. An example is Psalm 2, which does not contain the term, but describes it in opposition to the kings and kingdoms of the nations of the Earth (Highlights and emphasis added by the authors):

¹ Why do the nations [גוֹי <i>gôy</i>] rage, And the people [לְאֻם <i>le'ôm</i>] plot a vain thing? ² The kings [מֶלֶךְ <i>melek</i>] of the earth [אֲרָצִי <i>'erets</i>] set themselves, And the rulers [רָצָן <i>râzan</i>] take counsel together, Against the Lord and against His Anointed [מָשִׁיחַ <i>mâshîyach</i>], saying, ³ "Let us break Their bonds in pieces And cast away Their cords from us." ⁴ He who sits in the heavens shall laugh; The Lord shall hold them in derision. ⁵ Then He shall speak to them in His wrath, And distress them in His deep displeasure: ⁶ "Yet I have set My King On My holy hill of Zion." ⁷ "I will declare the decree: The Lord has said to Me, 'You are My Son, Today I have begotten You. ⁸ Ask of Me, and I will give You The nations, [גוֹי <i>gôy</i>] for Your inheritance, And the ends of the earth for Your possession. ⁹ You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.' "	THE SCENE IN THE POST-FLOOD EARTH. TRIBULATION PERIOD THE JUDGMENT OF THE TRIBULATION PROPHECY OF CHRIST'S REIGN PROPHECY OF CHRIST'S INCARNATION HERITAGE OF THE NATIONS APPLICABLE TO THOSE OF THE MILLENNIUM OR THOSE OF THE ETERNAL KINGDOM. PROPHECY ABOUT THE MILLENNIUM

This Psalm combines several prophetic times. Verses 1 to 3 speak of the Tribulation period when the nations' kings gather against God the Father and the Lord Jesus Christ, the Anointed One, the Messiah. Then relates the judgment of the Tribulation, the wrath of God over the nations; verse 6 prophesies the reign of Christ. Verse 7 mentions Jesus' incarnation before that reign, which may be referring to the Millennium or the Eternal Kingdom as it also appears in verse 8, which speaks of the nations as the inheritance of Christ. If the previous verses relate to the Eternal Kingdom, they refer to the multiplication of the nations from the holy descendants.

Finally, in verse 9, the Millennium period is specified; this word is reiterated in Revelation 2: 27 as a promise for the holy Church that overcomes.

Psalm 22 speaks of the Eternal Kingdom; the context is established from verse 26 when it mentions that those who seek Him will praise the Lord, and their hearts will live forever. Verse 27 further affirms that all the ends of the world will turn to the Lord and all the families of the nations will worship before Him. This is a prophetic Word based on the Abrahamic Covenant; note that the verse synthesizes the promise of the blessing for all nations that God made to Abraham, a promise that was ratified to Jacob when the Lord told him that in his Seed all the families of the Earth would be blessed (Genesis 28: 14). Verse 28 states that the Lord will rule over the nations for the kingdom is the Lord's; this is a reference to the Eternal Kingdom; let's read Psalm 22: 26-28 (Highlights and emphasis added by the authors):

²⁶ The poor shall eat and be satisfied; / Those who seek Him will praise the Lord. / **Let your heart live forever!** / ²⁷ **All [לְכֹל kôl] the ends of the world / Shall remember and turn to the Lord, / And all [לְכֹל kôl] the families [משפחה mishpâchâh] of the nations [גוֹי gôy] / Shall worship before You.** / ²⁸ For the kingdom [מְלוּכָה melûkâh], is the Lord's, / **And He rules [מָשַׁל mâshal] over the nations [גוֹי gôy].**

In Psalm 45: 6 the kingdom of God appears in the context of eternity: « Your throne [כִּסֵּא kissê], O God, is forever [עוֹלָם 'ôlâm] and ever [עַד עוֹלָם 'ad 'ôlâm]; / A scepter of righteousness is the scepter of Your / **kingdom [מַלְכוּת malkuth].**» (Highlights and emphasis added by the authors).

In Psalm 46: 4 we find another reference to the Eternal Kingdom when it mentions the city of God, which is the New Jerusalem. Verse 6 makes a description of the judgment upon the nations, which are also designated as "kingdoms"; this judgment is reiterated in verses 8 and 9. Finally, part b of verse 10 describes the exaltation to God in the nations, which corresponds to the Eternal Kingdom; let's read this passage (Highlights and emphasis added by the authors):

⁴ There is a river whose streams shall make glad the city of God, / The holy place of the tabernacle of the Most High. / ⁵ God is in the midst of her, she shall not be moved; / God shall help her, just at the break of dawn. / ⁶ The nations [גוֹי gôy], raged, the kingdoms [מַמְלָכָה mamlakah] were moved; / He uttered His voice, the earth melted. / ⁷ The Lord of hosts is with us; / The God of Jacob is our refuge. Selah / ⁸ Come, behold the works of the Lord, / Who has made desolations in the earth. / ⁹ **He makes wars cease to the end of the earth;** / He breaks the bow and cuts the spear in two; / He burns the chariot in the fire. / ¹⁰

Be still, and know that I am God; / **I will be exalted among the nations, / I will be exalted in the earth!**

In Psalm 47, we find another reference to the Eternal Kingdom and a description of government; let's see (Highlighted and added by the authors):

⁶ Sing praises to God, sing praises! / Sing praises to our **King [מֶלֶךְ *melek*]**, sing praises! / ⁷ For God is the King [מֶלֶךְ *melek*], of all the earth; / Sing praises with understanding. / ⁸ God reigns [מֶלֶךְ *mâlak*] over the nations [גוֹי *gôy*]; / God sits on His holy **throne [כִּסֵּא *kissê*]**. / ⁹ The princes [נָדִיב *nâdîyb*] of the people [עַם *'am*] have gathered together, / The people [עַם *'am*] of the God of Abraham. / For the shields of the earth belong to God; / He is greatly exalted.

In this Psalm, one can glimpse an organization of government in the Eternal Kingdom. It speaks of God as the King over all the Earth, which sets the context of the Eternal Kingdom. In verses 8 and 9, there is information about its inhabitants: *the nations, the peoples, and the princes of the people* which are called "the people of the God of Abraham." The psalmist says that the princes conform the people, and by the use of the plural "the princes," he does not seem to refer to Israel. The only nation taken from the peoples, the nations, and whose members have been promised to be kings and priests, is the Church.

The above interpretation can be corroborated with verses 1 to 3 of this same Psalm 47; let's read (Highlights and emphasis added by the authors):

¹ Oh, clap your hands, all you peoples [עַם *'am*!] / Shout to God with the voice of triumph! / ² For the Lord Most High is awesome; / He is a great King over all the earth. / ³ He will subdue the peoples [עַם *'am*] under us, / And the nations [לְאֻמִּים *le'ôm*] under our feet.

In verse 1, all peoples are invited to worship God with joy, which will only happen in the Eternal Kingdom. Verse 2 confirms this by stating that God is a great King over all the Earth. This same verse speaks of a government over peoples and nations. God has given the Church the promise to rule the nations, not only during the Millennium but also in the Eternal Kingdom. Revelation 2: 26 says that Christ has given the Church power over the nations.

Now, the term used for "nations" in verse 3b is לְאֻמִּים (*le'ôm*) and not גוֹי (*gôy*); however, the two words can be equated because verse 7 is parallel to verse 2 of this Psalm 47; let's see:

Table 1*Parallels between verses of Psalm 47*

PSALM 47	
² For the Lord Most High is awesome; He is a great King [מֶלֶךְ <i>melek</i>] over all the earth.	⁷ For God is the King [מֶלֶךְ <i>melek</i>] of all the earth: / Sing praises with understanding.
³ He will subdue the peoples [עַם <i>'am</i>] under us, / And the nations [לְאֻמִּים <i>le'ôm</i>] under our feet.	⁸ God reigns [מִלַּךְ <i>mâlak</i>] over the nations [גּוֹי <i>gôy</i>]; / God sits on His holy throne [כִּסֵּא <i>kissê</i>].

Based on the parallelism of verses 2 and 7, it can be established a relationship between verses 3 and 8 and between the terms לְאֻמִּים (*le'ôm*) of the first and גּוֹי (*gôy*) of the second one, since the reign of the Church depends on the rule of Christ because all nations are subject to Him. As Christ is the head and the husband of the Church, the nations will be subjected to the Church, as Revelation 2: 26 mentions when it speaks of the authority of Christ given by the Father. Later in this book, we will study the Church's government position over the nations and Israel.

The children of God, the sons of the resurrection of the three peoples, the Church, Israel, and the nations, will populate the Universe and the infinite, extended New Earth (Isaiah 42: 5; Isaiah 40: 22; Isaiah 57: 15) as the center of the Universe (The New Heavens). We will study this in Chapter 10.

There are other references to the Eternal Kingdom in the Old Testament; let's see:

Daniel 2: 44 says: «And in the days of these kings the God of heaven will set up a **kingdom [מַלְכוּת *malkû*]** which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.» (Highlights and emphasis added by the authors).

The prophet makes a transition from the judgment of the Tribulation where the adamic human kingdoms will be judged and eliminated, to the Eternal Kingdom with its antecedent in the Millennial Kingdom. We can confirm the reference to eternity in the use of the expressions "a kingdom which shall never be destroyed" and "it shall stand forever." In Daniel 4: 3, we find another reference: «How great are His signs, and how mighty His wonders! His kingdom is an everlasting kingdom, And His dominion is from generation to generation.» Nebuchadnezzar declares the characteristics of God's Kingdom, its eternity "everlasting kingdom," and the

absolute government over the multiplied descendants forever "His dominion is from generation to generation."

In Daniel 6: 26, the sovereignty of God made the mouth of king Darius prophesy about the Eternal Kingdom: «I make a decree that in every dominion of my kingdom men must tremble and fear / before the God of Daniel. / For He is the living God, / And steadfast forever; / His kingdom [מַלְכוּת *malkû*] is the one which shall not be destroyed, / And His dominion [שְׁלֹטָן *sholtân*] shall endure to the end.» (Highlighted and added by the authors).

The Lord showed the prophet Daniel the infinity of the Eternal Kingdom in Chapter 7, verses 14, 18, 22, and 27; let's read (Highlights and emphasis added by the authors):

¹⁴ Then to Him was given **dominion** [שְׁלֹטָן *sholtân*], and glory and **a kingdom** [מַלְכוּת *malkû*], / That all peoples, nations, and languages should serve Him. / His **dominion** [שְׁלֹטָן *sholtân*] is an **everlasting** [עָלָם 'âlam] **dominion** [שְׁלֹטָן *sholtân*], / Which shall not pass away, / And His **kingdom** [מַלְכוּת *malkû*] the one / Which shall not be destroyed. ¹⁸ But the saints of the Most High shall receive the **kingdom** [מַלְכוּת *malkû*], and possess the **kingdom** [מַלְכוּת *malkû*] **forever** [עָלָם 'âlam], even forever and ever [עָלָם 'âlam].²² until the Ancient of Days came, and a **judgment** [דִּין *dîyn*] was made in favor of the **saints** [קַדְדִּישִׁים *qaddîysh*] of the **Most High** [עֲלִיּוֹן 'elyôn], and the time came for the saints to possess the **kingdom** [מַלְכוּת *malkû*]. ²⁷ Then the **kingdom** [מַלְכוּת *malkû*] and **dominion** [שְׁלֹטָן *sholtân*], / And the greatness of the kingdoms [מַלְכוּת *malkû*] under the whole heaven, / Shall be given to the people, the saints of the Most High. / His **kingdom** [מַלְכוּת *malkû*] is an **everlasting** [עָלָם 'âlam] **kingdom** [מַלְכוּת *malkû*], / And all **dominions** [שְׁלֹטָן *sholtân*] shall serve and obey Him.'

We will return to these verses later when we talk about the organization of the Eternal Kingdom.

We have seen the term kingdom in the Old Testament and have corroborated that it has a manifestation in the kingdom of Israel as a type and symbol of the kingdom to come. The Lord established kings; He ordained that a copy of the Law must be with each king as a testimony and for their obedience.

In the Old Testament, God spoke of the Millennial Kingdom and the Eternal Kingdom as a future, tangible, physical, and totally concrete reality, not as ethereal or abstract things. These two manifestations of the Kingdom of God, the Millennial Kingdom within the history of mankind or human chronology, and the Eternal

Kingdom in a wholly divine and infinite time that God's servants prophesied through different books, in Moses' Law and the prophetic, and historical books, and even poetic ones, like the psalms.

In the books of the New Testament, the Eternal Kingdom's teaching is continued through the Lord Jesus Christ and the disciples who wrote the books. When we speak of the kingdom of God or the kingdom of the Heavens, we are speaking of the Eternal Kingdom itself.

Many have believed that when the Lord Jesus spoke of the Kingdom of God, He was referring to a spiritual state that would manifest in the evil age through the Church. Many have misinterpreted the Scriptures believing that once the Lord ascended and founded the Church, the Kingdom of Heaven was fulfilled.

The Lord Jesus Christ spoke of the future kingdom and mentioned concrete persons and things that there will be in it; He also taught about the new birth as the only way to enter and see the kingdom (John 3: 3, 5); and about the resurrection of the dead, because only the sons of resurrection will have access to the Kingdom of God, the Eternal Kingdom.

The resurrection of the dead is strong evidence of the real, physical, and tangible character of the Kingdom of God. This was confirmed by Jesus when He said that only the sons of resurrection would have access to it (1 Corinthians 15: 50).

Therefore, we are talking about people with physical bodies who need to live in a concrete and physical place. The apostles and disciples taught about this kingdom and about the resurrection of the dead in Christ. The apostle Paul described in detail how the resurrected and glorified physical body will be; he also taught of the Third Heaven, the Jerusalem from above. In Revelation, the apostle John described in a detailed way the New Jerusalem, the heavenly city, with streets, doors, gold foundations, and walls and precious stones. When the Lord Jesus Christ gave the speech of the Upper Room, He announced that He would prepare dwelling places in His Father's house to take His Church.

The Church also spoke of this kingdom from its beginnings; she used concrete terms such as "eternal inheritance, heirs, the kingdom of power and glory, the glory which will be revealed in us, the risen body, the reviving of the body." This is not ethereal, abstract, nebulous, intangible, but completely real, physical, and concrete.

As in the Old Testament, in the New Testament, we clearly find the opposition between the nations' kingdoms in the evil age and the Kingdom of God, also called "The Kingdom of Heaven" (Matthew 5: 3, 10, 19, 20). Jesus Christ also preached about the kingdoms of the world (Matthew 4: 8) and the nations' kings, He said that they lorded over them (Matthew 20: 25; Mark 10: 42; Luke 22: 25).

The New Testament also speaks of the Gospel of the Kingdom (Matthew 9: 35) because the goal of Christ's Redeeming work, which is preached by the Church, is the Eternal Kingdom, the Kingdom of God, or the Kingdom of Heavens. Let's read Matthew 4: 23: «And Jesus went about all Galilee, teaching in their synagogues, preaching **the gospel of the kingdom**, and healing all kinds of sickness and all kinds of disease among the people.» (Highlighted by the authors).

The Lord urges His children to pray for the coming of the Kingdom of God to Earth (Matthew 6: 10) and describes the glory and eternity of this kingdom that only belongs to God; let's read Matthew 6: 13: «And do not lead us into temptation, / But deliver us from the evil one. / For **Yours is the kingdom and the power and the glory forever. Amen.**» (Highlighted by the authors).

In First Corinthians 15: 24, the apostle Paul says that the Lord Jesus Christ will deliver the kingdom to God the Father when He put an end to all rule, authority, and power; this refers to the kingdoms of the nations from the evil age. Verse 25 states that the Lord Jesus Christ must reign till He put all enemies under His feet and verse 26 says that the last enemy that will be destroyed is death.

The reference here is to the Millennium, the time of the Lord Jesus Christ's reign during which there will be no adamic human government. During these thousand years, all human dominion, authority, and power will be abolished. This evil age system has ruled humans from Adam's sin until now; and will last until the Second Coming of Christ.

Once the Millennium is over, the Lord will execute judgments to finally make the new creation and initiate the Eternal Kingdom, the Kingdom of God, the Kingdom of Heavens with the children of God, the children of resurrection who will receive all the promises of the eight covenants that God made and kept with the human beings because He swore by Himself, by His holiness and all His Being and attributes. This is the expanded empire, that is, extended for eternity, infinity, of which Isaiah speaks in Chapter 9.

In short, God spoke through His prophets of the Eternal Kingdom, a kingdom of power and glory, and when the Lord Jesus Christ came for the first time, in the fullness of the time (Galatians 4: 4), He spoke, preached, and taught about this kingdom, called "The Kingdom of Heaven" and "Kingdom of God". For this reason, the author of Hebrews says in chapter 1, verses 1 and 2 (Highlighted by the authors):

¹ God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² **has in these last days spoken to us by His Son**, whom He has appointed heir of all things, through whom also He made the worlds...

The Lord Jesus came to speak of the Kingdom of Heaven, the Kingdom of God, as opposed to the kingdoms of the world; John 18: 36 states: «Jesus answered, "**My kingdom is not of this world**. If **My kingdom** were of this world, My servants would fight, so that I should not be delivered to the Jews; but now **My kingdom** is not from here.» (Highlighted by the authors).

Observe how the Lord reiterates His kingdom three times. This Word is powerful because it discards any interpretation of the Kingdom of God as existing on this Post-Flood Earth; this is said by the Lord twice when He states "is not of this world" and "is not from here." The Kingdom of God will come to this Earth with the Second Coming of Christ and corresponds to the Millennium, but this is not the total manifestation because it will only happen when God makes the New Heavens and the New Earth, when the New Jerusalem, the heavenly city, comes down from the Third Heaven; this is the Eternal Kingdom.

In summary, the Scriptures speak of three manifestations of the Kingdom of God; let's see:

(1) The present manifestation: it is not material; it is only a spiritual manifestation in the Church, for she is made up by God's children; those who were born-again and are alive in soul and spirit. Believers still have the nature of sin and death in their bodies; nevertheless, they have the promise of redemption or adoption of their bodies, which will take place on the day of the Rapture. The Church is governed by Christ. He is her King, and she lives in obedience to Him, to His Word. The Lord says that His Church is not of the world; she is not aligned with the world; she does not live like the Gentiles who walk in the futility of their mind.

The light of the Gospel has shone on the members of the body of Christ, which is the Church; they are the dwelling place of God in the Spirit. Church's members are a

temple of the Holy Spirit, they are not unequally yoked together with unbelievers, they are light in the Lord in the midst of darkness, they are sons of the day.

Many believers have fallen into the error of believing that the Church is the only manifestation of God's Kingdom in this dispensation. And because of this, they do not expect the Millennial Kingdom either the Eternal Kingdom. This error has been one of the causes of apostasy.

The only reason why the Lord Jesus Christ founded the Church and gave her a taste of His kingdom is so that she preaches about the coming kingdom, and about the only means to enter and be part of this kingdom, it is the new birth in Christ through repentance of sins.

(2) The future manifestation: it is spiritual and material or physical; it corresponds to the Millennial Kingdom and Eternal Kingdom. It is the goal of the Gospel of Christ, of His Redeeming work. In the Millennium, the Earth will be partially renewed, and it will be inhabited by glorified people and the saved mortals who will come out of the Tribulation. The mortal people will multiply in descendants that will bring Adam's sin; therefore, they will have to receive Christ by faith for salvation.

On the other hand, in the Eternal Kingdom, as we have seen throughout this book, only the glorified will inhabit, which will multiply for eternity and populate the Universe, with the Earth as the center of it and upon which there will be the New Jerusalem.

Of these two kingdoms came the Lord Jesus Christ to speak, mainly from the Eternal Kingdom. From the beginning, during and until the end of Jesus' ministry, He preached about the Kingdom. Let's look at the evidence below.

(a) Declaration of the kingdom in the announcement of Christ's birth.

When the angel Gabriel announced to Mary the begetting and birth of Christ, he gave her specific details about the name Christ will have, Jesus. Gabriel also told her about Jesus' power, His title as Son of the Most High, His reign under the Davidic Covenant, and the Eternal Kingdom. Let's read Luke 1: 31-33 (Highlighted by the authors):

³¹ And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. ³² He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. ³³ And **He will reign** over the house of Jacob **forever**, and of **His kingdom there will be no end.**"

Notice the relationship of verse 33 with Isaiah 9: 7: «Of the increase of His government and peace / There will be no end, / Upon the throne of David and over His kingdom, / To order it and establish it with judgment and justice / From that time forward, even forever...» (Isaiah 9: 7). The expressions "throne of David", "forever," and "His kingdom will have no end" are related.

(b) Preaching of the kingdom from the beginning of Christ's ministry.

This preaching of the kingdom was carried out on the following occasions (Highlighted by the authors):

- When the announcer of Christ's ministry, John the Baptist, proclaimed: «Repent, for **the kingdom of heaven is at hand!**» (Matthew 3: 2).
- When the Lord Jesus began His ministry: «From that time Jesus began to preach and to say, "Repent, for **the kingdom of heaven** is at hand.» (Matthew 4: 17).
- When He sent His disciples: «And as you go, preach, saying, '**The kingdom of heaven** is at hand.'» (Matthew 10: 7).
- When Jesus rose from the dead and appeared for 40 days to more than 500 brothers and sisters (1 Corinthians 15: 6), talking to them about the kingdom of God (Acts 1: 2-3): «² until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, ³ to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the **kingdom of God.**»

During His ministry, the Lord Jesus spoke of several aspects related to the Eternal Kingdom; let's see:

(a) The Lord spoke about what there will be in the Eternal Kingdom

Matthew 19: 28 says: «So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.» The Lord Jesus Christ speaks of the Eternal Kingdom when He says "in the regeneration"

and ratifies it when He adds "... sits on the throne of His glory". We will explain this later.

In this verse, the Lord refers to the promise of the government that the Church will have, which will be above the people of Israel (Cf. Luke 22: 28-30); therefore, He says that the apostles will sit on twelve thrones to judge the twelve tribes of Israel. These thrones appear in Revelation 4: 4: «Around the throne were twenty-four thrones, and **on the thrones I saw twenty-four elders sitting**, clothed in white robes; and they had crowns of gold on their heads." And these thrones are also associated with the promise of Revelation 3: 21: "To him who overcomes I will grant **to sit with Me on My throne**, as I also overcame and sat down with My Father on His throne.» (Highlighted by the authors).

The Lord Jesus Christ also describes the tangible things that we will have in the Eternal Kingdom; we can find this in Matthew 19: 29, let's read: «And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.» When it says "hundredfold", it refers to a one hundred per cent, that is, a totality multiplied in its maximum expression. What we will have in the Eternal Kingdom in its fullness is: our house or dwelling place, family with children and lands.

In verse 28 of Matthew 19, the Lord Jesus Christ refers to the promise of the government, and in verse 29, He speaks of the promises of eternal descendants and the Earth.

(b) During His ministry, the Lord Jesus Christ spoke of the attacks against the kingdom.

The Lord made it clear that Satan would attack the preaching and teaching of the Eternal Kingdom. In Matthew 11: 12, He says, «And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.»

In this verse, the Lord makes it clear that there is reproach against the kingdom and against those who preach and teach about it. When John began his ministry, preparing the Lord's way, he was vituperated because he said that the Kingdom of Heaven was at hand. And the Lord Jesus Christ was also attacked when He began His ministry, and during the three and a half years because He said that the Kingdom of Heaven was at hand and explained in what this Kingdom consisted.

(c) The Lord Jesus Christ said what would happen when the Kingdom of God was about to manifest on Earth.

The reference is to when all human governments cease, and the Millennial Kingdom begins when Christ comes for the second time with His bride, the Church, to this Earth.

This teaching is found in the parables of end of the age in Matthew chapter 13, in which Jesus used the expression "the Kingdom of Heaven is like...". In the parable of the sower, He says, «When anyone hears **the word of the kingdom** and does not understand it ...» (Matthew 13: 19. Highlighted by the authors). In the parables of the wheat and the tares, the mustard seed and the leaven (Matthew 13: 24-43), the Lord speaks of the time before the Rapture, the Tribulation Judgment, and the Second Coming of Christ.

This End Times would be characterized by apostasy, by the attack of the devil (birds of the air) against the preaching and teaching of the Kingdom through false doctrine and the agents that would spread it, such as the woman of the leaven and tares (Matthew 13: 24-30, 33); this time has already come.

Moreover, the expression "The Kingdom of Heaven is like ..." is also used by the Lord to speak of those who hold it in high esteem, to the point that they are willing to give up everything to enter that kingdom. These are the true sons of God described in the parables of the hidden treasure and the pearl of great price (Matthew 13: 44-46).

The Lord Jesus Christ also speaks of the end of the evil age when the Tribulation's judgment will be over and all the nations and the human governments will be judged to give way to the Millennial Kingdom. This is described in the parable of the dragnet (Matthew 13: 47-50. Highlighted by the authors):

⁴⁷ "Again, **the kingdom of heaven is like a dragnet** that was cast into the sea and gathered some of every kind, ⁴⁸ which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. ⁴⁹ **So it will be at the end of the age.** The angels will come forth, separate the wicked from among the just, ⁵⁰ and cast them into the furnace of fire. There will be wailing and gnashing of teeth."

This end of the age is extremely near because the Church's Rapture is at the door; then the judgment of the Tribulation will begin, a terrible period that has never occurred since the beginning of the world (Matthew 24: 21).

The Lord Jesus said that He would make His holy Church feel the nearness of all the events that would announce the soon arrival of the Kingdom of Heaven or the Kingdom of God. The Lord gave us two signs: the green fig tree that is Israel reborn as a nation and the generation that will not pass away. The Lord also said that when the end signs were fulfilled, our redemption would be near (Luke 21: 28) and the Kingdom of God would be near: «So you also, when you see these things happening, know that **the kingdom of God is near.**» (Luke 21: 31. Highlighted by the authors).

In this crucial period close to the Rapture of the Church, the Lord Jesus Christ also detailed what would happen within her in terms of believing that the kingdom would already be near; He asked if when He comes, He will find faith on Earth (Luke 18: 8). He also spoke of two groups: the unbelievers and the faithful believers. The first ones are the foolish virgins (Matthew 25: 3, 8, 11-12), the wicked and lazy servants (Matthew 25: 24-30), the goats on the left (Matthew 25: 41-46).

On the contrary, the group of believers is the wise virgins (Matthew 25: 4, 9), the faithful servants (Matthew 25: 20-23), the sheep on the right hand (Matthew 25: 34-40). To this group who has faith and therefore recognizes the times and understands the nearness of Christ's coming for His Church, He says: «Then the King will say to those on His right hand, 'Come, you blessed of My Father, **inherit the kingdom prepared for you from the foundation of the world.**» (Matthew 25: 34).

This verse is powerful because it speaks of the Eternal Kingdom and tells glorious truths: The King speaks, the βασιλεύς (*basileus*) and speaks to the blessed of the Father εὐλογέω: (*eulogeō*), that is, the saved. The Lord tells the saved to come and inherit κληρονομέω (*klēronomeō*) the kingdom βασιλεία (*basileia*). Now, it is said something significant about this kingdom, it was prepared or ready ἐτοιμάζω (*hetoimazō*) from the foundation Καταβολή (*katabolē*) of the world. This is a clear reference to Genesis chapters 1 and 2, the beginning of creation.

It is important to note that this kingdom was prepared but could not be put in place because of sin and death. But during the Millennium, the Kingdom of God will take place because the King, Jesus, will rule, and His Church will reign with Him. And this rule will be prolonged in the Eternal Kingdom. From the Second Coming of Christ,

the adamic human beings will never again have the government because the kingdom will be given to the saints of the Most High (Daniel 7: 18, 27).

Unfortunately, the religious people of the time of Christ's First Coming did not understand the Kingdom that He came to teach. Just as these religious groups closed the Kingdom in every way (Matthew 23: 13), many Churches of the End times are committing fornication with the Earth and the world. These Churches do not understand the Eternal Kingdom and have clung to the kingdom of this world, including their temples and ministries. Most Churches have forgotten the Eternal Kingdom and do not want to know about it.

Yet this is a fulfillment of the prophecy, which also speaks of a little flock with understanding to whom has been given to know the mysteries of the kingdom (Luke 8: 10). This little flock would be attentive to the signs of the times and the confirmation of the prophetic Word (2 Peter 1: 19). It pleased the Father to give the kingdom to this little flock (Luke 12: 32).

In the New Testament, the Church, during the early years, the preaching of the kingdom was the center. Philip preached about the Kingdom of God (Acts 8: 12). Paul taught that we would enter the Kingdom of God through many tribulations, alluding to the sufferings of believers for living the Kingdom of God in its spiritual manifestation and for preaching about the Eternal Kingdom (Acts 14: 22). The apostle persisted in preaching about the Kingdom of God in the Jews' synagogues (Acts 19: 8), and he did it with all those who came to him (Acts 28: 23).

The apostle emphasized on those who cannot enter the Kingdom of God (1 Corinthians 6: 9-10; Galatians 5: 21; Ephesians 5: 5). But He also taught that the born-again has promises in that kingdom (Colossians 1: 13). Paul also called it the "heavenly kingdom" (2 Timothy 4: 18).

The author of Hebrews quotes verses from the Old Testament that speak of the Eternal Kingdom (Hebrews 1: 8) and characterized it as a kingdom that cannot be shaken (Hebrews 12: 28). Throughout the New Testament, there is an emphasis on inheritance and the heirs of the kingdom; let's see:

Table 2

The terms “heirs”, “inherit”, and “inheritance” in the New Testament

HEIRS	INHERIT	INHERITANCE
Romans 4: 13-14	Matthew 19: 29	Acts 7: 5
Romans 8: 17	Matthew 25: 34	Acts 13: 19
Galatians 3: 29	1 Corinthians 6: 9-10	Acts 20: 32
Galatians 4: 7	1 Corinthians 15: 50	Acts 26: 18
Titus 3: 7	Galatians 5: 21	Galatians 3: 18
Hebrews 1: 2	Hebrews 12: 17	Ephesians 1: 14, 18
Hebrews 1: 4, 14	1 Peter 3: 9	Ephesians 5: 5
Hebrews 6: 17	Revelation 21: 7	Colossians 1: 12
Hebrews 11: 7, 9	Matthew 5: 5	Hebrews 9: 15
James 2: 5		Hebrews 10: 34
1 Peter 3: 7		Hebrews 11: 8
		1 Peter 1: 4

The Apostle Peter affirms that to enter into the Eternal Kingdom is necessary to make firm our vocation and election for Christ and the Gospel: «for so an entrance will be supplied to you abundantly into the **everlasting kingdom** of our Lord and Savior Jesus Christ.» (2 Peter 1: 11. Highlighted by the authors).

Finally, in the book of Revelation, it is confirmed that the goal of the Gospel is the Eternal Kingdom: «Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!» (Revelation 11: 15). When it speaks of the kingdoms of this world, it refers to those that will be formed during the Eternal Kingdom by the multiplication of holy descendants of the children of God. It cannot refer to the kingdom of the world of this evil age because in this one there are adamic descendants full of sin, corruption, and death; it cannot refer to the corruptible kingdoms since the Kingdom of God and His inheritance is incorruptible (1 Peter 1: 4).

The preaching of the Lord Jesus Christ at His first coming “The Kingdom of Heaven is at hand” finds its closure in Revelation 12: 10: «Then I heard a loud voice saying in heaven, **Now salvation, and strength, and the kingdom of our God, and the power of His Christ** have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.» (Highlighted by the authors). We will study this verse later.

9.3. The Reign

God will reign over nations and families multiplied for eternity, which will fill the new infinite Universe, the New Earth, and the New Heavens; this is why the Lord made His creation without end or borders. Sin truncated the promises, but the Lord will restore everything, and the new creation will also be without borders so that God's plan and purpose will be fulfilled in perfection.

Hunt (2015) states:

God's promise that He will create a new eternal universe for His children to inhabit, into which sin, sickness, and death can never enter, places the fulfillment of life's purpose beyond both our wildest imagination to conceive and our most heroic efforts to achieve. (p. 278)

There are few authors, one of them is Hunt, that have proposed that God's children will inhabit the new Universe that God will make. In this book about the Eternal Kingdom, we have given arguments about how this expanding and infinite empire will be and how it will be populated. Christ will reign in this empire since the Father has given Him all power; this Universe will be filled with love by the Holy Spirit.

The final purpose of Christ Redeeming work is the descendants of the blessed of the Lord that will give the saved. They will form the families and nations that will populate the new Universe. We find this in passages like Isaiah 53 and Psalm 22, which speak of Christ's sacrifice, His suffering and death for sins, to purify, sanctify a people to give Him holy offspring, descendants of the blessed of the Lord that worship Him forever for who He is, God of all grace, glory, and power.

9.3.1. In the Eternal Kingdom, there will be families, peoples, and nations multiplied for eternity

The Bible speaks of families and does not limit their existence to the evil age, the present world, and Earth. There are numerous passages and verses where the eternal permanence of God's plan is confirmed concerning families formed by the descendants of marriage, of the union of husband and wife in one flesh. During the Eternal Kingdom, God will not change the model of the nations formed by families

because He established this model in Eden before Adam sinned and gave it within a covenant that is God's eternal Word.

Let's look at how families appear in the Scriptures in both the Old Testament and New Testament.

9.3.1.1. The Family in the Old Testament. The Hebrew term for the word family is מִשְׁפָּחָה (*mishpâchâh*). It appears as a promise in the Abrahamic Covenant; let's read Genesis 12: 3: «I will bless those who bless you, / And I will curse him who curses you; / And in you **all [כָּל] *kôl*** the families [מִשְׁפָּחָה] *mishpâchâh* of the earth shall be blessed.» (Highlights and emphasis added by the authors).

The promise that all the families of the Earth will be blessed has been interpreted only within the framework of the fulfillment of the coming of the Seed, Christ, for the salvation of Jews and Gentiles. In Peter's speech in Solomon's portico, is mentioned this Abraham's promise for the first time in the New Testament; let's read Acts 3: 25-26 (Highlighted by the authors):

²⁵ You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And **in your seed all the families of the earth shall be blessed.**' ²⁶ To you first, God, having raised up His Servant Jesus, **sent Him to bless you, in turning away every one of you from your iniquities."**

Peter recalls the Abrahamic Covenant that the people of Israel had forgotten about, explaining that the Seed is Christ, the Son and that He blesses through the gift of conversion for salvation, referring to the Jews.

The apostle Paul also refers to this covenant in terms of the blessing for all nations, but referring to the Gentiles; in Galatians 3: 8-9, he says (Highlighted by the authors):

⁸ And the Scripture, **foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."** ⁹ So then those who are of faith are blessed with believing Abraham.

Through the apostles Peter and Paul, we understand that the Lord offered the blessing of forgiveness of sins, conversion, and salvation to Jews and Gentiles through the Seed promised to Abraham, Christ. And this is the first fulfillment of the Lord's declaration to Abraham. Still, it is missing the last fulfillment, which refers to when it will be definitively fulfilled in a literal and absolute way that all

families and nations are blessed through the Seed, which will happen in the Eternal Kingdom.

The interpretation here is that all families and nations formed for eternity will be blessed because they will be born without the curse of sin and death. Christ, the Seed, overcame sin and death and offered to all nations the blessing of the Abrahamic covenant and all the covenants' promises.

The above interpretation is supported by the verses referring to the Eternal Kingdom, which explicitly mentions the descendants of the blessed of the Lord (Isaiah 61: 9; 65: 23) and say that there will be no more curse (Zechariah 14: 11; Revelation 22: 3).

The promise of the blessed families appears in the ratification of the Abrahamic Covenant to Jacob in Genesis 28: 14: «Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed **all the families [משפחתם mishpâchâh] of the earth** shall be blessed.» (Highlights and emphasis added by the authors).

There are other passages in which it is confirmed that there will be families in the Eternal Kingdom. 1 Chronicles 16: 27-31 speaks of the families of the peoples in the context of the Eternal Kingdom:

²⁷ Honor and majesty are before Him; / **Strength and gladness are in His place.** / ²⁸ Give to the Lord, O **families [משפחתם mishpâchâh] of the peoples [עַם 'am]**, / Give to the Lord glory and strength. / ²⁹ Give to the Lord the glory due His name; / Bring an offering, and come before Him. / Oh, worship the Lord **in the beauty of holiness!** / ³⁰ Tremble before Him, all the earth. / **The world also is firmly established, / It shall not be moved.** / ³¹ Let the heavens rejoice, and let the earth be glad; / **And let them say among the nations, "The Lord reigns."**

Verse 27 describes the Eternal Kingdom when it says, "Strength and gladness are in His place;" verse 29 speaks of the beauty of holiness, which we understand that is in the glorified body. Verse 30b says that the world will be firmly established, so it will not be moved, which will only happen in the New Earth. In verse 31, the Eternal Kingdom is confirmed, for it invites the Heavens and the Earth to rejoice, and the nations say that the Lord reigns.

At the end of Isaiah 53: 10, the result of Christ's atonement work is given, and it is that He will see the descendants of the blessed of the Lord, that is, *zera*, offspring,

which are all the children of God and their descendants multiplied for eternity who will form the blessed nations in Christ forever.

The family goes through all biblical covenants; in the Edenic, appears in the commandment of being fruitful and multiply and fill the Earth. In the Adamic Covenant in children born under sorrow. In the Noahic, it reiterated the fructification and multiplication and population of the Earth from Noah's family, from his offspring in the three children, Shem, Ham, and Japheth. In the Abrahamic Covenant, we have already seen in previous pages this importance. In the Covenant of the Law and of the Land, the family is the center; thus, the twelve tribes of Israel emerged, and the promise of the promised land was given to each one of these families for a perpetual inheritance. We also see the importance in the Davidic Covenant; we will stop in this covenant; let's read 2 of Samuel 7: 11-12:

¹¹ since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies. Also the Lord tells you that He will make you a house. ¹² "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.

So far, we see that the covenant speaks of David's death and his replacement in his son Solomon; but again, the Lord mentions the Eternal Kingdom in 2 Samuel 7: 13: «He shall build a house for My name, and I will establish the throne of his kingdom forever.»

Here we observe the Eternal Kingdom in the expression "forever" (Hebrew עַד 'ad עֲלָם 'ôlâm 'ôlâm). Therefore, this verse does not refer to Solomon since later he died, and even though he will rise at the end of the Tribulation, anyway, the throne was promised to David and to his descendant who is Christ, the son of David. In the following verses, we can see that the Lord is not talking about Solomon when He talks about the throne forever. Let's continue reading 2 Samuel 7:

¹⁴ I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. ¹⁵ But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you.

In verse 14, the Lord refers to Solomon. Because He speaks of the punishment upon him if he sins; obviously, it does not refer to the Lord Jesus because He never sinned. Let's look at how in verse 15, the Lord says that His mercy would not depart from the son of David. This shows the unconditional part of the covenant with this servant, because even if Salomon or David's natural descendants sinned, God would

not annul the covenant because it guarantees the coming of Christ from the lineage of David. Jesus is the Seed promised from the Adamic Covenant when man sinned as states in Genesis 3: 15; Jesus is also the Seed promised to Abraham in the Abrahamic Covenant in which all nations will be blessed. Let's continue reading the Davidic Covenant in 2 Samuel 7: 16: «And your house and your kingdom shall be established forever before you. Your throne shall be established forever." ' »

This promise belongs to the Eternal Kingdom; we can verify it in the word "forever" (Hebrew עַד 'ad 'êlām 'ôlām) that is used twice. It refers, not only to Christ as the son of David, the Seed, but also to the three elements of all the covenants: the descendants who appear as "your house" (Hebrew בַּיִת *bayith*: family), the Earth associated with the act of subduing and have dominion over it and for this reason it appears as "your kingdom" (Hebrew מַמְלָכָה *mamlākāh*) and the government that appears as "your throne" (Hebrew כִּסֵּא *kissē' kissêh*). These are tangible promises that the Lord gave to David, but also to Israel and the Church, through Christ. Only those who are children of God will enter the Eternal Kingdom and have the right to all that inheritance promised and ratified by oath in the eight covenants.

Finally, the New Testament continues with the importance of the family because the Lord Jesus Christ came to the lost sheep of the house of Israel (Matthew 15: 24). He remembered them the Abrahamic and Davidic Covenant; and announced the New Covenant based in His blood. This one was promised in Jeremiah 31, which speaks of the houses of Israel and Judah; the term in Hebrew is בַּיִת (*bayith*) which also means "family": «"Behold, the days are coming, says the Lord, when **I will make a new covenant with the house בַּיִת (*bayith*) of Israel and with the house בַּיִת (*bayith*) of Judah**» (Jeremiah 31: 31. Highlights and emphasis added by the authors). The family is so important to the Lord that the New Jerusalem gates are named after each of Israel's families or tribes forever (Revelation 21: 12). This indicates the permanence of these ones for all eternity.

Families multiplied for eternity will form nations and kingdoms; (Revelation 21: 24-26):

²⁴ And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. ²⁵ Its gates shall not be shut at all by day (there shall be no night there). ²⁶ And they shall bring the glory and the honor of the nations into it.

In verse 24, the New King James Version (NKJV) says "who are saved". The Majority Text based on the Byzantine manuscripts does not have the word "saved" which is included in the Textus Receptus (TR); also based on Byzantine manuscripts), from

which the NKJV was translated; in the Majority Text only appears "εθνη" (*ethne*) which is "nations"; let's read (Highlights and emphasis added by the authors):

²⁴ και [and] περιπατησουσιν [shall walk] τα **εθνη [the nations]** δια του φωτος [by the light] αυτης [of it] και [and] οι βασιλεις της [the kings] γης [of the Earth] φερουσιν [will bring] αυτω [into it] δοξαν [the glory, honor, worship] και [and] τιμην [honor, dignity] των εθνων [of the nations]

The translation would then be, "The nations shall walk by the light of it ..." these nations are those that will multiply in the Eternal Kingdom forever and ever and will be part of God's multiplied empire that will have no end. This is the fulfillment of Abraham's promise about his descendants who will be infinitive as the stars of the Heaven.

9.3.1.2. Family in the New Testament. The promise of the family is not only in the Old Testament but also in the New Testament; it is linked to the Abrahamic Covenant for Israel and the Church. Ephesians 2: 19 speaks of God's family, which indicates the condition of a child of God and belonging to the Lord. For this reason, Paul used terms such as "citizens with the saints," referring to heavenly citizenship (Philippians 3: 20) and to the holiness that characterizes it.

In this way, Paul says that the bonds of blood and flesh will cease (Adamic link of sin) because there is a more incredible and better bond through Christ and by faith. Because of that the expression "household of faith" is used (Galatians 6: 10) referred to the waiting for the promises. The family of flesh and blood is in opposition to the family of God, which is a spiritual family united in faith.

Now, the fact that we speak of the spiritual family does not mean that we cannot include members of the family of flesh and blood in it. God's purpose is that the family of flesh and blood repents and turns to Christ to be part of the spiritual family, for eternity. But the Bible teaches that if a believer is left without a blood family because they go to Hell, God will give to that believer a hundred times more (Matthew 19: 29).

The importance of the family, through the promise of holy and eternal descendants, is found again in the New Testament in the mention made by the apostle Paul about the families in Heaven and on Earth; let's read Ephesians 3: 14-15 (Highlighted by the authors):

¹⁴ For this reason I bow my knees to the Father of our Lord Jesus Christ, ¹⁵ **from whom the whole family in heaven and earth is named,**

In verse 15, there are three essential expressions: "name," "family," and "in Heavens and Earth". The first relates to the new name; the second shows the importance of the family in God's plan, and the third expression is surprising in that it speaks of families in Heaven and Earth. We can remember the names of the twelve tribes or families of Israel inscribed on the gates of the heavenly city (Revelation 21: 12-13).

9.3.2. How will the government organization be in the Eternal Kingdom?

The Lord has left in the Scriptures information about the government organization of His Kingdom. We have already seen that there will be three peoples: **the Church, Israel, and the nations in general**, and that each of these will be kingdoms and will multiply for eternity.

In this organization, the Church has a special place as the bride of the Lamb. Before demonstrating the position of service in the government that the Church will exercise over the nations and Israel, we must see the characteristics of the Eternal Kingdom:

9.3.2.1. Government characteristics of the Eternal Kingdom.

(a) Kingdom of service and servants.

The King James Version says in Revelation 22: 2 that the leaves of the tree of life were for the healing of the nations; but in Greek, the word "healing" is *θεραπεία* (*terapeia*). We have already studied this in Chapter 7, and we said that since there is no sin, sickness, or death in the Eternal Kingdom, this word cannot be translated as "healing" as it appears in the NKJV and other versions. We also affirm that because of the context of verse 3 of Revelation 22, this word *terapeia* can be translated as "servants." In addition to this explanation, we want to add other important facts. This term comes from another one which is *θεραπεύω* (*therapeuō*), which has the figurative meaning: "to wait slavishly, that is, to worship (God)."

Now, verse 3 of Revelation 22, says: «... and His servants shall serve Him." The verb for "serve" is *λατρεύω* (*latreuō*), which also means "to pay tribute or to worship.» The above meanings lead us to propose the following translation of Revelation 22: 2-3 (Emphasis added by the authors):

² In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the SERVANTS/WORSHIPERS of the nations. ³ And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall SERVE/WORSHIP Him.

Therefore, the government's structure in the Eternal Kingdom will not be one of the unjust and vainglorious powers, as it has been in the evil age amid vanity, pride, haughtiness, and arrogance. God's Word says that His attributes will be manifested in their fullness and totality during the Eternal Kingdom.

(b) Kingdom of glory, praise, and worship to God.

When, in the previous point, we analyze the meanings of *therapeia* and serve *latreuō*, we looked that the Eternal Kingdom will be filled with worship and praise. In the Scriptures, we permanently find an invitation to all nations and kingdoms of the Earth to worship God. This invitation has been applied to this evil age, but t[h]is is a wrong interpretation because the Bible clearly teaches that sin has impeded and impedes the praise of God in fullness; therefore, all nations have worshipped the devil with their works, thoughts, and hearts.

Another proposed interpretation about the invitation to all nations to worship God is the application to the Millennium when Christ and His Church will rule over them since there will be no human government. However, the Bible teaches that during the Millennium, the adamic descendants will multiply, because they will be born separated from God with original sin, sinful nature, or old man and death. God's Word also says that there will be nations that will not want to obey and serve God (Zechariah 14: 17-19), and for this reason, the Millennium is a kingdom that will be ruled with a rod of iron (Psalm 2: 9; Revelation 2: 27), so that sin does not proliferate, and contamination does not spread, but instead be cut off immediately.

Based on the above, we need to interpret the passages where all nations and kingdoms of the Earth are invited to worship God, placing them in the Eternal Kingdom context. In previous pages, we have already seen some verses; let's see others.

Psalm 68: 32 says: «Sing to God, you kingdoms [**mamlakah**] of the earth; / Oh, sing praises to the Lord, *Selah*.” In Psalm 72: 17-19 we read» (Highlights and emphasis added by the authors):

¹⁷ His name shall endure **forever**; / His name shall continue as long as the sun. / And men shall be blessed in Him; / **All nations shall call Him blessed.** / ¹⁸ **Blessed be the Lord God,** the God of Israel, / Who only does wondrous things! / ¹⁹ **And blessed be His glorious name forever!** / **And let the whole earth be filled with His glory.** / Amen and Amen.

We have studied this Psalm about the Davidic Covenant in the previous chapters, and we have shown that it describes the Eternal Kingdom. But here, we want to emphasize the expressions that refers to all the nations and how they will praise the Lord; this is seen in the phrases "shall call him blessed" (Psalm 72: 17b), "blessed be the Lord God, the God of Israel" (Psalm 72: 18a), "blessed be His glorious name forever" (Psalm 72: 19a) and the final expression of verse 19 "And let the whole earth be filled with His glory."

In Psalm 145, we again find the exaltation to the Lord FROM all creation; let's read verses 10 to 13 and 21 (Highlighted and added by the authors):

¹⁰ All Your works shall praise You, O Lord, / And Your saints shall bless You. / ¹¹ They shall speak of the glory of Your kingdom [**malkuth**], / And talk of Your power, / ¹² To make known to the sons of men His mighty acts, / And the glorious majesty of His kingdom. / ¹³ Your kingdom is an everlasting [**olam**], kingdom, / And Your dominion [**memshalah**] endures throughout all generations [**dôr dôr**]. ²¹ My mouth shall speak the praise of the Lord, / And all flesh shall bless His holy name / Forever and ever.

All the inhabitants and dwellers of the Eternal Kingdom will be glorified and will worship, and praise God forever and ever, as well as their multiplied and fruitful eternal descendants. We will praise God with everything we do, think, and feel.

There will be rivers of worshippers and praise that will worship the Father in spirit and truth (John 4: 23) forever; therefore, the psalteries, songs, hymns, psalms will be endless, infinite, because the glory of God is infinite, incommensurable, unlimited.

When John 4: 23 says, "...for the Father is seeking such to worship Him," it means that God will bring forth worshipper sons who will give Him holy worshipper descendants. And when verse 24 says, "...and those who worship Him must worship in spirit and truth", it means that we were created to give glory to God, to worship Him for eternity. So, the prophetic Word that the Father will find those worshipers He is seeking must be fulfilled. It will happen on the day of the Church's Rapture. The Church will be the first complete, holy, and eternal nation to fulfill the divine purpose of worshiping the Father in spirit and truth. And from the Church will come the rivers of worshippers planned from the foundation of the world.

Those who will be saved in Christ during the Tribulation will rise glorified at the end of this judgment, they will also have holy and eternal descendants. The saved of the Millennium that do not join Satan at the end of this period will also enter glorified to the Eternal Kingdom and have holy and eternal descendants. In this way, the three peoples will be completed: The Church that will be gathered from the Rapture, Israel, and the nations that will be completed at the end of the Millennium.

Finally, the Bible teaches that worship is related to the infinity and eternity of God: «to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.» (Ephesians 3: 21). Paul says that the Church will give glory to God forever and ever; for all eternity.

(c) Kingdom of eternal joy.

The Lord has promised that in the Eternal Kingdom there will be no more crying or pain; let's read Revelation 21: 4 «And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.» This verse appears in the context of the New Heavens and the New Earth and the coming down of the New Jerusalem, the Heavenly City, to this New Earth.

Isaiah 60: 14-15 refers to the joy in the Heavenly City, which is called "The City of the Lord, Zion:

¹⁴ Also the sons of those who afflicted you / Shall come bowing to you, / And all those who despised you shall fall prostrate at the soles of your feet; / And they shall call you The City of the Lord, / Zion of the Holy One of Israel. ¹⁵ "Whereas you have been forsaken and hated, / So that no one went through you, / **I will make you an eternal excellence, / A joy of many generations.**

(d) Kingdom of love and mercy.

The Eternal Kingdom will be a kingdom where everything will be filled with God's love. The love of the Father, the Son, and the Holy Spirit will flood the whole new Universe, will fill the Earth and the hearts of all men and women as well as that of their eternally multiplied descendants.

The apostle Paul in First Corinthians 13: 12 says that for now, we see in a mirror, dimly, but the time will come when we will see face to face, and we will know just

as we also are known. This is a clear reference to the Eternal Kingdom. In verse 13, he says that faith, hope, and love abide at this time (In this dispensation), but the apostle concludes that the last one is the greatest of these.

The statement that love is the greatest of all gifts is because it will remain forever; the apostle Paul in 1 Corinthians 13: 8 says that love never fails, it is eternal, but that prophecies will fail and tongues will cease, and knowledge will vanish away.

In Jeremiah 31, the central theme is the New Covenant; verse 3 mentions that God appeared to the prophet and said: «Yes, I have loved you with an **everlasting love**; / Therefore with lovingkindness I have drawn you.» (Highlighted by the authors). Here, the Lord says that God's love is eternal and inexhaustible; it is the love of His kingdom of power and glory.

God's Word teaches us that His mercy is eternal, and therefore, in His kingdom, it will be manifested forever. In 1 Chronicles 16: 34, it says: «Oh, give thanks to the Lord, for He is good! / For His mercy endures forever.» (Cf. 1 Chronicles 16: 41; 2 Chronicles 5: 13; 7: 3, 6; 20: 21; Ezra 3: 11; Psalm 18: 50; 25: 6; Psalm 89: 28; 100: 5; 103: 17; 106: 1; 107: 1; 118: 1-4, 29; 136: 1-26; 138: 8; Is 54: 8; 55: 3; Jeremiah 33: 11; Luke 1: 50; Acts 13: 34). This eternal mercy will be a motive of praise and worship forever: «I will sing of the mercies of the LORD forever» (Psalm 89: 1; cf. Psalm 101: 1; Romans 15: 9).

(e) Kingdom of holiness.

Since in the Eternal Kingdom, neither sin nor death will exist anymore, all its inhabitants will be holy in the beauty and perfection of God's holiness, which will fill the whole Universe. There will be no place for sin and any work of the flesh in our glorified bodies.

The pure and total holiness of the Eternal Kingdom is appreciated in all the Scriptures. Still, we will quote some texts: Isaiah 57: 15 says that the High and Lofty One inhabits eternity and dwells in the high and holy place. Zechariah 8: 3 says that God will dwell in the midst of Jerusalem, and this will be called the City of Truth and Holy Mountain. In Luke 1: 74-75, in the prophecy of Zechariah, father of John the Baptist, says: «⁷⁴ To grant us that we, / Being delivered from the hand of our enemies, / Might serve Him without fear, ⁷⁵ In holiness and righteousness before Him all the days of our life.»

(f) The Kingdom of Justice.

The Eternal Kingdom is a kingdom of justice, holiness, and equity. Psalm 45: 6-7 says: «⁶ Your throne, O God, is forever and ever; / A scepter of righteousness is the scepter of Your kingdom. / ⁷ You love righteousness and hate wickedness; / Therefore God, Your God, has anointed You / With the oil of gladness more than Your companions.»; in Psalm 67: 3 and 4 we read:

³ Let the peoples praise You, O God; / Let all the peoples praise You. / ⁴ Oh, let the nations be glad and sing for joy! / For You shall judge the people righteously, / And govern the nations on earth. *Selah*

Here the Eternal Kingdom is described, because in verse 3; we see the invitation to all peoples to praise God. Verse 4 says that the nations will sing and be glad because the Lord will judge the peoples righteously and with equity and govern them; here the King's Jesus government is described.

In Hebrews 1: 8-9, it is made clear that it is talking about the reign of Christ because Psalm 45 is quoted; let's see:

⁸ But to the Son He says: / "Your throne, O God, is forever and ever; / A scepter of righteousness is the scepter of Your kingdom. / ⁹ You have loved righteousness and hated lawlessness; / Therefore God, Your God, has anointed You / With the oil of gladness more than Your companions."

The Scriptures declares that God's justice is eternal: «Your righteousness is an everlasting righteousness, / And Your law is truth.» (Psalm 119: 142)

(g) Kingdom of wisdom, knowledge, and understanding of God.

After sin, the Earth has been filled with human wisdom, emptied of the knowledge of God; Hosea 4: 1 says: «Hear the word of the Lord, / You children of Israel, / For the Lord brings a charge against the inhabitants of the land: / "**There is no truth or mercy / Or knowledge of God in the land.**» (Highlighted by the authors).

But God has appointed the time when the whole Earth will be full of His knowledge. This is confirmed in Isaiah 11; we have already studied this chapter, which describes the Eternal Kingdom that is characterized by justice and by the knowledge of God that will fill the Earth as the waters cover the sea: «They shall not hurt nor destroy in all My holy mountain, / For **the earth shall be full of the**

knowledge of the Lord / As the waters cover the sea.» (Isaiah 11: 9) (Highlighted by the authors).

In Jeremiah 31, a chapter that speaks of the New Covenant, the Lord affirms that everyone will know Him directly; let's read verses 33 and 34 (Highlighted by the authors):

³³ ... But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. ³⁴ No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' **for they all shall know Me, from the least of them to the greatest of them, says the Lord.** For I will forgive their iniquity, and their sin I will remember no more."

As we have demonstrated in the other Chapters of this book, in verse 33, the prophet describes the Eternal Kingdom by its similarity to Revelation 21: 3. In verse 34, the Lord says that preaching will no longer be necessary as it was from Adam's sin all the way to the Tribulation and even the Millennial Kingdom because of the sin of the human beings who must be told to know the Lord.

All the Eternal Kingdom inhabitants will know the Lord, for there will be no sin, but all the people will be holy, and the descendants will be born without sin, and they will have the Law of God written on their minds and hearts. Note that it says "from the least of them to the greatest of them," referring to the descendants, since from the womb, children will be begotten without sin and death.

This knowledge of the Almighty God is reiterated in Hosea 2: 19-20 (Highlighted by the authors):

¹⁹ "I will betroth you to Me forever; / Yes, I will betroth you to Me / In righteousness and justice, / In lovingkindness and mercy; / ²⁰ I will betroth you to Me in faithfulness, / And **you shall know the Lord.**"

From the Rapture, the holy Church will have the privilege of knowing God face to face and to continue knowing Him for all eternity; Hosea 6: 2-3 says (Highlighted by the authors):

² After two days He will revive us; / On the third day He will raise us up, / That we may live in His sight. / ³ **Let us know, / Let us pursue the knowledge of the Lord.** / His going forth is established as the morning; / He will come to us like the rain, / Like the latter and former rain to the earth.

The knowledge of God is infinite, and it will never run out; therefore, we need eternity. We will pursue to know Him, to marvel at Him, and to praise Him forever.

(h) Kingdom filled with God's Word and His Truth

The Bible reiterates that God's Word is eternal; therefore, it will be in the Eternal Kingdom, and we will learn from it forever and ever, for it is the inexhaustible source of God's wisdom. God's Word is everlasting righteousness (Psalm 119: 144). Isaiah 40: 8 says: «The grass withers, the flower fades, / But the word of our God stands forever.»

As the Eternal Kingdom is filled with God's Word, it will be filled with His truth: «For the Lord is good; / His mercy is everlasting, / And His truth endures to all generations» (Psalm 100: 5).

(i) Kingdom of total obedience to the Lord.

Because the Law of God will be written on the heart, and there will be no sin (Jeremiah 31: 33), all the inhabitants of the Eternal Kingdom and their eternally multiplied descendants will obey God forever. Daniel 7: 27 says: «Then the kingdom and dominion, / And the greatness of the kingdoms under the whole heaven, / Shall be given to the people, the saints of the Most High. / **His kingdom is an everlasting kingdom, / And all dominions shall serve and obey Him.**» (Highlighted by the authors).

After describing the characteristics of the Eternal Kingdom, let's now look at its organization.

9.3.2.2. Church government: preeminence over Israel and the nations.

We have already seen that in the Eternal Kingdom, there will be three kinds of glorified "peoples," that is, without mortal bodies and sin: *The Church, Israel, and the nations*. The Church will reign at the side of the Lord Jesus Christ, over all nations and over Israel's people. It seems unheard of that the glorified Church should have dominion even over these people, but the Word of God teaches this. We find that the Church's government is above but not in a power relationship like the ones that took place among the inhabitants of the world in the evil age. The government and dominion of the Church over mortal Israel and the nations will be from a service position because we will be servants of the King as Revelation 22: 3 states.

Five reasons demonstrate the Church government's position of service over Israel and the nations during the Eternal Kingdom; let's see:

(1) First reason.

The Church has a government position in service over Israel and the nations. The first reason for this is found in the description of the New Jerusalem in which the Word of God says that there were twelve gates with the names of the twelve tribes of Israel, which shows that they will continue to be Israel in the Eternal Kingdom. Let's check this out in Revelation 21: 10-12 (Highlighted by the authors):

¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, ¹¹ having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. ¹² Also she had a great and high wall with twelve gates, and twelve angels at the gates, and **names written on them, which are the names of the twelve tribes of the children of Israel:**

The Word also says that the city has twelve foundations of precious stones with the names of the twelve apostles of the Lamb who represent the Church, which shows that it will continue to be the Church as a people or nation for eternity. We can prove this by reading Revelation 21: 14 (Highlighted by the authors): «Now the wall of the city had twelve **foundations**, and on them were the names of the twelve apostles of the Lamb.» This word "foundations" is important and because of that we will return to it later.

The Scriptures also teach that the nations will go to the New Jerusalem to bring their glory and honor; this shows that in the Eternal Kingdom, the nations will also

be different from Israel and the Church; let's prove this by reading Revelation 21: 24-26:

²⁴ And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. ²⁵ Its gates shall not be shut at all by day (there shall be no night there). ²⁶ And they shall bring the glory and the honor of the nations into it.

The fact that the city's foundations have the names of the apostles representing the Church is crucial because it demonstrates that the city's foundations are associated with the Church and reveals its position concerning its functions in the Eternal Kingdom in the New Jerusalem. Let's illustrate this by reading Hebrews 11: 9-10 (Highlighted by the authors):

⁹ By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ for he waited for the city which has **foundations**, whose builder and maker is God.

The Greek word for "foundations" is *themelios* and is the same word used in Revelation 21: 14 when it speaks of the foundations of the New Jerusalem, whose translation should be "12 foundations" on which are written the names of the 12 apostles of the Lamb. Let's read Ephesians 2: 19 -22 (Highlighted by the authors):

¹⁹ Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰ having been built on the **foundation of the apostles and prophets**, Jesus Christ Himself being the chief cornerstone, ²¹ in whom the whole building, being fitted together, grows into a holy temple in the Lord, ²² in whom you also are being built together for a dwelling place of God in the Spirit.

In verse 20 of Ephesians 2, the word the apostle Paul uses for "foundations" is *themelios*, the same word used in Revelation 21: 14 and Hebrews 11: 10.

This passage of Ephesians 2: 19-22 clarifies why the foundations of the city have the names of the 12 apostles of the Lamb who represent us, the holy Church. And the question is: why is the Church in those foundations of the heavenly city?

The answer is given by the apostle Paul in the same passage of Ephesians 2: 19-22, and it is because the Church has been given the glorious privilege of being the holy temple of the Lord, the Holy Spirit, the dwelling place of God in the Spirit. The Holy Spirit has been given to us as a seal and the anointing that teaches us. The Church has received the blessing of understanding the Eternal Kingdom, the eternity, by being able to interpret and understand the powerful Word of God, His wisdom, and

the wisdom in His mysteries; let's read 1 Corinthians 2: 7-12 (Highlighted by the authors):

⁷ But we speak the wisdom of God in a mystery, **the hidden wisdom which God ordained before the ages for our glory**, ⁸ which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. / ⁹ But as it is written: / "Eye has not seen, nor ear heard, / Nor have entered into the heart of man / The things which God has prepared for those who love Him." / ¹⁰ But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. ¹¹ For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. ¹² Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

God has given His Church all the above blessings because we have been bought with a price of blood. Christ offered to His Church the Holy Spirit; this was not received by the people of Israel, much less the nations that haven't wanted to receive Christ. The reward is great, huge, and that's why the devil has attacked the Church. The enemy has wanted to deceive the Church with human wisdom and corruptible things of this evil age within this world and Earth. Rejoice, brother, and sister because the Holy Spirit has revealed to us the eternity of glory that awaits us and that we will soon see.

The Church is in the foundations of the heavenly city because she has been granted the King's powerful Word through which she has been able to know what the apostle Paul says in Ephesians 3: 8 -11; let's read:

⁸ To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, ⁹ and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; ¹⁰ to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, ¹¹ according to the eternal purpose which He accomplished in Christ Jesus our Lord,...

Hallelujah! The Church is in the foundations of the Heavenly City because the Lord has given her the grace to announce the Gospel of the unsearchable riches of Christ. These riches are in the New Jerusalem, the Eternal Kingdom, and not in this Post-Flood Earth. To the Church, the Lord has given the blessing of making all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ. The Lord has given the Church the privilege of making known the manifold wisdom of God.

The above is the first reason why the Church has a government over Israel and the nations, but a reign, priesthood, and judgment from service. Let's look at the second reason.

(2) Second reason.

The Church has the promise to reign and judge to the twelve tribes of Israel. In Matthew 19: 28, the Lord explains the role of the Church's government over Israel; let's read: «So Jesus said to them, "Assuredly I say to you, that **in the regeneration**, when the Son of Man sits on the throne of His glory, you who have followed Me will **also sit on twelve thrones, judging the twelve tribes of Israel.**» (Highlighted by the authors).

The Lord speaks of regeneration, which refers to when He makes all new in the age to come, to the Eternal Kingdom when the Lord makes New Earth and New Heavens. The Lord says that we will judge Israel; this refers to the government in terms of the ability to subdue as God gave to Adam before sin, and also to the reign.

The Greek term for "Regeneration" is παλιγγενεσία (*paliggenesia*), which is made up of two elements, namely.

- Πάλιν (*palin*) which means "Again, that is, backward, (of time) once again, again".
- Γένεσις (*genesis*).

These etymological roots are powerful because Revelation 22 states that the Eternal Kingdom is a return to Genesis 1 where there was neither sin nor death when the man was inside paradise and had access to the tree of life and the river of water of life, both related to the fructification and multiplication of the descendants (Revelation 22: 1-2).

In Daniel 7: 22, a verse we have quoted in previous pages, we find the prophecy about the promise of judgment as part of the kingdom: «until the Ancient of Days came, and a judgment [דִּין *dīyn*] was made in favor of the saints [קַדְדִּישׁ *qaddīysh*] of the Most High [עֶלְיוֹן *'elyōn*], and the time came for the saints to possess the kingdom [מַלְכוּת *malkû*].» (Highlighted and added by the authors).

Note that it speaks of the judgment (דִּין *dīyn*) given to the saints of the Most High, which refers to the Church because in Matthew 19: 28, the Lord Jesus Christ affirms

that she will judge Israel. The relationship between these two verses from the books of Matthew and Daniel allows us to conclude that this judgment refers to the Eternal Kingdom (מַלְכוּת *malkû*). These verses do not refer to punishment or condemnation because there will be no sin or death in this kingdom.

The final evidence that the Church will have reign over Israel and the nations is found in the last promise that the Lord Jesus Christ gives His Church in Revelation 3: 21: «To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.» When the Lord compares Himself with the Church that will sit with Him on His throne, He places her in a privileged position associated with the promise of authority over the nations, as Jesus received it from the Father (Revelation 2: 26-27).

Revelation chapter 4 narrates the fulfillment of this promise to sit on Christ's throne. It describes the throne in Heaven with a rainbow surrounding it and twenty-four thrones on which the twenty-four elders sat with white garments and crowns of gold on their heads (Revelation 4: 4-5).

(3) Third reason.

The Church is the body of Christ; the Lord is her head, let's read Ephesians 1: 20-23:

²⁰ which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, ²¹ far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. ²² And He put all things under His feet, and gave Him to be head over all things to the church, ²³ which is His body, the fullness of Him who fills all in all.

Paul speaks of the age to come and states that Christ has been given dominion far above all principality, power, and might. Then Paul says that Christ is the head of the Church, which is His body. This promise will not change since Paul speaks of the age to come, the Eternal Kingdom. Moreover, the Church will be united to the Lord in the marriage of the Lamb (Revelation 19: 7-8).

This passage from Ephesians 1: 20-23 reveals part of the Eternal Kingdom's government organization. And this organization is God the Father, God the Holy Spirit, and God Jesus Christ. Jesus is the King who has all authority over everything, and He is and will be the Church's head eternally.

(4) Fourth reason.

The Church is the wife of the Lamb; we enunciate this in the previous reason; let us read Revelation 19: 6-8:

⁶ And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! ⁷ Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." ⁸ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

Verse 6 speaks of the kingdom of Christ. Verse 7 mentions that Christ's wife, which is the Church, has made herself ready for the Lamb's marriage that has now come, and because of that, we must be glad and rejoice. Verse 8 states that the Church has been granted to be arrayed in fine linen, clean and bright. Because the Church is the wife of the Lamb, the following will happen:

- (a) The Church will be the first complete nation redeemed in the Rapture.
- (b) The Church will be the first to break the bonds of death because the Church will inaugurate the first resurrection, the resurrection of life.
- (c) The Church will be the first to be glorified.
- (d) The Church will be the one who comes with the Lord Jesus Christ after the Tribulation.

Let us now look at the fifth and final reason that demonstrates the Church's position in her government over Israel and the nations.

(5) Fifth reason.

The Lord Jesus Christ has given the Church twelve promises centered on the eternal descendants, the New Heavens and New Earth, and the eternal government. In the seven messages to the Church, in chapters 2 and 3 of Revelation, the Bible specifies them.

These twelve promises are part of the content of the book of Revelation intended for the End Times. The Bible is clear that all seven messages appear before the beginning of the Tribulation. The Lord left a chronology in which He wanted to show that He would do several things before this judgment:

- (a) Admonish, exhort the Church in apostasy to repent; otherwise, the judgment will fall upon her.

(b) Teach the Church the twelve promises so that, knowing them, she might be strengthened, persevering to the end in holiness. The Church should wish with all her heart to be taken out of the Earth, knowing the time of the Rapture, experiencing in her spirit the nearness of the day and hour, and being prepared to be glorified and caught up in this glorious event.

(c) To urge the Church to groan and cry out to be worthy to escape all these things that will come to pass, and to announce the judgments, the nearness of the Rapture, and the glorious promises.

(d) To command the Church to contend earnestly for the faith as the pillar and ground of the truth.

We have already arrived at the End Times. We are in the hallway of the judgment, and the saddest thing is that most of the Churches in these times of the end do not know these twelve promises and do not want to know about them. Churches are entertained in the things of this world and are attached to this Earth, and do not wish the Rapture of the Church, the resurrection of the dead in Christ, and even the glorification of their bodies. The Church wants to remain on this Earth and is not groaning or outcrying to be worthy of escaping all that will come. The Church of the End Times is not praying "Come, Lord Jesus," because she has forgotten that the Spirit and the bride say "Come," "Even so, come, Lord Jesus."

In this End Times, the prophecy of Isaiah 53: 1 is being fulfilled: "Who has believed our report?", which John remembers in John 12: 38 and the apostle Paul in Romans 10: 16.

However, the holy remnants of the Church who are listening to the Holy Spirit's voice are announcing that the King is coming. Still, most Churches in the End Times do not want to receive or believe the report.

But you who read this book, brother, sister, have already learned the twelve promises that the Holy Spirit has revealed to us and which are part of the unsearchable riches of Christ. You already know that God has made eight eternal covenants, in which He has given three powerful promises. The promises consist of the eternally multiplied descendants that will praise and worship God forever, the New Earth and infinite New Heavens, and the everlasting government, to reign, judge and minister to Israel and all the nations.

Brethren, by reading this book, you know that these three great promises are contained in the twelve promises of the messages that the Lord has given us for

these End Times. This knowledge is one more proof that our departure in the Rapture is near; that the day and hour when we will see the face of the King is at the door. The day is near when the Lord Jesus Christ Himself will come in the clouds to take us to the New Jerusalem. We will see the foundations of precious stones shining with indescribable brilliance, with the names of the twelve apostles of the Lamb inscribed there.

The day is near when the Lord will say to us, "Look at the foundations of the Church, look at the foundations of my Word, the one you loved, the one you believed and the one that made you to be here with me now." After looking at those glorious foundations, we will walk to the twelve gates, the twelve pearls. We will see the names of the families of Israel, the twelve tribes. The Lord will say to us, "I love your holy and pure descendants, and those twelve family names certify it;" the Lord will say to us: "Enter through the gates because you have the heavenly citizenship with all the eternal inheritance;" and we will enter the city where everything will be wonder, glory, power, worship, and praise to our Almighty God.

And if you are reading this book after the Rapture and you are in the midst of the judgment of the Tribulation, but you are already converted to Christ, have faith and hope because this judgment will last seven years, and at the end of it, Christ will come for the second time with His Church and will reward you. The three great promises, descendants, Earth, and eternal government, are for all those who have repented, received, believe, and remain in Christ. We encourage you, do not wane, do not deny Christ or His Word; remember that He will give you eternal life, you will enter the Millennium and participate in the Eternal Kingdom.

9.3.2.3. The Government of Israel. The Bible teaches that Israel was a kingdom on the Post-Flood Earth and will remain so for eternity; it also says that David will be the king of this kingdom. Within the Davidic Covenant, the Lord God promised this servant that there would always be a man to sit on the throne of Israel forever. Although this applies to the Lord Jesus Christ, it should be noted that David and his descendants also received a promise of the government, and, therefore, it must be fulfilled.

The proof that the promises to David apply to Christ, but also him, is found in Luke 20: 41-44:

⁴¹ And He said to them, "How can they say that the Christ is the Son of David? ⁴² Now David himself said in the Book of Psalms: / "The Lord said to my Lord, / "Sit at My right hand, / ⁴³ Till I make Your enemies Your footstool." ' / ⁴⁴ Therefore David calls Him 'Lord'; how is He then his Son?"

The Lord clarifies that the prophecies about David applied to Him refer to His incarnation and His vicarious sacrifice to take as man the promises lost by the first Adam. However, Christ is God, and therefore, in this passage of Luke 20, He clarifies that He is not the son of David in terms of His divinity. This shows that there are specific promises made to David and, therefore, to Israel's people. Let's read Ezekiel 34: 22-24 (Highlighted by the authors):

²² therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep. ²³ I will establish one shepherd over them, and he shall feed them—**My servant David**. He shall feed them and be their shepherd. ²⁴ And I, the Lord, will be their God, and **My servant David a prince among them**; I, the Lord, have spoken.

This passage refers to the Eternal Kingdom in several verses and focuses on Israel's house (Ezekiel 34: 30). Ezekiel 37 reiterates the reign of David. Let's read verses 22 to 28 (Highlighted by the authors):

²² and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again. ²³ They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God. ²⁴ **"David My servant shall be king over them, and they shall all have one shepherd**; they shall also walk in My judgments and observe My statutes, and do them. ²⁵ Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; **and My servant David shall be their prince forever**. ²⁶ Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. ²⁷ My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. ²⁸ The nations also will know that I, the Lord, sanctify Israel, when My sanctuary is in their midst forevermore." ' ' "

While this passage can be applied by extension to the Eternal Kingdom peoples, there is no doubt that it focuses on Israel. This is demonstrated in verse 22 when it says that there will never again be two nations or two kingdoms, Judah and Israel, but one. Verse 24 specifies that David will be king and shepherd over Israel, which indicates the two functions of reign and priesthood. Verse 25 speaks of the promised land and gives a specific reference to Jacob and the fathers; it also reiterates that David will be prince forever. Verse 26 tells us about the promise of

the descendants multiplied by eternity in the final part of this and verse 27, the Eternal Kingdom context is confirmed by its similarity with Revelation 21: 3.

All these promises are related to the Davidic Covenant. Although this covenant has been applied to Christ, it also refers to David in terms of specific promises related to his family.

In 2 Samuel 7, after having spoken of the house (Family) and the kingdom being established forever, it is narrated that David rejoiced and praised God for the promises; let's read verses 18 and 19:

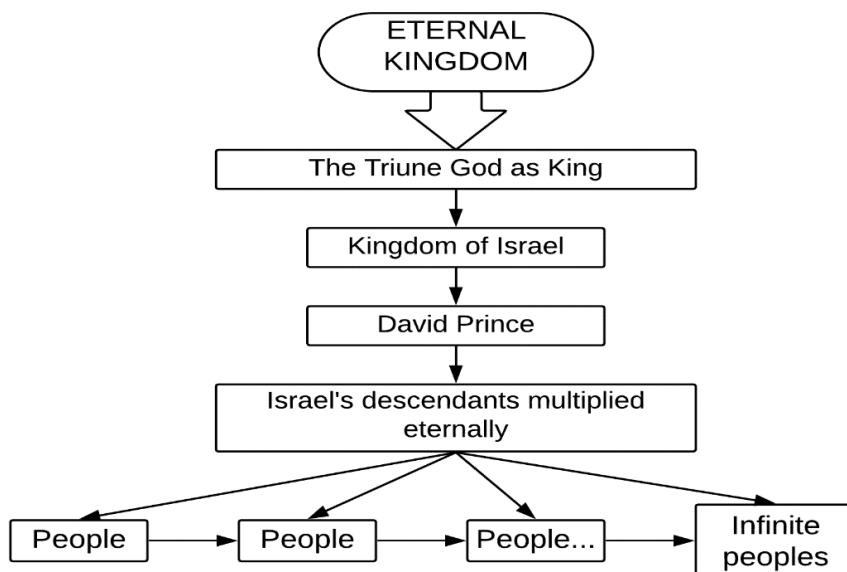
¹⁸ Then King David went in and sat before the Lord; and he said: "Who am I, O Lord God? And what is my house, that You have brought me this far? ¹⁹ And yet this was a small thing in Your sight, O Lord God; and You have also spoken of Your servant's house for a great while to come. Is this the manner of man, O Lord God?

Note that in verse 18, in humility, David says that he is nobody for the Lord to speak to him about his house or family at that time. Furthermore, in verse 19, David rejoices and praises God because He has declared to him the future about his house or family for a great while to come.

We believe that as the descendants will multiply, Israel will be a kingdom within the expanded empire of God, a kingdom in which there will be peoples over whom the infinitely multiplied descendants will rule.

Figure 2

The Kingdom of Israel in the Eternal Kingdom.



9.3.2.4. The ruled nations. During the Eternal Kingdom, the nations will multiply infinitely, for the promises of the holy descendants and that of the New Earth and New Heavens are also for them.

God's Word specifies several facts concerning these nations; let's see:

(a) The nations will go to the New Jerusalem to bring praise and worship.

Revelation 21 describes events that will be performed by the nations during the Eternal Kingdom; let's read verses 23 and 27:

²³ The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. ²⁴ And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. ²⁵ Its gates shall not be shut at all by day (there shall be no night there). ²⁶ And they shall bring the glory and the honor of the nations into it. ²⁷ But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

As we saw in previous pages, the Church will live within the Heavenly City. Verse 24 says that the nations will walk in the light of the New Jerusalem; as we saw, these nations are the ones that will be formed and multiply for eternity, since in the

Byzantine manuscripts of the majority Text, the word "saved" does not appear, which is included in the NKJV.

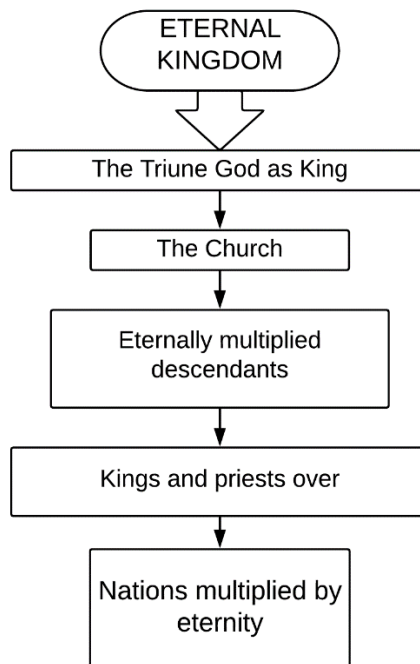
Verse 24 says that the kings of the Earth will bring their glory, honor, and praise to the New Jerusalem. These kings correspond to the Church members as a nation and wife of the Lamb because they have been promised to be kings and priests. Psalm 2: 8 says that Christ is the heir of all nations, for He is God and will receive praise from them.

(b) The nations will be ruled by the Church.

Revelation 2: 26 also specifies that the Church has been given authority over the nations. And in 1 Corinthians 6: 2-3, Paul says that the Church will judge the world because she will exercise the functions of reigning (Kings), ministering (Priests), and judging (Judges). The office of judging is related to a government organization, with administrative functions during the Eternal Kingdom, because nations and peoples will multiply.

Figure 3

The nations in the Eternal Kingdom.



The Church and her infinite descendants will reign over the nations. We will administer the Word and power of God over all the families, peoples, and nations that will be formed for all eternity. We will carry out the organization of all government functions and the organization of peoples and nations with the powerful Word of the Lord.

This is the endlessly expanded empire that was revealed to Isaiah in chapter 9: 7: **«Of the increase of His government and peace / There will be no end, / Upon the throne of David and over His kingdom, / To order it and establish it with judgment and justice / From that time forward, even forever. / The zeal of the Lord of hosts will perform this.»** (Highlighted by the authors).

9.4. The Priestly Office in The Eternal Kingdom: The Royal Priesthood

We have said that the eternal government's promise has two functions:

- (a) The reign.
- (b) The priesthood.

These two roles are found in Revelation 5: 9-10, where the Church is described praising Christ; let's read:

⁹ And they sang a new song, saying: / "You are worthy to take the scroll, / And to open its seals; / For You were slain, / And have redeemed us to God by Your blood / Out of every tribe and tongue and people and nation, / ¹⁰ And have made us **kings and priests** to our God; / **And we shall reign on the earth.**"

The Lord Jesus Christ redeemed us from sin and called the Gentiles a people within the Church because they were not a people before; He made us also a holy nation, a chosen generation, a royal priesthood, and His own special people (1 Peter 2: 9-10). Now we have all this as a guarantee, but on the day of the Rapture, we will obtain it definitively.

That day Christ will redeem us from all the tribes or lineage of this world, from every tongue, people, and nation (Revelation 5: 9). The term "redeem" in Greek is ἀγοράζω (*agorazō*) and means "to take out of" or "to buy out of the marketplace;" on the day and hour appointed by the Father, Christ will take us out of this Earth, of the world, to go to the New Jerusalem.

The Bible teaches that Jesus' holy Church is a royal priesthood; this is affirmed by the apostle in 1 Peter 2: 9. What does this royal priesthood mean?

The royal priesthood is not like the one Israel had with the Levites. There are two kinds of priesthood described in the Bible; let's see:

- (1) The Old Testament priesthood, of the Old Covenant, which the Bible calls "the priesthood of the order of Aaron" and corresponds to the **Levitical priesthood**.
- (2) The other priesthood is the **royal priesthood**, of the order of Melchizedek, which is that of Christ. Let's read Hebrews 7: 11: «Therefore, if perfection were through the Levitical priesthood (For under it the people received the law), what further need was there that **another priest** should rise **according to the order of Melchizedek, and not be called according to the order of Aaron?**» (Highlighted by the authors).

Here the two priesthoods are clearly seen; let us see this in detail:

9.4.1. The priesthood according to the order of Aaron

When the Bible describes this priesthood, it places special emphasis on the priestly garments, which it calls "the garments of ministry," "the holy garments" (Exodus 31: 10), "the holy linen tunic" (Leviticus 16: 4), the linen clothes (Leviticus 16: 32), "woven of fine linen" (Exodus 39: 27); let us read Exodus 31: 10: «**the garments of ministry, the holy garments** for Aaron the priest and the garments of his sons, to minister as priests...» (Highlighted by the authors). Let's read now verses 27 and 41 of Exodus 39:

²⁷ They made tunics, artistically **woven of fine linen**, for Aaron and his sons, ⁴¹ and **the garments of ministry**, to minister in the holy place: **the holy garments** for Aaron the priest, and **his sons' garments**, to minister as priests.

Exodus 39: 27 tells us that the Levitical priesthood garments were of fine linen and were considered holy and sacred; Aaron and his sons wore them because the priesthood was inherited, and the Scriptures teach that it was perpetual, that is, eternal.

When the priestly garments were ready, the Lord ordered Moses that Aaron and his sons should wear them, and he should anoint them for the perpetual priesthood. Let's read Exodus 29: 9: «And you shall gird them with sashes, Aaron and his sons,

and put the hats on them. **The priesthood shall be theirs for a perpetual statute.** So you shall consecrate Aaron and his sons.» (Highlighted by the authors).

This is reiterated in Exodus 40: 13-15 (Highlighted by the authors):

¹³ You shall put the holy garments on Aaron, and anoint him and consecrate him, that he may minister to Me as priest. ¹⁴ And you shall bring his sons and clothe them with tunics. ¹⁵ You shall anoint them, as you anointed their father, that they may minister to Me as priests; **for their anointing shall surely be an everlasting priesthood throughout their generations."**

Verse 15 says that the anointing will serve Aaron's sons, his descendants, for a perpetual, that is, eternal priesthood. The term "eternal" in Hebrew is עולם ('ôlâm). What does the eternity of this priesthood consists of? We'll discuss this later.

As we read in Hebrews 7: 11, the Lord Jesus Christ came to establish a new priesthood that the Bible calls "a priesthood according to the order of Melchizedek" and "a royal priesthood". Let's look at this below:

9.4.2. The priesthood according to the order of Melchizedek, the royal priesthood in the Eternal Kingdom

In the Old Testament, Melchizedek is a type of Christ regarding the priesthood. This is recalled by the author of Hebrews in chapter 7. This chapter recalls the scene when Melchizedek blessed Abraham; this event is important because we see the relationship between the Abrahamic Covenant, the New Covenant, and the Holy Church.

It was necessary to institute the new priesthood according to the order of Melchizedek through Jesus Christ so that the promises of the eternal covenants, especially the Abrahamic Covenant, could be fulfilled. The Lord is saying that only through the New Covenant in His blood and His priesthood according to the order of Melchizedek, the promises of the covenants can be fulfilled.

After Abraham defeated the kings who went against Sodom and Gomorrah and captured his nephew Lot, Melchizedek met the servant. With this, the Lord taught that Abraham, who received the eternal promises of the multiplication of the descendants as the stars of the Heaven, the New Earth with the New Jerusalem, and government, the promise of being the heir of the world, was receiving the ratification of those promises through the royal priesthood according to the order

of Melchizedek, which Christ will have after the consummation His Redeeming work. Let us read Hebrews 7: 6: «but he whose genealogy is not derived from them received tithes from Abraham **and blessed him who had the promises.**» (Highlighted by the authors).

Before explaining the priesthood of the New Covenant, it is necessary to comprehend how Abraham understood God's eternal promises. When God made the covenant with Abraham, centered on the descendants as the main promise, He told him to look toward Heaven and count the stars if he could number them. Abraham had a vision of the Omnipotent, as the Scriptures say, in which he not only looked at the stars, but also saw the Heavenly City, the New Jerusalem, and saw the eternal descendants who were promised to him when the Lord told him that He would give the land to him and his descendants after him. Abraham understood that he would receive the promises after his resurrection. He also understood that these promises would be received by the descendants that he would have after his resurrection, eternal and infinite descendants as the Heavens' stars. This is confirmed in Genesis 14: 18-20:

¹⁸ Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. ¹⁹ And he blessed him and said: / "Blessed be Abram of God Most High, / Possessor of heaven and earth; / ²⁰ And blessed be God Most High, / Who has delivered your enemies into your hand." / And he gave him a tithe of all.

This is a beautiful representation of Christ's Supper, with wine and bread, which He took with His disciples; the future Church represented in Abraham, the father of faith and Melchizedek representing Jesus. The scene also points out the blessing and the Abrahamic Covenant. This covenant announces that all the Earth's families and nations would be blessed through the Seed, Christ. The definitive fulfillment of this promise will be in the Eternal Kingdom, because of Jesus Christ, the High Priest of the good things to come, according to the order of Melchizedek. This priestly order was prophesied in Psalm 110: 4: «The Lord swore, and will not repent: / You are a priest forever / According to the order of Melchizedek.»

The Melchizedek scene is recalled in Hebrews 7: 1-4; let's read:

¹ For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, ² to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," ³ without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest

continually. ⁴ Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils.

This scene is powerful because Jesus Christ is the Seed promised to Abraham within the Covenant that God made with him and through which he would have the fulfillment of all promises, especially that of eternal descendants, multiplied. Let us remember what the Lord told Abraham about the multiplication of the descendants; let us see this in Genesis 17: 1-9 (Highlighted by the authors):

¹ When Abram was ninety-nine years old, **the Lord appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. ² And I will make My covenant between Me and you, and will multiply you exceedingly."** ³ Then **Abram fell on his face,** and God talked with him, saying: ⁴ "As for Me, behold, My covenant is with you, and you shall be a **father of many nations.**" ⁵ No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a **father of many nations.** ⁶ **I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.** ⁷ And I will establish My covenant between Me and you **and your descendants after you in their generations,** for an everlasting covenant, to be God to you **and your descendants after you.** ⁸ Also **I give to you and your descendants after you** the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." ⁹ And God said to Abraham: "As for you, you shall keep My covenant, you and your **descendants after you throughout their generations.**"

It is important to note the number of times that God speaks to Abraham about the descendants; except in verse 3, in all the others this powerful promise is mentioned: God tells Abraham twice that He will multiply him; He tells him twice that He will make him the father of a multitude of people. God speaks to Abraham four times about the descendants after him, referring to his descendants after he rises because God tells him that He will give the land to him and his descendants after him; God speaks twice of his generations. And finally, the Lord tells Abraham that nations and kings will come out of him.

In Genesis chapter 15, we find an earlier scene than the one we just read in which Abraham had a vision of God and the promise of the descendants is reiterated; let's read verses 1 to 6: (Highlighted by the authors):

¹ After these things **the word of the Lord came to Abram in a vision,** saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." ² But Abram said, "Lord God, what will You give me, **seeing I go childless,** and the heir of my house is Eliezer of Damascus?" ³ Then Abram said, "Look, **You have given me no offspring;** indeed one born in my house is my heir!" ⁴ And behold, the word of the Lord came to him, saying, "**This one shall not be your heir, but one who will come from your own body** shall be your heir." ⁵ **Then He brought him outside and said, "Look now toward heaven, and count the**

stars if you are able to number them.” And He said to him, “So shall your descendants be.”⁶ And he believed in the Lord, and He accounted it to him for righteousness.

In this passage, except in verses 1 and 6, the descendants' promise is repeated; it narrates the vision of the Almighty that Abraham had, in which we believe he saw the Heavenly City and his descendants multiplied eternally like the stars of the Heaven. We say this because Hebrews 11: 10 says that Abraham waited for the city which has foundations, whose builder and maker is God. Abraham must have had the vision of the Heavenly City and his descendants. We find this vision of the Almighty in the prophecy that the Lord placed in the mouth of Balaam; let us read Numbers 24: 4: «The utterance of him who hears the words of God, / Who sees the vision of the Almighty, / Who falls down, with eyes wide open...»

This one who heard the words of God and saw the vision of the Almighty, fallen down, that is, bowed down, but with his eyes wide open to see the promises, is Abraham. It is amazing how Numbers 24 narrates what Abraham saw regarding the descendants; let's read Numbers 24: 6 to 7a:

⁶ Like valleys that stretch out, / Like gardens by the riverside, / Like aloes planted by the Lord, / Like cedars beside the waters. / ⁷ He shall pour water from his buckets, / And his seed shall be in many waters...

These descendants in many waters are related to the stars in multitude. The amazing fact is that Numbers 24: 17 says that Abraham also saw the main Star, Jesus Christ, the Seed through whom he will have the fulfillment of all the promises; let's read Numbers 24: 16-17:

¹⁶ The utterance of him who hears the words of God, / And has the knowledge of the Most High, / **Who sees the vision of the Almighty, / Who falls down, with eyes wide open:** /

¹⁷ “I see Him, but not now; / I behold Him, but not near; / **A Star shall come out of Jacob...**

Now, why have we made this journey? How does this relate to the Melchizedek priesthood?

Let us remember that Hebrews 7: 6 says that Melchizedek **blessed the one who had the promises**, that is, Abraham and the principal promise is that of the eternal descendants, multiplied as the stars of the Heaven, which will only be obtained through **the Star of Jacob**, the Seed, Christ.

Melchizedek is Christ; Hebrews 7: 1-4 says that He is king of Salem, Priest of the Most High God, King of righteousness, King of peace. Melchizedek was without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

The priesthood of Christ is not according to the order of Aaron, nor the Levitical priesthood, but the priesthood according to **the order of Melchizedek**. This priesthood is that which the Holy Church will have, a **royal priesthood**, of kings because Christ is King and Priest forever. Revelation 1: 6 and 5: 10 states that we will be kings and priests; therefore, this priesthood will be of kings; that is, we will be kings-priests like Christ. Since the priesthood of Christ is superior, the Church will then have a place of government above Israel and a priesthood higher than Aaron's order.

In the Old Testament, we find David's royal priesthood as the type of the one to come. David was the king, yet there are details in the Scriptures that point out that twice he had the privilege of carrying out actions that were only permitted to the priest. We will show these pieces of evidence below.

The first time David assumed priestly duties was before he became king, although he had already been anointed by the prophet Samuel. The event occurred when David fled from Saul because he wanted to kill him; David arrived at Nob to the priest Ahimelech; let's read 1 Samuel 21: 3-6 (Highlighted by the authors):

³ Now therefore, what have you on hand? Give me five loaves of bread in my hand, or whatever can be found." ⁴ And the priest answered David and said, "There is no common bread on hand; but **there is holy bread**, if the young men have at least kept themselves from women." ⁵ Then David answered the priest, and said to him, "Truly, women have been kept from us about three days since I came out. And the vessels of the young men are holy, and the bread is in effect common, even though it was consecrated in the vessel this day." ⁶ **So the priest gave him holy bread; for there was no bread there but the showbread** which had been taken from before the Lord, in order to put hot bread in its place on the day when it was taken away.

This showbread was only for the priests; no one else could eat it. And the priest Ahimelech, guided by the Holy Spirit, provided it to David. The Lord Jesus Christ mentioned this when the Pharisees accused His disciples of violating the Sabbath because they plucked the heads of grain and ate it on a Sabbath day. Let's read Mark 2: 23-26 (Highlighted by the authors):

²³ Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain. ²⁴ And the Pharisees said to Him, "Look, why

do they do what is not lawful on the Sabbath?" ²⁵ But He said to them, "Have you never read what David did when he was in need and hungry, he and those with him: ²⁶ how he went into the house of God in the days of Abiathar the high priest, **and ate the showbread, which is not lawful to eat except for the priests**, and also gave some to those who were with him?"

The second event in which David is observed exercising priestly functions is in the book of Chronicles; let's read 1 Chronicles 15: 25-28 (Highlighted by the authors):

²⁵ So David, the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the Lord from the house of Obed-Edom with joy. ²⁶ And so it was, when God helped the Levites who bore the ark of the covenant of the Lord, that they offered seven bulls and seven rams. ²⁷ **David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master with the singers. David also wore a linen ephod.** ²⁸ Thus all Israel brought up the ark of the covenant of the Lord with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.

The Levites who carried the ark and the singers Levites were the ones who were clothed, according to the Law, with robes of fine linen. Here we see David wearing this garment, in addition to the linen ephod, which was also worn only by the priests. This scene described in 1 Chronicles is powerful because it prophetically announces the royal priesthood, based on the praise and worship that David also exercised. The royal priests who are each of the holy Church members, which will be caught up, are singers, worshipers of the Father in spirit and truth, and we will be clothed with white garments of fine linen, clean and bright.

Let's return to the scene of 1 Chronicles 15: 1-4:

¹ David built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it. ² **Then David said, "No one may carry the ark of God but the Levites, for the Lord has chosen them to carry the ark of God and to minister before Him forever."** ³ And David gathered all Israel together at Jerusalem, to bring up the ark of the Lord to its place, which he had prepared for it. ⁴ Then David assembled the children of Aaron and the Levites:

Here it is described how David decided to move the Lord's ark to Jerusalem, a place that would be the place of worship before the other one, which was at Gibeon. Let's remember that there were two places with important meanings: the place in Gibeon, of Moses' tabernacle that represented the Old Covenant, the Law; and the place in Jerusalem where David put the ark accompanied by new worship that this servant instituted, with many musical instruments and singer Levites, with resounding joy; let's read 1 of Chronicles 15: 16: «Then David spoke to the leaders

of the Levites to appoint their brethren to be the **singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy.**» (Highlighted by the authors).

This new way of worship was called "the tabernacle of David" in contrast to Moses' tabernacle. The first one, based on worship and praise with resounding joy, became a symbol of the New Covenant; and David as king-priest is also the symbol of the royal priesthood of the Church. This typological relationship with the New Covenant is confirmed in the Scriptures in three texts; let us read the first one in Isaiah 16: 5: «In mercy the throne will be established; / And One will sit on it in truth, **in the tabernacle of David,** / Judging and seeking justice and hastening righteousness.» (Highlighted by the authors).

This prophecy refers to the Millennium and describes how the Lord Jesus Christ will sit on the throne as King. With the mention of the tabernacle of David are recalled the actions we read in 1 Chronicles 15 about the moving of the ark of the covenant to Jerusalem, amid an explosion of praise, worship and resounding joy with many instruments of music, with the priests, Levites singers and David wearing a fine linen ephod. Let's read the second verse about the tabernacle of David in Amos 9: 11: «On that day I will raise up / **The tabernacle of David, which has fallen down,** / And repair its damages; / I will raise up its ruins, / And rebuild it as in the days of old...» (Highlighted by the authors)

The prophet speaks of David's fallen tabernacle because Israel's people fell into apostasy, and there was no longer pure, holy, and acceptable worship before God. This prophecy refers to the New Covenant, to Christ's Redeeming work consummated, after which the Church would be built; and precisely James quotes the fulfillment of this prophecy of Amos in the new dispensation of the Church; let us read Acts 15: 13-18 (Highlighted by the authors):

¹³ And after they had become silent, James answered, saying, "Men and brethren, listen to me: ¹⁴ Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. ¹⁵ And with this the words of the prophets agree, just as it is written: / ¹⁶ 'After this I will return / **And will rebuild the tabernacle of David,** which has fallen down; / I will rebuild its ruins, / And I will set it up; / ¹⁷ So that the rest of mankind may seek the Lord, / Even all the Gentiles who are called by My name, / Says the Lord who does all these things.' / ¹⁸ "Known to God from eternity are all His works.

James states that the fulfillment of Amos' prophecy is in the New Covenant. Through this Covenant, the Lord took the Gentiles as a people to rebuild the tabernacle of David in holy and pure praise and worship through the Holy Spirit.

Here we find the connection between the royal priesthood of the Church and the tabernacle of David as a king who sometimes took the role of a priest. Just as David was clothed in fine linen with the priestly garment and ephod on the day he took the ark to Jerusalem, the Church will be clothed in fine linen with white garments as kings and priests to exercise the royal priesthood, centered on praise and worship. That is why the scene John narrates in Revelation chapter 4, after the Rapture, is one of full worship, glory, and praise to the Lamb. Let's read Revelation 4: 4: «Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, **clothed in white robes; and they had crowns of gold on their heads.**» (Highlighted by the authors).

These thrones refer to the Church member's role as kings who will be caught up to the New Jerusalem, with the white garments; there we will be anointed as kings and priests by the Lord Jesus Christ Himself, to exercise the royal priesthood. Revelation 4: 4, in addition to the thrones, speaks of the white robes and the crowns of gold that also indicate the status of kings. Let's now read Revelation 4: 9-11 (Highlighted by the authors):

⁹ Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, ¹⁰ **the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:** / ¹¹ "You are worthy, O Lord, / To receive glory and honor and power; / For You created all things, / And by Your will they exist and were created."

Here is the Church, represented in the twenty-four elders, worshipping the Lord as kings and priests, as a royal priesthood. Let us now read Revelation 5: 5: «But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, **the Root of David**, has prevailed to open the scroll and to loose its seven seals.» (Highlighted by the authors).

This verse says that the Lord Jesus Christ is from the root of David, the descendant promised in the Davidic Covenant. David established the tabernacle of worship and praise in Jerusalem; now, this tabernacle was restored in the Church.

After the Rapture, the Church will exercise this priesthood of kings in the New Jerusalem; she will also exercise it during the Millennium and the Eternal Kingdom. This royal priesthood is above the Levitical priesthood, as it is the priesthood of King Jesus, according to the order of Melchizedek.

9.4.3. The Eternal Kingdom priesthoods according to the order of Aaron and the order of Melchizedek

We have seen the two priesthoods, that of the order of Aaron and the order of Melchizedek; we understand the eternity of the last one, and we know that the Bible affirms that the first one is also perpetual. However, the book of Hebrews says that this priesthood ceased, for the priesthood of Christ came. Let's read Hebrews 7: 11 to 14:

¹¹ Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? ¹² For the priesthood being changed, of necessity there is also a change of the law. ¹³ For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. ¹⁴ For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.

The Lord says here that He arose from the tribe of Judah of which no one spoke concerning priesthood; He also says that perfection did not come through the Levitical priesthood, of Aaron's order; therefore, this priesthood was changed. Let's continue reading Hebrews 7: 15-18 (Highlighted by the authors):

¹⁵ And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest ¹⁶ **who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.** ¹⁷ For He testifies: / "You are a priest forever / According to the order of Melchizedek." / ¹⁸ For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness...

The author of Hebrews says that with Christ arose another priest who did not come according to the law of the fleshly commandment regarding descendants, referring to Aaron's priesthood's inheritance in his sons and his subsequent generations. And this happened because Christ as the eternal High Priest according to the order of Melchizedek had no genealogy, neither father nor mother, for He is God. Hebrews 7: 2-3 says (Highlighted by the authors):

² to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," ³ **without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.**

Christ is the eternal High Priest who established a new priesthood, that of the Church. That is why He says in Hebrews 7: 16 that it was according to the power of an endless life. The question that arises is, why did Christ establish a new

priesthood? The book of Hebrews answers this question; let us read Hebrews 7: 23: «Also there were many priests, because they were prevented by death from continuing.»

Death and sin were the two impediments to a perpetual, eternal priesthood in the human priesthood; therefore, Christ had to establish the priesthood according to the order of Melchizedek in substitution of the Aaronic. This priesthood had already been announced before the Law, in the time of Abraham's faith when the patriarch gave the tithes of everything to Melchizedek.

Christ, by being born without sin, by never sinning and overcoming death, was able to fulfill the prophecy of being a High Priest according to the order of Melchizedek. Therefore, Hebrews 7: 24 says that Christ continues forever and has an unchangeable priesthood. Hallelujah! Let's read Hebrews 7: 24-28 (Highlighted by the authors):

²⁴ **But He, because He continues forever, has an unchangeable priesthood.** ²⁵ Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. ²⁶ For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; ²⁷ who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. ²⁸ For the law appoints as high priest men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

Verse 26 says that Christ was the holy High Priest, harmless, undefiled, separated from sinners, and became higher than the Heavens. Therefore, Christ does not need to offer sacrifices for His own sins, as did Aaron, his sons, and all his descendants who inherited the priesthood. The Lord Jesus Christ offered Himself once for our sins. The Law constituted weak high priests, but on the Rapture's day, the grace in Christ will make us holy priests, eternal, without death, pure, and perfect forever, like the Lord Jesus Christ.

Our holy descendants will inherit this priesthood because they will be born sinless and immortal for we will be glorified, full of eternity. Now, the question is: Taking into account what is mentioned in Hebrews 7 that Aaron and his sons were weak through sin and death, the question that arises is: What happens with the statement that Aaron and his sons would have a perpetual priesthood? The Bible does not contradict itself; there are two explanations for this; let's see:

(1) The book of Hebrews clearly states that what happened in the Law, in the Old Covenant, was a figure of what would happen in the New Covenant.

Let's read Hebrews 8: 1-5 (Highlighted by the authors):

¹ Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, ² a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man. ³ For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer. ⁴ For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; ⁵ **who serve the copy and shadow of the heavenly things**, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."

Verse 5 says that the tabernacle and the priests were a copy and shadow of the heavenly things. Still, verses 1 and 2 say that we already have Christ, our High Priest who sat down at the right hand of the throne of the Majesty in the Heavens; Christ is the Minister of the sanctuary and of the true tabernacle which the Lord erected and not man.

An Aaronic priesthood inherited by his descendants was a copy of the true eternal priesthood of Christ, the High Priest, and of the priesthood of the children of God who have the eternal priesthood through Christ. That is why Christ will give us a new name and will confess our names before the Father; it is the memorial forever because this name will be written on the white stone (Revelation 2: 17), the precious stone that reminds the stones of the ephod and the pectoral.

(2) Aaron will rise, and the promise of the eternal priesthood will be fulfilled for him and his descendants.

The second explanation of why in the Old Covenant it says that Aaron and his descendants will have the eternal priesthood is because he will rise, and the Lord will fulfill the eternal promises to him and his descendants. He will exercise the priesthood in the people of Israel in the Eternal Kingdom because he had faith. Aaron is part of the saints of Hebrews chapter 11, which says that they died without receiving what was promised. These faithful servants will receive the promises because Christ's Redeeming work has already been completed, and His priesthood is the only way that all promises are fulfilled.

Jeremiah speaks of the fulfillment of this promise in chapter 33, a powerful passage that reiterates the relationship between the descendants and the priesthood. Moreover, Jeremiah chapters 31 and 32 also speaks of the New Covenant; let's read Jeremiah 33: 20-22 (Highlighted by the authors):

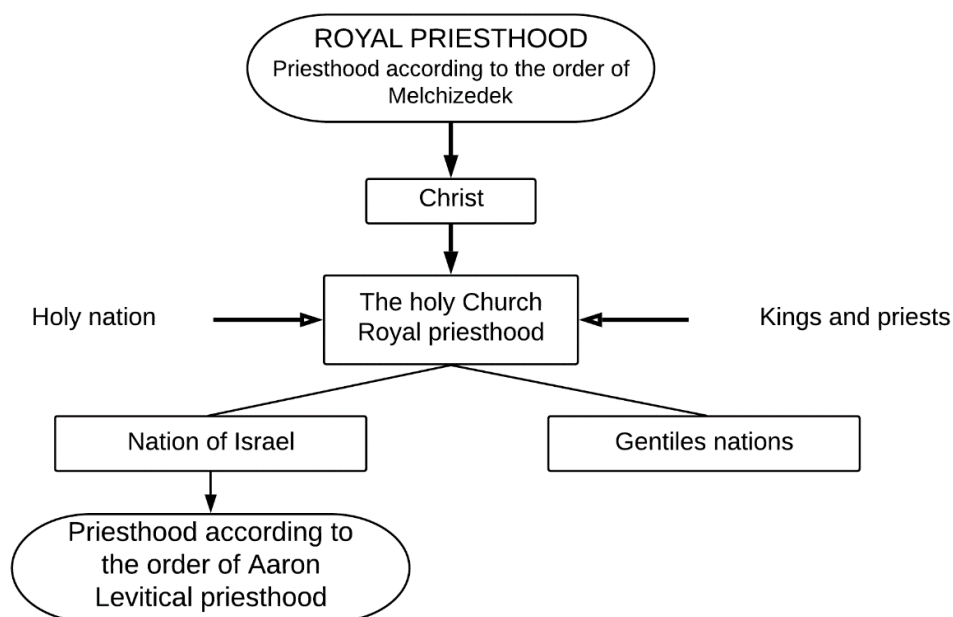
²⁰ “Thus says the Lord: ‘If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season, ²¹ then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers. ²² **As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me.**’ ”

The Lord speaks of the New Covenant as an eternal covenant that is impossible to break, just as the covenant with creation is unbreakable. The Lord says that David's descendants will always reign over Israel, which is part of the Davidic Covenant. Nevertheless, the covenants with the Levites, priests, and ministers, referring to the perpetual priesthood's promises, cannot be invalidated. In verse 22, the Lord reiterates the descendants' multiplication for David, Levites, and priests; this will happen in the Eternal Kingdom.

The eternal priesthood is only possible within the framework of the eternal priesthood of Christ. And the Church will have the firstfruits, before the servants of the Old Testament, before Israel. And the official bestowing of this priesthood is at the Judgment Seat of Christ when we will receive our new names.

Figure 4

The royal priesthood of Christ according to the order of Melchizedek.



9.5. The Recovery of First Adam's Priesthood and Reign in The Eternal Kingdom

We have seen that the promise of eternal government for the Church appears in several verses that we have quoted. We have also mentioned that in the messages to the seven Churches of Revelation chapters 2 and 3, within the twelve promises, several are related to the government, for example, power over the nations. There is another promise associated with the government; we find it in Revelation 3: 12: «He who overcomes, **I will make him a pillar in the temple of My God**, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.» (Highlighted by the authors).

The tenth promise is to be a pillar in the temple of God. This one is related to the promise of the government in terms of service in the priesthood. The Greek word for "pillar" is *stulos* and means "base or pillar. And the temple alludes to such service in the priesthood.

To understand this promise, we need to take a brief look at the Scriptures regarding the temple's presence in them. The Lord placed Adam in the garden in Eden from which he was supposed to exercise dominion over all the Earth and creation as king and priest. This garden acted as the sanctuary in the form of a temple from which Adam was meant to exercise the government God gave him.

The beginning took place in Eden and in the garden that God planted within it. God established Eden as the sanctuary or temple within which He made a dwelling place for man, for Adam. The Lord put Adam in Eden and commanded him to cultivate and keep it; we will see that these two activities refer to the priesthood. First, we will see the reasons why the garden in Eden is a kind of sanctuary (Gentry and Wellum, 2018, pp. 288-291).

(1) The garden was characterized by the presence of God walking in the cool of the day.

In Genesis 3: 8, in part (a) of the verse, we read this: «And they heard the sound of the Lord God walking in the garden in the cool of the day.»

The Hebrew verb for "to walk or to stroll" used here is הָלַךְ (*hâlak*). This same verb is used in other biblical contexts related to the presence of God in the sanctuary or dwelling place, such as in Leviticus 26: 11-12 (Highlighted by the authors): «¹¹ I will set **My tabernacle among you**, and My soul shall not abhor you. / ¹² **I will walk** among you and be your God, and you shall be My people.»

This verb "walk" is הָלַךְ (*hâlak*), the same of Genesis 3: 8.

(2) When Adam and Eve were driven out of paradise after their sin, the Scripture says that God placed cherubim; let's read Genesis: 3: 24: «So He drove out the man; and He placed **cherubim** at the east of the garden of Eden, and **a flaming sword** which turned every way, to guard the way to the tree of life.» (Highlighted by the authors).

The cherubim are the angelic beings that are near the throne of God, as described Ezekiel 10: 1: «And I looked, and there in the firmament that was **above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne.**» (Highlighted by the authors).

Inside the **Tabernacle** that Moses erected, in the inner sanctuary, was the ark of the Testimony, which had two cherubims at the two ends of the mercy seat: «And there I will meet with you, and I will speak with you from above the mercy seat, **from between the two cherubim which are on the ark of the Testimony**, about everything which I will give you in commandment to the children of Israel.» (Exodus 25: 22. Highlighted by the authors).

In the **temple of Solomon**, we also find cherubims; let us read 1 of Kings 6: 22-23 (Highlighted by the authors):

²² The whole temple he overlaid with gold, until he had finished all the temple; also he overlaid with gold the entire altar that was by the **inner sanctuary**. ²³ Inside **the inner sanctuary he made two cherubim** of olive wood, each ten cubits high.

There is then a relationship between the garden as a sanctuary, the tabernacle, and the temple. We have just seen this relationship from the cherubims, but there is another relationship, and it is the place where the cherubims and the flaming sword were placed to guard the tree of life, and it is in the East. Let us read Genesis: 3: 24 again: «So He drove out the man; and He placed cherubim at the **east** of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.» (Highlighted by the authors).

From this verse, we see that the garden entrance where was the tree of life was to the East. Similarly, the entrance, initially to the tabernacle and later to the temple, was located to the East. Let us read Numbers 3: 38 to confirm this regarding the tabernacle: «Moreover those who were to camp **before the tabernacle on the east**, before the tabernacle of meeting, were Moses, Aaron, and his sons, keeping charge of the sanctuary, to meet the needs of the children of Israel; but the outsider who came near was to be put to death.» (Highlighted by the authors.)

Here it is specified that the front of the tabernacle was to the East. Let us now read Ezekiel 8: 16 to demonstrate that the temple entrance was also located at the east gate: «So He brought me into the inner court of the Lord's house; and there, **at the door of the temple of the Lord**, between the porch and the altar, were about twenty-five men with **their backs toward the temple of the Lord and their faces toward the east, and they were worshiping the sun toward the east.**» (Highlighted by the authors).

The prophet describes the abominations of the people of Judah. He says that at the temple's door, at the Eastern gate, they worshiped the Sun. Let's read now Ezekiel

43: 4-5: «⁴ And the glory of the Lord came into the temple by way of the gate which faces toward the east. ⁵ The Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the temple.»

The prophet describes the Millennial Temple and when Christ as King and High Priest enters through it with the Church, His bride. We will already be glorified and will be kings and priests.

Let us now look at the third reason why the garden in Eden is a kind of sanctuary.

(3) God placed Adam in the garden to tend and keep it (Genesis 2: 15).

These two activities of "tending and keeping" are related to the priesthood because these Hebrew terms are used later in connection with the Levites' service in the Tabernacle and temple.

The Hebrew word for "tend" is עָבַד (*'âbad*) which means "to work, do, serve." And the Hebrew word for "keep" is שָׁמַר (*shâmar*), which means "to fence, watch, attend, protect". These words appear in Numbers 3: 6-8 (Highlighted and added by the authors):

⁶ "Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him. ⁷ And they shall **attend [keep שָׁמַר *shâmar*] to his needs and the needs** of the whole congregation before the tabernacle of meeting, to **do [עָבַד *'âbad*] the work of the tabernacle**. ⁸ Also they shall attend to all the furnishings of the tabernacle of meeting, and to the needs of the children of Israel, to do the work of the tabernacle.

In verse 7 NKJV uses the word "attend", but the Hebrew verb is שָׁמַר (*shâmar*) which means "to keep"; in verse 8 the word is used again when it says, "they shall attend." At the end of verse 7 when it says "to do the work of the tabernacle" it uses the Hebrew the word עָבַד (*'âbad*) which means "till," "do," and "work."

Let's read now Numbers 18: 5- 6 (Highlighted and added by the authors):

⁵ **And you shall attend [keep שָׁמַר *shâmar*] to the duties of the sanctuary** and the duties of the altar, that there may be no more wrath on the children of Israel. ⁶ Behold, I Myself have taken your brethren the Levites from among the children of Israel; they are a gift to you, given by the Lord, to do the work of the tabernacle of meeting.

When the New King James Version says, "And you shall attend to the duties of the sanctuary" in Hebrew is "keep the charge of the sanctuary". This verse also uses

the word שָׁמַר (*shâmar*) which is the same used in Genesis 2: 15 when the Lord told Adam to keep the garden.

This service in the ministry of the tabernacle of meeting given to the Levites also included praise and worship. Therefore, from the relationships we have just explained, we can say that Adam was symbolically like a Levite charged to minister and worship in the sanctuary. This temple was the garden in which God placed him, the dwelling place that He prepared especially for him and for the woman.

After man failed in what God had entrusted to him, he was driven out of the garden. The Lord had to put cherubims with a sword with a particular characteristic, it was flaming. This sword guarded the way to the tree of life. Here the Hebrew word for "guarded" is שָׁמַר (*shâmar*) the same as in Genesis 2: 15 because Adam had to guard the garden where the tree of life was; but he did not do it and therefore, God had to put the flaming sword to guard, protect, and fence the way to the tree of life. This sword symbolizes God's Word, which is sharper than any two-edged sword (Hebrews 4: 12), and a light that shines in a dark place (2 Peter 1: 19).

Adam failed to keep God's Word, the commandment that kept his communion and union with God, his eternal life, immortality, joy, and his promises.

We should note that God reiterated the following relationships: Paradise or Eden, the garden or dwelling place, and the sanctuary with the promised land, the city of Jerusalem and the temple. Inside the temple was the Law, God's Word in the center, which had the function of keeping the eternal promises that were broken because Adam sinned.

The evidence that the Edenic Covenant is eternal and in force with all its promises, which God will fulfill as planned from the beginning, is that Jesus came as the second or last Adam. The first Adam destroyed his perfect communion with God; he destroyed his temple, which was his own body filled with holiness, eternity, life, and immortality; he damaged it with sin and with the death that entered his entire being. But Adam also attempted against the temple or sanctuary where God had placed him, the garden in Eden; he despised his reign and priesthood by rejecting the Word of God.

Christ incarnated in a human being, as the second Adam, and His own body was a holy, pure, sinless temple. He gave it as a sacrifice for the sins of mankind, for He died, not in the same way as the first Adam who sinned and accepted death. As our

substitute, Christ carried all sin to die and to condemn sin in His own body. Romans 8: 3 says: «For what the law could not do in that it was weak through the flesh, God did by **sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh...**» (Highlighted by the authors).

And this sacrifice was perfect because the body of the Lord was a holy temple and therefore conquered death by rising with power; Jesus said in John 2: 19-22 (Highlighted by the authors):

¹⁹ Jesus answered and said to them, “**Destroy this temple**, and in three days I will raise it up.” ²⁰ Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?” ²¹ **But He was speaking of the temple of His body.** ²² Therefore, **when He had risen from the dead**, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

In the New Covenant, the concept of sanctuary and temple continues with the holy Church made up of members who are temples of the Holy Spirit (1 Corinthians 6: 19; 1 Corinthians 3: 17; Ephesians 2: 21), the dwelling place of God in the Spirit (Ephesians 2: 22), thanks to the Redeeming work of Christ.

In this dispensation, the Church, formed by temples of the Holy Spirit, has been placed as a pillar and ground of truth, that is, as a keeper of God's Word. In the same way, that Adam was placed as a keeper and tiller of the garden where the tree of life was; and he had to keep the Word, the holy commandment.

The Church that rejects this priestly function of being a pillar and ground of the truth, of the Word, as Adam did, will not be a pillar in the temple of God. It will lose this and the other eternal promises. And many Churches and believers have failed as Adam did; they have sinned, abandoned God's Word. They ceased to be a temple and dwelling place of God in the Spirit because of apostasy. Many have dropped the flaming sword, which is the Holy Spirit's sword. Because of that, they have lost the entrance to Paradise, to Eden, to the tree of life, to the New Jerusalem, to the Third Heaven. They are also closing and impeding the entrance of many, for they deceive them with the word of man, a corruptible word, applied to this evil age and the Post-Flood Earth.

But there is a remnant, a holy Church formed by true temples of the Spirit. Now we are God's temple, and when we rise, be glorified, and caught up, we will go to the Third Heaven, to the paradise where the New Jerusalem, the heavenly city is. The Lord has promised us that there we will be a pillar in His temple. This temple is the

same God in the Heavenly City because in it is His presence, His dwelling place, His house just as God's presence was in Eden and the garden. In the Heavenly City, we will be pillars because we will exercise the priesthood and the reign; Revelation 21: 21-23 says:

²¹ The twelve gates *were* twelve pearls: each individual gate was of one pearl. And the street of the city *was* pure gold, like transparent glass. ²² **But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.** ²³ The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb *is* its light.

The way to establish the temple as paradise and the garden as the dwelling place within that great sanctuary is found again at the end of the Bible, in the book of Revelation, when the Lord speaks of the New Jerusalem coming down from the Third Heaven to establish itself in the New Earth. We know that within this Heavenly City the Church has dwellings, has a home prepared by the Lord Jesus Christ Himself (John 14: 1-3).

These relationships can be established because there are clear links between what happens in Genesis chapter 2 and what happens in Revelation, chapter 22. In both verses, the presence of God's river of water of life refers to the river that came out of Eden, entered the garden, and was distributed in four riverheads to the Earth's four cardinal points. In Eden was the tree of life in the midst of the garden, just as the tree of life is in the midst of the New Jerusalem street, on either side of the river.

Now the tree of life in the Heavenly City is closely linked to the river of the water of life. Similarly, the tree of life in the garden was closely linked to the river which came out of Eden and went into the garden and watered it, flooding it with life. This was a river of water of life, eternal life, for holy and eternal descendants, for we have learned that God's Word relates rivers and waters in a general way to the descendants. Let's compare Genesis 2: 9 and Revelation 22: 1 (Highlighted by the authors):

Table 3

Comparison between Genesis 2: 9 and Revelation 22: 2

GENESIS 2: 9	REVELATION 22: 2
And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the	In the middle of its street , and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The

garden , and the tree of the knowledge of good and evil.	leaves of the tree were for the healing of the nations.

Both verses are similar in the expression "in the midst of the garden" and "in the middle of its street." But there is another powerful relationship; let's see: The first Adam was placed in the garden. He sinned in that garden, and death entered his spirit, soul, and body; then he was driven out, he was excluded from the garden and Eden, from paradise. Adam's sin and death passed over to all mankind; therefore, we were excluded from Paradise too. In Adam, all die (1 Corinthians 15: 22) and can no longer have access to the tree of life or the river of the water of life; they have no access to the presence of God, to His dwelling place, to His house, to His Heavenly City.

But there is good news, the best of all. The second Adam came, Jesus Christ, whose body, a holy and pure temple, bore our sins and was delivered up because of our offenses. This led Him to death, for He died for our sins.

In a garden in Gethsemane, Christ was betrayed by Judas in whom Satan had already entered; John 18: 1-2 says:

¹ When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. ² And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.

In a garden, the woman betrayed the Lord by listening to Satan, the serpent, and Adam betrayed the Lord by obeying his wife in the sin. In that same garden, because of Adam's sin, Christ was killed, for His vicarious sacrifice was necessary. For that, in that same garden, the Almighty God spoke the central word of the Adamic Covenant that we read in Genesis 3: 15, which is Christ's victory with His death and resurrection: «And I will put enmity / Between you and the woman, / And between your seed and her Seed; / He shall bruise your head, / And you shall bruise His heel.»

The body of the King, of the second Adam, was also placed in a garden. In that garden He rose from the grave, from the dead, He overcame death, so that whosoever repents, receives Him, believes, and remains in Him, may have entrance again to the garden, to paradise, to the house of the Father, to the dwelling of God. These believers will enter alive in body, soul, and spirit and be kings and priests to minister. They will tend and keep the garden, which is to serve, as a pillar in the

temple of God, before His presence in the Heavenly City, forever. John 19: 41-42 says (Highlighted by the authors):

⁴¹ Now in the place where He was crucified **there was a garden, and in the garden** a new tomb in which no one had yet been laid. ⁴² So there they **laid Jesus**, because of the Jews' Preparation Day, for the tomb was nearby.

Verse 42 says: "Laid Jesus." How can we not remember the garden where the first Adam was placed! Genesis 2: 15 says: «Then the Lord God took the man **and put him in the garden of Eden** to tend and keep it.» (Highlighted by the authors). It was God the Father who in His sovereignty made the body of His beloved Son be placed in a garden to teach us how in a garden, eternal life would come forth, the living Christ never again to die.

Another important fact is that when Mary Magdalene arrived at the garden and the tomb, she confused the risen Christ with the gardener. And this is not fortuitous, but again God in His sovereignty guided all the details to teach us. Let's read John 20: 15: «Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" / **She, supposing Him to be the gardener**, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.» (Highlighted by the authors).

A gardener is someone who takes care of and cultivates or tends a garden. And these were the functions given to the first Adam. Jesus, the second Adam, is seen by Mary as the gardener. With this, God gives us a symbol of the recovery of life, the priesthood's promises, and the reign through Christ. Let us read John 20: 16-17:

¹⁶ Jesus said to her, "Mary!" / She turned and said to Him, "Rabboni!" (which is to say, Teacher). / ¹⁷ Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; / but go to My brethren and say to them, 'I am ascending to My Father and your / Father, and to My God and your God.'"

Hallelujah! "I am ascending to My Father," said the Lord to present Himself as the living offering in the Most Holy, in the New Jerusalem, in Paradise, so that all who believe and remain in Him may also enter because Christ was our forerunner as Hebrews 6: 19-20 says:

¹⁹ This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, ²⁰ where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

Christ entered the Most Holy Place, before God the Father, as the second Adam risen and glorified, as a perfect offering, as the High Priest of the eternal promises which are the blessing multiplied in abundance and the multiplication of the descendants as He promised to the first Adam, to Noah, to Abraham, to the people of Israel, to David, and to the Church in the New Covenant; because Christ entered once for all. Hebrews 9: 11-12 says:

¹¹ But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. ¹² Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Considering the nearness of all these eternal promises: How can we neglect such a great salvation? We cannot; the Lord commands us in Hebrews 10: 19-23:

¹⁹ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ²⁰ by a new and living way which He consecrated for us, through the veil, that is, His flesh, ²¹ and having a High Priest over the house of God, ²² let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. ²³ Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

Faithful is He who promised that we will eat of the tree of life which is in the midst of God's paradise, because we will enter the New Jerusalem and be able to give life, holy descendants multiplied eternally. Faithful is He who promised the crown of life so as not be hurt by the second death. Faithful is He who promised that we will eat of the hidden manna which is to have our body resurrected, revived, glorified to give God, worshippers descendants multiplied for eternity. Faithful is He who promised that we will receive a white stone with a new name which is the promise of the priesthood and again of the descendants who will inherit this priesthood forever. Faithful is He who promised that He will give us a new name that will extend forever in the holy multiplied descendants. Faithful is He who promised that He will give us power over the nations, the government in the Millennium and in the Eternal Kingdom, the priesthood and the reign. Faithful is He who promised to give us the morning star, which is the promise of the descendants as the stars of the Heavens as the Lord said to Abraham. Faithful is He who promised to give us the white garments of the eternal priesthood. Faithful is He who promised to keep our names written in the book of life and to confess them before the Father and before His angels. Faithful is He who promised to make us pillars in His temple, in the New Jerusalem, which is the tenth promise. Faithful is He who has given us the

other promises of writing on us the name of God and His City and of sitting on the throne of the Lord.

9.6. The Angels' Role in The Eternal Kingdom

An important question that needs to be resolved is: What is the role and functions of the angels in the Eternal Kingdom?

Angels have a hierarchy: there are archangels or princes and chief princes like Michael (Daniel 10: 13, 21; Daniel 12: 1), there are cherubims or living creatures (Psalm 80: 1; 99: 1; Ezekiel 9: 3; 10: 1-9, 14-16, 18-20; 11: 22; Revelation 4: 6-9; 5: 6, 8), seraphim (Isaiah 6: 2, 6) and heavenly hosts (Luke 2: 13); the Bible says that they are ten thousand times ten thousand, and thousands of thousands (Revelation 5: 11).

The main function of all these angelic creatures is to serve and worship God, and in the Eternal Kingdom, they will continue to do so. Now, the Scriptures tell us that they will have another function: to serve all those who are heirs of salvation, the glorified saved who will dwell and multiply in the Eternal Kingdom. For this reason, it is that one of the promises given by the Lord Jesus Christ to the holy Church who overcomes is to confess our names before the angels (Revelation 3: 5; cf. Luke 12: 8). Let us see the evidence of this service of the angels towards the redeemed and their descendants.

Let us begin by searching chapter 2 of Hebrews that speaks of the superiority of the Lord Jesus over the angels, which is because of two reasons explained in that passage:

- (1) Jesus is God and therefore is superior to the angels.
- (2) Jesus was incarnated in a human being, He consummated His Redeeming work, that is why He is superior to the angels.

These two reasons are intertwined in Hebrews 1: 2-3; let's read:

² ...has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; ³ who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high...

It is noteworthy how from verse 2, the deity of Christ and His incarnation as a man are intertwined. When the verse says that the Son was appointed heir of all, it refers to Christ's humanity, to the incarnate Christ; when it says that through Christ also the Universe was made, it refers to His deity. In verse 3, the same thing happens: when it says that Christ is the brightness of glory and the express image of the Father who upholds all things by the Word of His power, it refers to Christ as God; and when it says that He purged our sins by Himself and sat down at the right hand of the Majesty on high, it refers to the incarnation of Christ and His Redeeming work until His resurrection, glorification, and ascension.

Let us now read the Hebrews 1: 5-6

⁵ For to which of the angels did He ever say: / "You are My Son, / Today I have begotten You"? / And again: / "I will be to Him a Father, / And He shall be to Me a Son"? / ⁶ But when He again brings the firstborn into the world, He says: / "Let all the angels of God worship Him."

Verse 5 speaks of the incarnation of Christ with the quote from Psalm 2: 7. Verse 6 of Hebrews 1 refers again to the incarnation of Christ when it says that God brought the Firstborn into the world. Still, it also refers to Jesus as God when it says, "Let all the angels of God worship Him."

As you can see, we are talking about both the deity of Christ and His incarnation as a man. For these two reasons, Christ is superior to the angels. Now, as to the deity of Christ, there is no problem in understanding His superiority, but as to the incarnation, a question arises: Considering that Christ deity is sufficient to be superior to the angels. Why does the incarnation of Christ and His completed Redeeming work imply that He is superior to the angels? The answer to this question relates to the service that the angels will perform regarding the saved and their descendants multiplied for eternity in blessed and infinite nations.

First of all, the comparison made by the author of the book of Hebrews between the angels and the Lord Jesus Christ is not concerning the Lord as God because He is incomparable. It is impossible to compare the angels with God because the Lord created them. In Isaiah 40: 25, He says, «To whom then will you liken Me, / Or to whom shall I be equal?" says the Holy One.»

This is why the author of Hebrews emphasizes the deity of Christ as we saw in the verses we studied. However, in Hebrews chapter 1, there is a comparison between Jesus and the angels. **This comparison is with the incarnate Christ, the Christ in**

His humanity Since Christ is our substitute, by His vicarious work, Hebrews' author is finally comparing the angels with saved men.

When Hebrews 1: 2 says that Christ was constituted heir of all things, it refers to what He conquered with His Redeeming work, the promises in favor of the children of God who are saved by Him. As Christ is the heir, so we are, for the Word says that He has given us an eternal inheritance and promises. Christ promised Abraham that he would be the heir of the world through the faith that was accounted to him for righteousness, as Romans 4: 22 says. And within the inheritance of which the author of Hebrews speaks is that of the new name; for Hebrews 1: 4 says: «having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.»

Here the author is talking about the incarnated Christ, His humanity, and not about Christ as God or His deity; we know this because Christ is not a creature; He was not made superior to the angels because He is God without beginning and end. Christ is eternal and He created the angels; therefore, He could never be made superior to the angels.

Let us summarize the teaching: Christ, in His incarnation as man, by triumphing in His Redeeming work, inherited a better name than the angels to give us this better name than them, because Christ is our substitute, by His vicarious work. And having done this, the Lord has given us a more excellent name than the angels. He, therefore, will make us superior to them on the day we are resurrected and glorified. But let us remember that this superiority has nothing to do with the worldly and earthly hierarchies and powers of this evil age. We have already seen that the Eternal Kingdom will be a kingdom of service and servants in the love of God, for the whole Universe will receive the blessings of the Lord's attributes.

Christ will confess our names, the new name, the most excellent name, before the angels. And at that same moment when the Lord confesses our name before the Father, we will be anointed as priest-kings, the royal priesthood likewise as the incarnate Christ. Let's remember that Christ, as a man, was anointed more than the angels; therefore, we, the Church, will be anointed; this is what Hebrews 1: 9 says, «You have loved righteousness and hated lawlessness; / **Therefore God, Your God, has anointed You / With the oil of gladness more than Your companions.**» (Highlighted by the authors). These companions refer to the angels who will be in Heaven on the day of the ceremony when our names are confessed before the Father and before them.

At this time, since death still dwells in us, we do not have all these blessings of being better than the angels, of having a more excellent name or being anointed more than them. Yet, on the day of the resurrection, glorification, and the Rapture, which is at the door, we will obtain all these great blessings, inheritance; therefore, Hebrews 1: 13 says: «But to which of the angels has He ever said: / "Sit at My right hand, / Till I make Your enemies Your footstool"?»

The living Christ is seated at the Father's right hand as our High Priest, as the overcomer, guaranteeing our promises and inheritance of the holy descendants multiplied for eternity, the New Earth and the New Heavens, and the eternal government with the reign and the priesthood. On the day of the Rapture, the last enemy that is death will be under our feet because Christ, our substitute, destroyed it by rising with a glorified incorruptible body, never to see death again. Hallelujah!

Our names will be confessed before the angels because we will obtain a more excellent name than them, because we will become so much better than them, thanks to Christ, and also because they will be servants of the descendants multiplied for eternity in the New Earth and the New Heavens; let us read Hebrews 1: 7: «And of the angels He says: / "**Who makes His angels spirits** / And His ministers a flame of fire.» (Highlighted by the authors).

The Lord says that He makes the angels into spirits; He has given them a function that is clarified in Hebrews 1: 14; let us read: «Are they not all **ministering spirits** sent forth to minister for those who will inherit salvation?» (Highlighted by the authors).

These ministering spirits are the angels, as evidenced in Hebrews 1: 7; and this verse 14 says that they are placed in service on behalf of those who will inherit salvation, that is, we, the Holy Church, and all others saved after the holy Church departs to the New Jerusalem. Our names will be confessed before the angels because they will serve the children of God made according to His image and according to His likeness. Those who will inherit all that Christ earned by incarnating, paying the price for our sins, and rising in glory because this vicarious work was done on our behalf.

God made millions of millions of angels to worship and serve Him. In God's infinite love, He has granted the angels to serve us and all our eternally multiplied descendants, who will worship and serve the Lord forever and ever. And all this

because the angels are not the heirs, but we the Church are heirs through Christ; that is why Hebrews 2: 5-7 says (Highlighted by the authors):

⁵ **For He has not put the world to come, of which we speak, in subjection to angels.** ⁶ But one testified in a certain place, saying: / “What is man that You are mindful of him, / Or the son of man that You take care of him? / ⁷ You have made him a little lower than the angels; / You have crowned him with glory and honor, / And set him over the works of Your hands.

The author of Hebrews refers again to the incarnated Christ, not to Him as God because everything belongs to Him. The reference to the incarnated Christ is confirmed in verses 6 and 7; when in verse 6 says: «...What is man that You are mindful of him, / Or the son of man that You take care of him?». Verse 7 says: «You have made him a little lower than the angels...» quoting here Psalm 8. But the author of Hebrews, at the end of verse 7 of chapter 2, refers to the glorification and ascension of Christ at the end of His vicarious work when he says, «...You have crowned him with glory and honor, / And set him over the works of Your hands.» This refers to the government's recovery, the priesthood, and the reign, which the first Adam lost because of his sin, but the second Adam, Christ, recovered with His redemptive work on our behalf. Hebrews 2: 9 says: «But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.»

The coming kingdom, the world to come, will be subject to the saved men and all their descendants multiplied eternally, being God as the head of the Eternal Kingdom. The Church has a place of privilege for being the bride of the Lamb, of the living Christ, who is her head and to whom everything is subject; let us read Colossians 1: 16-18 (Highlighted by the authors):

¹⁶ For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. ¹⁷ And He is before all things, and in Him all things consist. ¹⁸ **And He is the head of the body, the church,** who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

This is the Lord's infinite love, grace, and mercy; He decided in His sovereignty to help the descendants of Abraham, those who are of faith, the saved in Christ; Hebrews 2: 16 says: «For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.»

Millions and millions of angels will serve in the Eternal Kingdom, in the whole new Universe that will be populated by the children of God and their descendants called

the blessed of the Lord. Therefore, the Lord will confess our names before the angels, who will serve the heirs of salvation. We will see this new Universe in the next Chapter.

To conclude this chapter about the government, it is important to remember that there will be three peoples in the Eternal Kingdom: The Church, Israel, and the nations. It is also meaningful to know that within each of those, kingdoms will form from the multiplication of the descendants for eternity. The Bible speaks of kingdoms within the Eternal Kingdom. Let us remember Daniel 7, verses 18 and 27 (Highlighted and added by the authors):

¹⁸ But the saints of the Most High shall receive the **kingdom** [מַלְכוּת *malkû*], and possess the kingdom [מַלְכוּת *malkû*] forever, even forever and ever.' ²⁷ Then the kingdom [מַלְכוּת *malkû*], and dominion [שׁוֹלְטָן *sholtân*], / And the greatness of the kingdoms [מַלְכוּת *malkû*] under the whole heaven, / Shall be given to the people, the saints of the Most High. / His kingdom [מַלְכוּת *malkû*] is an everlasting [עֶלְם *'êlam*], kingdom [מַלְכוּת *malkû*], / And all dominions [שׁוֹלְטָן *sholtân*] shall serve and obey Him.'

From all the arguments that we have given in this Chapter, it can be interpreted that the saints of the Most High of verse 18 are the Church; and when it says that they will receive the kingdom, it refers to the Eternal Kingdom, because at the end it says "forever, even forever and ever"; this implies the authority and the dominion that Christ promised to the Church when He said in Revelation 2: 26-27: «²⁶ And he who overcomes, and keeps My works until the end, to him I will give power **[authority. ἐξουσία: *exousia*]** over the nations— / ²⁷ 'He shall rule them with a rod of iron; / They shall be dashed to pieces like the potter's vessels'—» (Highlighted and added by the authors).

The Greek term for "authority" is ἐξουσία (*exousia*). It is the same term used in the Greek version of the Old Testament (The Septuagint) in Daniel 7: 27, translated in NKJV as "dominion."

Revelation 12: 10 speaks prophetically of the Kingdom of Christ and also mentions His authority: «Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power **[The authority. ἐξουσία: *exousia*]** His Christ ...» (Highlighted and added by the authors).

Likewise, Revelation 11: 15 prophesies the time when the kingdoms of the world will be of the Father and of Christ, which is a clear reference to the Eternal Kingdom; let us read: «Then the seventh angel sounded: And there were loud voices in

heaven, saying, **The kingdoms** of this world have become the kingdoms of our Lord and of His Christ, and **He shall reign forever and ever!**» (Highlighted by the authors). In this Chapter, we argue that these kingdoms are not those of the evil age but those that will be formed for eternity.

The above verses demonstrate that there will be kingdoms in the Eternal Kingdom formed by nations, and all will be ruled by God, the Father, the Son, and the Holy Spirit. Being the wife of Christ, the Church will have the power and authority over these kingdoms and nations.

Now, as the face of the Earth extended infinitely will be filled with cities, the authority over these, the kingdoms and nations will be different for each person of the Church. The government is the promise that the Lord will give according to the works that each person built, gold, silver, precious stones as Paul states in 1 Corinthians 3: 12.

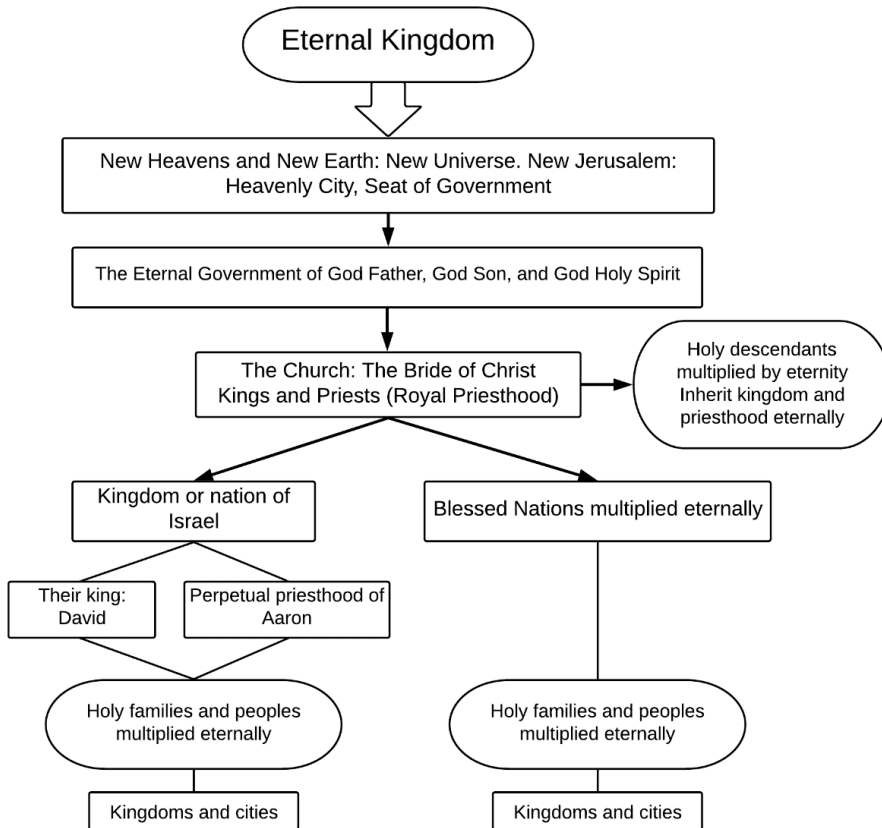
The difference in reward will be in the government's promise, and not in the Earth and the descendants, for all who enter the Eternal Kingdom will enjoy these promises. This difference in authority is found in the parable of the mines. Note that Jesus tells the parable in the occasion of explaining the Kingdom of God; He says that a certain nobleman went to receive a kingdom and then returned and gave 10 minas to ten servants (Luke 19: 11-12). Each servant worked to make that mine produce a profit; let's read in Luke 19: 16-20 to see what happened when the man returned to ask for the account of his servants' business. (Highlighted by the authors):

¹⁶ Then came the first, saying, 'Master, your mina has earned ten minas.' ¹⁷ And he said to him, 'Well done, good servant; **because you were faithful in a very little, have authority [ἐξουσία: *exousia*] over ten cities.**' ¹⁸ And the second came, saying, 'Master, your mina has earned five minas.' ¹⁹ Likewise he said to him, '**You also be over five cities.**' / ²⁰ "Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief.

This parable illustrates the difference in government rewards. Those who built more received authority over more cities; while he who did not work and hid the mine in a handkerchief received nothing. Note that the Lord uses the term "authority" (ἐξουσία: *exousia*) in Greek, which is the same as in Daniel 7: 27, Revelation 2: 26 and 12: 10. Let's see in a diagram what has been exposed until now:

Figure 5

The Eternal Kingdom: The Church, Israel, and the Nations.



CHAPTER 10

THE NEW CREATION: NEW HEAVENS AND NEW EARTH

God has promised to make a new creation, in this chapter we will analyze it with the help of the Scriptures to explain it. Let's look at the reasons why God will make a new creation.

10.1. Reasons Why God Will Make a New Creation

- (a) Due to man's sin, the first creation was subjected to futility and the ephemeral.

In the previous chapters, we showed that Adam was placed as the crown of creation. This creation was subject to him in the Edenic Covenant; therefore, when he transgressed the covenant, his sin affected not only him but also all creation, which was subject to futility, vanity, to bondage of corruption, that is, to the ephemeral, the perishable (Romans 8: 20-21). But God made the first creation to make it eternal, including humanity and its descendants. Consequently, the Lord's plan cannot be truncated or eliminated. Therefore, God in His sovereign established that He will make the new creation holy and eternal, free from corruption, vanity, sin, and death.

- (b) God has promised that He will restore all things.

In Acts 3: 21 it says: «... whom heaven must receive until the times of restoration [**ἀποκατάστασις** *apokatastasis*] of all things, which God has spoken by the mouth of all His holy prophets since the world began.» (Highlighted and emphasis added by authors). This Greek term also means restitution and reconstitution. The apostle Peter refers to the New Heavens and New Earth that were prophesied by servants like Isaiah (Isaiah 65: 17; 66: 22).

The restoration of all things is also called regeneration (Matthew 19: 28), which we studied in chapter 9 of this book.

(c) God has made a covenant with creation.

In chapter 4, we argue that when God made the covenant with Adam in Eden, the Lord also made it with the creation, since He established its decrees; likewise, in the framework of the Noahic Covenant, this covenant with creation was ratified, for the Lord said in Genesis 9: 10-12 (Highlighted and emphasis added by authors):

¹⁰ and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. ¹¹ Thus I establish My covenant [ברית *beriyth*] with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.” ¹² And God said: “This is the sign of the covenant [ברית *beriyth*] which I make between Me and you, and every living creature that is with you, for perpetual [עולם *’ôlâm*] generations [דור *dôr*]...

The word “generations” דור *dôr* indicates the multiplication of the offspring for eternity. The covenant with creation is for perpetual generations. Therefore, this covenant is related to the promise of descendants, as we will see below.

(d) God will make the new creation to fulfill the covenants' central promise:
The holy descendants eternally multiplied.

The central promise that God gave to Adam in the Edenic Covenant is the fruitful descendants multiplied for eternity. This promise is related to the one He made to creation because the eternal descendants will enjoy it. Therefore, in Genesis 9: 12, the Lord said that He established His covenant between Him and Noah with his descendants, as with every living thing that was with them for perpetual generations.

The New Heavens and the New Earth will have the law of expansion that God set when He first made it, which we will explain later. The new creation will extend forever to be the dwelling place of generations that will born forever and ever, because infinity is time and space. The evidence of the relationship between the new creation and the descendants can be found in Isaiah 66: 22: «“For as the new heavens and the new earth / Which I will make shall remain before Me,” says the LORD, / “So shall your descendants and your name remain.».

This infinite offspring is the inheritance of God, the inheritance promised to Christ (Psalm 2: 8), the multiplied nations, the rivers of worshipers who will worship the Father in spirit and truth (Jhon 4: 23-24).

The new creation, the infinite and eternal Universe, will be filled with the praise of the Father, the Son, and the Holy Spirit because God created mankind for this purpose. The song, the joy, the Psalm, the hymn, the harmony, and the melody will be multiplied. The blessing and the glory to the name of the Almighty God will be multiplied, the One who revealed Himself to Abraham, *El Shadday*, the Holy, *Adonai*, the Lord.

Now, God's love is so great that, in addition to establishing His eternal covenant with man and creation from Eden, He gave a sign of it, and it is the Rainbow; let us read Genesis 9: 16: «...The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.» This is the sign that appears in the clouds every time there is rain and is combined with sunlight.

But the Bible tells us that this Rainbow is found on the very throne of God, as a sign of the eternal covenant; this confirms the glorious, faithful, true, and perpetual promises of the Lord: «And He who sat there was like a jasper and a sardius stone in appearance; **and there was a rainbow around the throne**, in appearance like an emerald.» (Revelation 4: 3. Highlighted by the authors).

Satan knows that he has a short time, that is why he has used the sign of God's covenant with creation, the Rainbow, to pervert it by making it the symbol of homosexuals, of the sodomites. In many countries, homosexual people can adopt children and even, they bear children when one of those from these unbiblical and unnatural couples has a baby through rented wombs, purchase of sperm, in vitro fertilization, and other techniques that God do not approve. Satan's attack on the original design from the beginning of creation and on the main promise of the descendants is clear. From Scriptures, we know that these perversions are within the signs of the end and the coming of the judgment of seven years of Tribulation; and they are at the doors.

And if, when you read this book, the Church has left in the Rapture, we confirm you that you are in the terrible time of the Tribulation, the judgment prophesied in the Scriptures, so you need to be convinced. The only way you will be saved is to repent of all your sins, to receive Christ into your heart as your only Lord and Savior, and to abide in Him and His Word, for then you will have eternal life, you will have the eternal promises which this book is teaching you in detail.

(e) God promised that His children will enjoy His creation for eternity.

Human beings have never been able to enjoy God's creation because of sin and death; let us remember that plants withered, thorns grew, there was aridity, and animals turned against the man after his sin.

However, God has promised that His children will enjoy all things that He has created, referring to the New Heavens and the New Earth. Therefore, He has promised to make everything new and restore everything. Let's read Isaiah 65: 17-18 (Highlighted from the authors):

¹⁷ "For behold, **I create new heavens and a new earth**; / And the former shall not be remembered or come to mind. ¹⁸ But **be glad and rejoice forever in what I create**; / For behold, I create Jerusalem as a rejoicing, / And her people a joy.

In this passage, the Lord gives the reason for the creation of New Heavens and New Earth, and it is that He will give the great blessing of rejoicing and delighting us forever in the things that He has created.

(f) God will make the new creation because He has established unbreakable laws in the first creation.

God has established that the laws He put in Heaven and Earth shall not pass away; let us read Psalm 148: 3-6:

³ Praise Him, sun and moon; / Praise Him, all you stars of light! ⁴ Praise Him, you heavens of heavens, / And you waters above the heavens! ⁵ Let them praise the name of the LORD, / For He commanded and they were created. ⁶ He also established them forever and ever; / He made a decree which shall not pass away.

Let us note that verse 3 speaks of the Sun, the Moon, and the stars; verse 4 refers to the Heavens of Heaven and the waters above them, which we will explain later. Verse 5 recalls the first creation decrees, referring to Genesis chapter 1, and verse 6 affirms that God made this creation to be eternal and that He placed an unbreakable law. But we know that sin and death entered all creation. Therefore, God will fulfill His Word that it will be eternal by making it new, and the laws that He established will remain (Jeremiah 31: 35-36). To understand the new creation it is necessary to study the first one; let's see:

10.2. The First Creation

10.2.1. The heavens and the Earth

The first creation is described in Genesis chapter 1 and other passages of the Bible. The covenant the Lord established unbreakable laws and contemplated it within the covenants, in the Edenic Covenant and the Noahic Covenant. Therefore, He will make it new after the judgments that will aim to sweep away and eliminate the sin of creation.

The Bible teaches that in the beginning, God created the Heavens and the Earth and then He created everything that is in them: «In the beginning [רֵאשִׁית *ré'shíyth*] God [אֱלֹהִים *'elôhîym*] created [בָּרָא *bârâ'*] the heavens [שָׁמַיִם *shâmayim*] and the earth [אֶרֶץ *'erets*]]» (Genesis 1: 1. Highlighted and emphasis added by authors).

The necessary question is, what are these Heavens in the plural form? The Scriptures give us the answer, for it speaks of three Heavens: The First Heaven that does not correspond exactly to the atmosphere, but the interstellar space. The Second Heaven is called "The Heavens", and the Third Heaven is the dwelling place of God (see Chapter 1 of this book). Let's analyze this in Genesis 1: 6-8 (Highlighted and emphasis added by authors):

⁶Then God said, "Let there be a firmament [רָקִיעַ *râqîya'*] in the midst [תֵּכֵן *tâvek*] of the waters [מַיִם *mayim*], and let it divide [בָּדַל *bâdal*] the waters [מַיִם *mayim*] from the waters [מַיִם *mayim*]." ⁷Thus God made the firmament [רָקִיעַ *râqîya'*], and divided [בָּדַל *bâdal*] the waters [מַיִם *mayim*] which were under the firmament [רָקִיעַ *râqîya'*] from the waters which were above the firmament [רָקִיעַ *râqîya'*]; and it was so. ⁸And God called the firmament [רָקִיעַ *râqîya'*] Heaven [שָׁמַיִם *shâmayim*]. So the evening and the morning were the second day.

In verse 6, it speaks of a firmament, the Hebrew word for this is רָקִיעַ (*râqîya'*) which means "an extended surface, expanse," that is, what it extends, this verse says that God made this firmament (expansion) in the midst of the waters, which are those of verse 2 of Genesis 1. Let's read (Highlighted and emphasis added by authors):

²The earth was without form [תֹהוּ *tôhû*], and void [בֹהוּ *bôhû*]; and darkness was on the face [פְּנֵי *pânîym*] of the deep [תְהוֹם *têhôm*]. And the Spirit of God was hovering over the face of the waters [מַיִם *mayim*].

In verse 2 it says that the Earth was "without form" (תֹהוּ *tôhû*) and "void" (בֹהוּ *bôhû*). It also speaks of the deep and the waters that seem to be in it. Amid these waters, God commanded that there should be an expanse (the firmament) that separated

the waters above the firmament from those below the firmament. God called this firmament "Heavens," and He called seas to the waters under the firmament. Let's continue with Genesis 1:

⁹Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry *land* appear"; and it was so. ¹⁰And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was good*.

Everything seems to indicate that God made the Heavens in verse 1 of Genesis 1, which are different from the Heavens of the firmament of verse 8 that correspond to interstellar space. Now, regarding the Earth, it is clear that the Lord made it inside the waters, and that is why verse 2 says that it was without form. But then, God puts a decree to the waters, which would be the seas, and the dry land appears, which is the Earth of verse 10. For this reason, 2 Peter 3: 5-6 states (Highlighted by the authors):

⁵For this they willfully forget: that by the word of God the heavens were of old, and **the earth standing out of water** and in the water, ⁶by which the world *that* then existed perished, being flooded with water.

The apostle says that the Earth comes from water, and this is a clear reference to Genesis 1: 6-10, where it says that everything was among the waters that were later separated. The waters left under the Heavens were gathered together to discover the dry land that God called "Earth."

It is clear that the waters under the firmament are the seas, but the question is, what are "the waters above the expansion", that is, the ones that were separated? These waters correspond to the Heavens of the Heavens of which the Bible speaks (1 Kings 8: 27; 2 Chronicles 2: 6; 6: 18; Psalm 68: 33), these are millions of light-years away because God separated them, placing them at a huge distance from the Earth. Let us read Nehemiah 9: 6: « You alone *are* the LORD; / You have made **heaven [שָׁמַיִם *shâmayim*]**, / **The heaven [שָׁמַיִם *shâmayim*]** of heavens **[שָׁמַיִם *shâmayim*]**, with all their host, / The earth and everything on it, / The seas and all that is in them, / And You preserve them all. / The host of heaven worships You.» (Highlighted and emphasis added by authors).

Psalm 148: 4 describes the Heavens of Heaven and the waters above them: «Praise Him, **you heavens [שָׁמַיִם *shâmayim*]** of heavens **[שָׁמַיִם *shâmayim*]**, / And you **waters above the heavens [שָׁמַיִם *shâmayim*]**!» (Highlighted and emphasis added by authors). Yet this Psalm gives other important clues. Let's read verses 3-6:

³ Praise Him, sun and moon; / Praise Him, all you stars of light! ⁴ Praise Him, you heavens of heavens, / And you waters above the heavens! ⁵ Let them praise the name of the LORD, / For He commanded and they were created. ⁶ He also established them forever and ever; / He made a decree which shall not pass away.

According to this Psalm, in the Heavens, which is the interstellar space, there are the Sun, the Moon, and the stars; then there are the waters above these (first Heaven); then follow the Heavens of the Heavens (second Heaven).

In the same way, the expansion called "Heavens" or interstellar space, where the galaxies are located, was made by God at a distance of light-years because the Bible says that God stretches out the Heavens like a curtain (Isaiah 40: 22). In this extension occurred the length that Big Bang's false theory takes to affirm that the Universe has millions of years of being formed product of an explosion.

Let's remember that God made all the creation in six days, so this question emerges, why are the galaxies of the firmament called "Heaven" located millions of light-years away? The answer is that when the Bible specifies these days, it is taking earthly time as a point of reference, that is, from the perspective of the Earth. On the other hand, Galaxies appear at distances of light-years due to a general relativistic effect measured experimentally, called "gravitational time dilation," which causes clocks and all physical processes to tick at different speeds in different parts of the Universe. Based on this effect, Humphreys (2010) proposes the following:

By this effect on time itself, God could have made the universe in six ordinary days as measured on earth, while still allowing time for light to travel billions of light-years to reach us by natural means. (pp. 45-46)

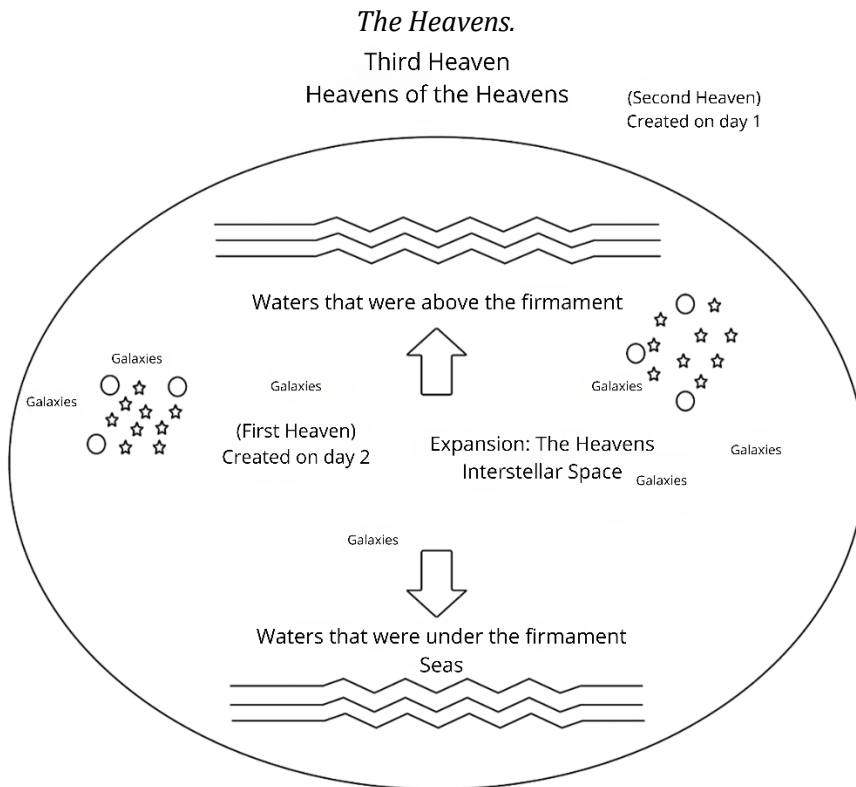
The Bible says that, regarding the Heavens, it was God's power that distanced the galaxies to millions of light-years in six days by stretches out the Heavens like a curtain because it says that He SEPARATED the waters above from the expanse of those below the expanse (Highlighted and emphasis added by authors):

⁶ Then God said, "Let there be a firmament in the midst of the waters, and let it **divide** [בָּדַל *bâdal*] the waters from the waters." ⁷ Thus God made the firmament, and **divided** [בָּדַל *bâdal*] the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so. (Genesis 1)

This action of separate (Heb. בָּדַל *bâdal*) implies the distancing of light-years from the galaxies concerning the Earth that the Almighty God carried out when He created everything in six days.

We can call this process **the law of expansion**, which the Lord placed in all Heavens and on Earth. But, as we will see later, was affected by the entrance of sin and death through the human being.

Figure 1



Note: Based on Humphreys (2002, p. 99).

Some people have considered that the first Heaven is the atmosphere, but this is what can be called "the face of the firmament (expanse)," as Genesis 1: 2 states that the Spirit of God moved over the face of the waters. In this regard, Humphreys (2010, p. 44) raises three postulates which are the basis of a cosmology relative to the Young-Earth:

- (a) The firmament (the expansion) of Genesis chapter 1 is not the Earth's atmosphere; instead, is the interstellar space.
- (b) The "waters above the firmament" are cosmic in scale and represent a frontier for the interstellar space.
- (c) The Earth is close to the center of the Universe.

We have already explained the first postulate, and we will study the third one later. The second one is wonderful because it speaks of frontiers in the Universe as opposed to the statement that it is infinite in a chaotic way; here it is necessary to make clarifications from the beginning. Humphreys (2010) states that the concept of the infinite Universe was raised by the "theory" of the Big Bang, which says that there is no center. Big Bang theory also states that the matter is eternal, that it is infinitely dispersed throughout the Universe; therefore, there is no control nor Creator.

The Bible says quite the opposite. God is the Creator of everything; He made the Heavens and the Earth; and as we saw in previous pages. There are several Heavens: The Heavens of interstellar space (first Heaven made on day 2), the Heavens of the Heavens (second Heaven made on day 1), and the Third Heaven in which are more Heavens, the dwelling place of God.

Taking this into account, Humphreys (2010) states that this First Heaven or interstellar space, where the galaxies are, has a frontier. This frontier does not mean that there is a closure, and the Universe ends there because the other Heavens certainly follow. When we speak of frontier, this just means a limit of space, just as countries or cities have a border and another country or city follows. In the case of the Universe, the First Heaven has a border set by God. Genesis 1: 7 calls it "the waters which were above the firmament;" and Psalm 148: 4 "waters above the heavens;" let us compare the two verses (Highlighted by authors):

Table 1

Comparison between Genesis 1: 7 and Psalm 148: 4

GENESIS 1: 7	PSALM 148: 4
Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament ; and it was so.	Praise Him, you heavens of heavens, / And you waters above the heavens!

In Psalm 148: 4, it is seen that the waters above the firmament (first Heaven or interstellar space) are the border with the Heavens of the Heavens, which are the second Heaven, where the prophet Ezekiel saw, as we will see later.

In fact, the above is in accordance with our God of order, harmony, power, and sovereignty, who established decrees, ordinances, commandments, and laws in creation (Isaiah 44: 7).

In chapter 1 of the book of Ezekiel, the prophet describes a scene where there are living creatures or cherubim, and then the firmament appears. Let us read verse 1: « Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the captives by the River Chebar, that **the heavens [שָׁמַיִם *shâmayim*]** were opened **[פָּתַח *pâthach*]** and I saw visions of God.» (Highlighted and emphasis added by authors).

These Heavens that were opened widely correspond to the interstellar space in which the prophet perceived the visions; let us read Ezekiel 1: 22-26 (Highlighted and emphasis added by authors):

²² The likeness of **the firmament [רָקִיעַ *râqîya'*]** above the heads of the living creatures *was* like the color of an **awesome crystal, stretched out [נָתַח *nâṭâh*]** over their heads. ²³ And under the firmament their wings *spread out* straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body. ²⁴ When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings. ²⁵ A voice came from **above the firmament [רָקִיעַ *râqîya'*]** that *was* over their heads; whenever they stood, they let down their wings. ²⁶ **And above the firmament [רָקִיעַ *râqîya'*] over their heads *was* the likeness of a throne, in appearance like a sapphire stone;** on the likeness of the throne *was* a likeness with the appearance of a man high above it.

This firmament (expansion) above the head of the cherubim is the Third Heaven, for it says there was the throne of God that looked like a sapphire stone. From the apostle Paul, we know that the Third Heaven is the dwelling place of God, for the apostle says it is Paradise. Let's read 2 Corinthians 12: 2-4 (Highlights by the authors):

² I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—**such a one was caught up to the third heaven.** ³ And I know such a man—whether in the body or out of the body I do not know, God knows— ⁴ how **he was caught up into Paradise** and heard inexpressible words, which it is not lawful for a man to utter.

By Revelation 4: 6, we know that in front of this throne there is a sea of glass that seems to corresponds to the firmament, the expansion that Ezekiel saw for over it is the throne of God: «Before the throne **there was a sea of glass, like crystal**. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.» (Revelation 4: 6. Highlights by the authors).

From Ezekiel's description in chapter 1, it seems that the second Heaven (the Heavens of Heaven) is the abode of all the angels. The Third Heaven is where God's throne and the New Jerusalem, the Heavenly City, are located.

When we leave in the Rapture, we will cross the First Heaven, which is all the interstellar space where the galaxies are, and the waters above the firmament, the Heaven. We will also traverse the Second Heaven, the Heavens of Heavens, until we arrive at the Third Heaven, the habitation of God, the New Jerusalem. It will be an extraordinary journey.

10.2.2. The Earth and the Milky Way as center of the Universe

The evolutionists who support the false "theory" of the Big Bang have claimed that everything was done by itself, suddenly and by chance, denying the Creator. Therefore, our galaxy, the Milky Way, and our planet Earth are in the middle of other galaxies, as if they were "lost."

However, research has shown that this is not so. There is a centrality of our galaxy concerning the others in the Universe. Humphreys (2002), in his article "Our galaxy is the center of the universe, 'quantized' redshifts show," states:

According to Hubble's law, redshifts are proportional to the distances of the galaxies from us. Then it would be the distances themselves that fall into groups. That would mean the galaxies tend to be grouped into (conceptual) spherical shells concentric around our home galaxy, the Milky Way. (p. 95)

In the previous point, we raised the third postulate of Humphreys (2010), referred to the fact that the Earth is close to the center of the Universe, and this is something surprising. Let's read the affirmation of this author (2010, p. 45): "That is, the distribution of stars and galaxies in the biblical cosmos has a clearly-defined edge and a center. Moreover, the Earth would be, on a cosmological scale of distances, near the center."

With the first creation, God established that the Milky Way, our galaxy, was the center of the Universe and, in it, the Earth, which occupies a special place from the beginning and will have it at the end when God makes the new creation. We talk about this in Chapter 1 of this book.

Let's remember that Genesis 1: 1 talks about the creation of the Heavens and the Earth, not mentioning any other planet; and at the end in Revelation 21: 1, John again gives preeminence to our planet when he talks about the new creation, recalling verse 1 of Genesis 1.

Humphreys (2002) states

To name this idea, let's elevate the word 'galactocentric' above its humble use in section 4, which was merely to describe a frame of reference. Let's use the word to describe the universe itself. That is, we live in a *galactocentric cosmos*—a universe that has a unique geometric center very near our own home galaxy, the Milky Way. (p. 100)

The evidence given by the author for this affirmation of the galactocentric cosmos concerning the Milky Way are the following (Humphreys, 2002, pp. 100-102):

- (a) Our galaxy is essentially at the center of the cosmos, but not at rest with respect to it. Therefore, it is not the geocentrism that would have the Earth at the exact and immobile center concerning the cosmos.
- (b) God Himself establishes the centrality of the Earth from the beginning; in Genesis chapter 1 verse 1. Scriptures say that God made the Earth before the Sun, the Moon, and the stars; also, these were created to benefit the Earth. Humphreys states (2002):

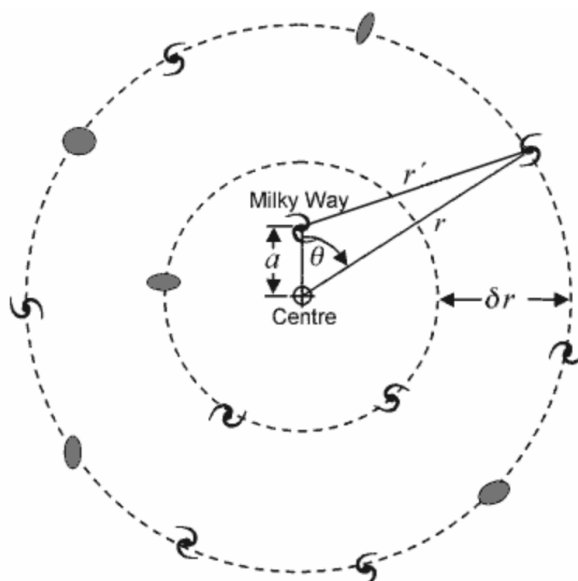
First, the Bible declares the uniqueness and centrality of our home planet. It mentions the Earth *first* in Genesis 1: 1, on Day 1—long before it mentions the Sun, Moon, and stars over a dozen verses later, on the fourth day. Genesis 1: 6–10 locates the Earth '*in the midst*' of all the matter of the cosmos, as I explained in *Starlight and Time*. In Genesis 1: 14–15, God says the host of the heavens exists for the benefit of those on the Earth. So it is not man who imagines himself 'at a Ap 4: 6 commanding position at the center of the universe', but God who says we are there. It is heartening to see the evidence once again supporting what Scripture says. (p. 102)

- (c) God did not put the Sun closer to the center of the Milky Way because next to the center of the galaxy, there are thick star clusters, dust, and gas (apart from supernovae), which would have allowed us to see only a few light-years in the cosmos. But God put us in an optimal position, not at the outer edge where the Milky Way would be dark, but far enough away to clearly see the heights of the Heavens. And this allows us to see the galaxies that are millions of light-years away. We appreciate the greatness of God's ways and thoughts, as Isaiah 55: 9 points out.
- (d) God designed special features regarding the position of the Sun in the Milky Way, creating an ideal environment. In its interior, there is a lot of activity with many supernovae. The Sun has a fairly circular orbit that keeps the Earth at a considerable distance from the dangerous central portion. In fact, the Sun is at an optimal distance from the galactic center, called the co-rotation radius. Humphreys (2002) states that:

Only here does a star's orbital speed match that of the spiral arms—otherwise, the Sun would cross the arms too often and be exposed to other supernovæ. Another design feature is that the Sun orbits almost parallel to the galactic plane—otherwise, crossing this plane could be disruptive. (p. 102)
- (e) Galaxies tend to cluster in concentric spherical layers around our Milky Way Galaxy, as shown below:

Figure 2

The Milky Way.



Note: Humphreys (2002, p. 99).

We consider that when God made the creation, the Earth was in the center of the Universe. Still, it moved because of the entry of sin into it and the Universe because the law of sin and death entered. The creation became under the bondage of corruption. For example, the Earth and what is in it became dependent on sunlight, but this was not the situation before sin because God created the Sun after light and plants.

Another argument is that the Flood caused a hecatomb on Earth that could have caused the movement of the Earth from its initial place. There is biblical evidence that God's judgments cause this; let's read Isaiah 13: 13: «Therefore I will shake the heavens, / **And the earth will move out** [רָעָשׁ *râ'ash* מִן *min*] **of her place** [מִקוֹמָהּ *mâqôm*], / In the wrath of the Lord of hosts / And in the day of His fierce anger.» (Highlighted and emphasis added by authors).

The prophet refers to the judgment of the seven years of Tribulation. However, the Scriptures say that in the first global judgment, the Flood, the fountains of the great deep were broken up (Genesis 7: 11). This judgment happened all over the Earth;

that is, there were terrible mega-earthquakes and tsunamis, which must have had consequences on the planet's position (see Chapter 1 of this book).

10.3. The New Creation

We have made this detailed description of the first creation in Genesis chapter 1 because God will restore all things as they were in the beginning, and He will return them to their original conditions without sin and death.

The Lord also established unbreakable laws in the Universe, as we saw at the beginning of this chapter. The devil wanted to harm creation by tempting Adam and Eve and leading them into sin. When man accepted sin, he caused that sin and death entered into all creation bringing about terrible ravages.

But the creation that God will make will be better because there will no longer sin; Satan will be cast into the Lake of Fire with the demons and all sinners. There will be a total purification that the Lord will carry out through fire as it says 2 Peter 3: 7: «But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.»

The apostle adds that all the elements will be melted with fervent heat to make New Heavens and New Earth; let's read 2 Peter 3: 10-13:

¹⁰ But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.¹¹ Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?¹³ Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

The new creation will be better because God will carry out His plan and all His purposes that were hindered by sin and death. This New Earth and Heavens will be better because all creation will praise God, worshippers like rivers will bow down before Him, on His throne in glory and majesty will be exalted the King forever and ever, from generation to generation. Hallelujah!

The creation of the New Heavens and the New Earth is found in several passages of Scripture, in addition to the one quoted from 1 Peter 3: 13. Let us see:

- Isaiah 65.

In this powerful passage, the Lord speaks to us through the prophet; let us read verses 17-19 (Highlighted by the authors):

¹⁷ "For behold, **I create new heavens and a new earth**; / And the former shall not be remembered or come to mind. ¹⁸ But be glad and rejoice forever in what I create; / For behold, I create Jerusalem as a rejoicing, / And her people a joy. ¹⁹ I will rejoice in Jerusalem, / And joy in My people; / The voice of weeping shall no longer be heard in her, / Nor the voice of crying.

When it says that the former shall not be remembered or come to mind, it refers to the first creation that will no longer exist because we will live forever in the New Heavens and the New Earth. In verse 18, it speaks of the gladness and rejoicing that we will have for eternity enjoying the presence of God and His creation. All this will be mutual, God will be joyful, for His children will glorify Him forever. In the New Heavens and the New Earth, there will never again be weeping or crying. Let's read more characteristics of the new creation in Isaiah 65: 23-25:

²³ They shall not labor in vain, / Nor bring forth children for trouble; / For they shall be the descendants of the blessed of the Lord, / And their offspring with them. ²⁴ "It shall come to pass / That before they call, I will answer; / And while they are still speaking, I will hear. ²⁵ The wolf and the lamb shall feed together, / The lion shall eat straw like the ox, / And dust shall be the serpent's food. / They shall not hurt nor destroy in all My holy mountain," / Says the Lord.

The creation will be delivered from the bondage of corruption and futility, from the ephemeral, from the birth pangs, from the groaning (Romans 8: 21-22); therefore, nothing will be in vain; the Lord says that we will never again labor in vain. The verse also says that we will never again give birth for trouble, for the Lord will bless all our descendants; they will be holy, eternal, pure, sinless, and immortal. The descendants of the blessed of the Lord who will populate the New Heavens and the New Earth.

The Lord also says that communication with Him will be direct, as when the voice of the Lord was walking in the garden because we will be in His physical presence. When He says: «And before they call,» (Isaiah 65: 24) the following terms are used in Hebrew:

Table 2*Similarities between Isaiah 65: 15-23 and Isaiah 11:6-9*

It shall come to pass	[that]	Before	they call	I	will answer
הָיָה hâyâh		טֶרֶם Terem	קָרָא qârâ'	אֲנִי 'ânîy	עֲנֶה 'ânâh

Both fragments of this verse 24 are parallel, they say the same thing, the first part of the verse is reiterated when it says: «while they are still speaking, I will hear.»

Verse 25 describes how the animals in the new creation will be in total harmony; there will be no carnivorous animals; their suffering will be over. This fact is a reiteration of what Isaiah 11: 5-9 says; let's read:

⁵Righteousness shall be the belt of His loins, / And faithfulness the belt of His waist.

⁶“The wolf also shall dwell with the lamb, / The leopard shall lie down with the young goat, / The calf and the young lion and the fatling together; / And a little child shall lead them.

⁷The cow and the bear shall graze; / Their young ones shall lie down together; / And the lion shall eat straw like the ox. ⁸The nursing child shall play by the cobra's hole, / And the weaned child shall put his hand in the viper's den. ⁹They shall not hurt nor destroy in all My holy mountain, / For the earth shall be full of the knowledge of the LORD / As the waters cover the sea.

Notice the coincidences between this passage and Isaiah 65: 23-15 referring to the New Earth and the New Heavens; let's see:

Table 3*Similarities between Isaiah 65: 15-23 and Isaiah 11: 6-9*

TOPIC	ISAIAH 65	ISAIAH 11
The holy descendants	Verse 23: ...Nor bring forth children for trouble; / For they shall be the descendants of the blessed of the Lord, / And their offspring with them.	Verse 6: ... And a little child shall lead them. Verse 8: The nursing child shall play by the cobra's hole, / And the weaned child shall put his hand in the viper's den.
Animals in harmony	Verse 25: The wolf and the lamb shall feed together, / The lion shall eat straw like the ox, / And dust shall be the serpent's food ...	Verse 6: The wolf also shall dwell with the lamb, / The leopard shall lie down with the young goat, / The calf and the young lion and the fatling together ...
Promise of eternal harmony	Verse 25b: They shall not hurt nor destroy in all My holy mountain,” / Says the Lord.	Verse 9a: They shall not hurt nor destroy in all My holy mountain ...

- Isaiah 66

In verse 22, the Lord again speaks of the new creation when He says: «"For as the new heavens and the new earth / Which I will make shall remain before Me," says the Lord, / "So shall your descendants and your name remain ...» It is amazing how God relates the New Heavens and the New Earth with the multiplied eternal descendants again, since this new creation is for them. That way all humanity and the creation itself will fulfill the purpose for which the Lord made them, and it is to give Him glory and praise forever and ever.

- Revelation 21

In the last book of the Bible, the powerful Word of God, the only revelation that He gave to humanity so that they would know Him, the new creation was recorded as a living testimony of God's faithfulness, of His truth, of His omnipotence; let us read Revelation 21: 1-5 (Highlighted by the authors):

¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. ⁴ And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." ⁵ Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."

When John says that the First Heaven and the first Earth had passed away, he refers to the first creation with everything in it, including the sea; thus, he says that there was no more sea. Here we are talking about the Earth and the firmament above the waters, which was called "Heavens" and which we have called "first Heaven" or interstellar space. According to Humphreys (2010, p. 62), this Heavens is not a void or a volume without anything, for if it were, it could not be extended or stretched out like a curtain or a tent to dwell in as described in the Bible (Isaiah 40: 22), nor could it be rolled up like a scroll (Isaiah 34: 4; Revelation 6: 14). This author mentions several events that the Bible applies to the Heavens; let's see (Humphreys, 2010, pp. 62-63):

(a) The Heavens may be rent or cut.

Isaiah 64: 1-4 says (Highlighted and emphasis added by authors):

¹ Oh, that You would **rend** [קָרַע *qâra'*: to tear] the heavens! / That You would come down! / That the mountains might shake at Your presence— ² As fire burns brushwood, / As fire causes water to boil— / To make Your name known to Your adversaries, / That the nations may tremble at Your presence! ³ When You did awesome things for which we did not look, / You came down, / The mountains shook at Your presence. ⁴ For since the beginning of the world / Men have not heard nor perceived by the ear ...

The image that the passage projects is that God tears the Heavens, the interstellar space, to descend to Earth. And indeed, this is what will happen in the Rapture of the Church when the Lord Jesus Christ descends to that space to receive the bride, the glorified children of God.

(b) The Heavens can grow old and be changed like a garment.

In Psalm 102: 25-26 it says (Highlighted by the authors):

²⁵ Of old You laid the foundation of the earth, / And **the heavens** are the work of Your hands.
²⁶ They will perish, but You will endure; / **Yes, they will all grow old like a garment; / Like a cloak You will change them, / And they will be changed.**

The psalmist describes how the first creation will pass to be changed by the new creation.

(c) The heavens can be shaken or agitated.

We find this in several verses of the Old Testament and New Testament; let's see (Highlighted by the authors):

- Isaiah 13: 13 «Therefore **I will shake the heavens**, / And the earth will move out of her place, / In the wrath of the Lord of hosts / And in the day of His fierce anger.»
- Haggai 1: 6 «“For thus says the Lord of hosts: ‘Once more (it is a little while) **I will shake heaven** and earth, the sea and dry land ...»
- Hebrews 12: 26 «... whose voice then shook the earth; but now He has promised, saying, “Yet once more **I shake not only the earth, but also heaven.**”»

Note that the same action of shaking applies to Heaven as to Earth, which possesses volume.

(d) The Heavens can be burned.

We read this in 2 Peter 3: 10: «But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.»

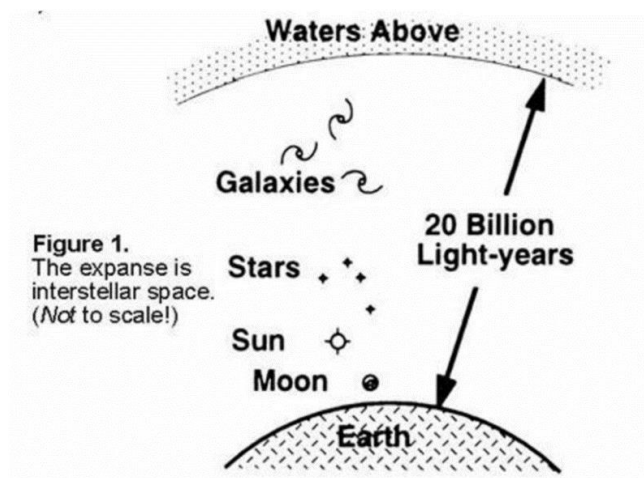
(e) The Heavens can be rolled up like a scroll.

We find this in Isaiah 34: 4 and Revelation 6: 14; let's read the two verses (Highlights by the authors):

⁴ All the host of heaven shall be dissolved, / **And the heavens shall be rolled up like a scroll**; / All their host shall fall down / As the leaf falls from the vine, / And as fruit falling from a fig tree. (Isaiah 34).

¹⁴ **Then the sky receded as a scroll when it is rolled up**, and every mountain and island was moved out of its place. (Revelation 6)

Based on the above verses, Humphreys (2010, pp. 50-51) affirms that space itself is a material of some kind; and states that the keys of physics suggest that it could be an elastic solid. This statement would explain the words used in the Bible to describe it as רָקִיעַ (*râqîya'*), a Hebrew word meaning "expansion or extended surface", translated as "firmament" in the NKJV, in passages like Genesis 1: 7-8, Psalms 19: 1 and 150: 1, and in Daniel 12: 3. This Hebrew term is translated in the Greek version of the Old Testament, the Septuagint, as στερέωμα (*stereōma*), which refers to "something established".

Figure 3*The Universe according Genesis chapter 1.*

Note: Humphreys (2010, p. 52).

There are connections and parallels between Scriptures' passages that describe the new creation and those that refer to the first one. These are Genesis chapters 1 and 2, Isaiah chapters 65 and 66, Matthew chapter 19, John chapter 1, and Revelation chapters 21 and 22; let's look at the relationships:

Genesis chapter 1 describes the first creation of the Heavens and the Earth and begins with the phrase "In the beginning" (Genesis 1: 1). In chapter 2, appears the tree of life and the river that came out of Eden and watered the garden appear (Genesis 2: 9-10). Isaiah 65: 17 and 66: 22 speak of the new creation of the Heavens and the Earth.

Then, in Matthew 19: 28, the Lord Jesus Christ refers to it with the term "Regeneration" (gr. Παλιγγενεσία, *paliggenesia*) and specifies what we will have in the New Earth (Eternal Descendants, Earth, and Government), as we saw in chapter 9 of this book about the Eternal Kingdom.

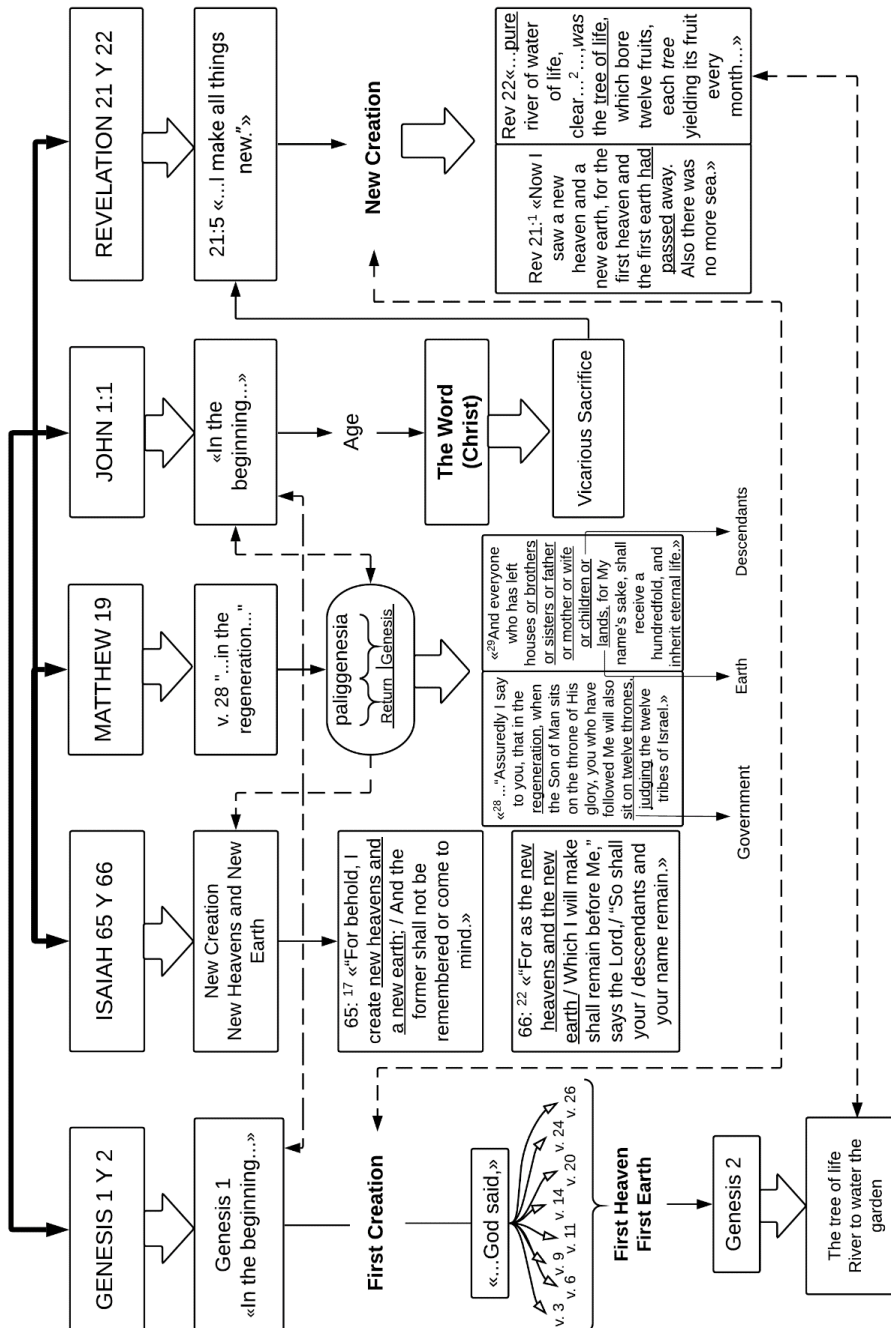
In John 1: 1, on the other hand, we find the same expression of Genesis 1: 1, «In the beginning,» referring to the Lord Jesus Christ, the Word, who appears when it says «then God said» (Genesis 1: 3). What John is explaining is that Christ, the One who incarnated, Christ, was the One who pronounced "Let there be, let ... be gathered

together, let the earth bring forth grass, let there be lights." Christ was the one who spoke, commanded, gave the Word, and decreed in Genesis chapter 1 to create everything (John 1: 14).

In Revelation 21: 1, John says that he saw a New Heaven and a New Earth. Here is a reference to the first creation in Genesis 1 when it says, «.. for the first heaven and the first earth had passed away. Also there was no more sea.» and the tree of life and the river of the water of life are also mentioned (Revelation 22: 1-2).

Figure 4

Connections and parallels between the First Creation and the New Creation.



10.4. The Law of The Expansion

When God made the Universe, the Heavens, and the Earth, He put in them a law that we call the "Law of Expansion or Extension," which operated by the Law of the Spirit of Life in Christ Jesus. The extension's objective was bound to the eternal offspring that God planned for Adam and his wife when He gave them the decrees of the Edenic Covenant to bear fruit, multiply and fill the Earth.

Before explaining the law of expansion or extension, we must look at the divine decrees of this covenant and how disobedience introduced the law of sin and death to all the descendants as certified in chapter 5 in such a way that it stopped everything.

10.4.1. The divine decrees in the first creation and in the Edenic Covenant.

At the beginning of this chapter, we gave the reasons why God will make the new creation, and one of them is that He established unbreakable laws, that relate to the divine decrees. Since these decrees are God's Word, they must be fulfilled. Let's read the following verses of Genesis 1 in which these decrees are appreciated in the expressions "said" or "saying" (Highlighted from the authors):

Table 3

The divine decrees in the first creation and in the Edenic Covenant

³ Then God said , "Let there be light"; and there was light.
⁶ Then God said , "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."
⁹ Then God said , "Let the waters under the heavens be gathered together into one place, and let the dry <i>land</i> appear"; and it was so.
¹¹ Then God said , "Let the earth bring forth grass, the herb <i>that</i> yields seed, <i>and</i> the fruit tree <i>that</i> yields fruit according to its kind, whose seed <i>is</i> in itself, on the earth"; and it was so.
¹⁴ Then God said , "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years..."
²⁰ Then God said , "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens."
²² And God blessed them, saying , "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."
²⁴ Then God said , "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, <i>each</i> according to its kind"; and it was so.

26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

The term "said" (and "saying") appears nine times in the verses we read and corresponds to the Word of God by which He created the Universe as mentioned in Hebrews 11: 3; they were creative decrees of the Lord. Each time He gave the Word "said," a creative act occurred, and then He gave it a name, for He says, "And God called" (Genesis 1: 5, 8, 10).

Based on the above, we can interpret that when in Genesis 1: 28, we read, "And God said to them," God was giving a decree, an unbreakable Word. The term in Hebrew is אמר (ʾamar), and it appears in all nine verses that we read.

We can find evidence that God was enunciating divine decrees in Job 38: 4-10; let's read (Highlighted and emphasis added by authors):

⁴“Where were you **when I laid the foundations** [יָסַד, *yásad*] **of the earth?** / Tell Me, if you have understanding. ⁵**Who determined its measurements** [מָדַד *mêmad* de מָדַד *mâdad*: “**stretched, extension**”]? / Surely you know! / Or who **stretched** [נָתַח *nâṭâh*] the line upon it? ⁶**To what were its foundations fastened?** / **Or who laid its cornerstone,** ⁷When the morning stars sang together, / And all the sons of God shouted for joy? ⁸“Or *who* shut in the sea with doors, / When it burst forth *and* issued from the womb; ⁹When I made the clouds its garment, / And thick darkness its swaddling band; ¹⁰When I fixed My limit for it [חָק *chôq*: “**decree**”], / And set bars and doors...

The reference that the Lord makes here was to Genesis 1 when He created the Heavens and the Earth; He gives details of how He did it; when in the NKJV He says, «Who commanded his measures...?» The Hebrew terms indicate that the translation would be: «Who put the extension or stretch in it.» The morning stars refer to the angels because when the Lord made the Earth on the first day (Genesis 1: 1), He had not yet created the stars, for they were made on the fourth day (Genesis 1: 16-19). We can infer then that the angels were created after the Heavens and before the Earth, for they witnessed Earth's creation.

Nehemiah 9: 6 seems to support the above; let us read: «You alone *are* the LORD; / You have made heaven, / The heaven of heavens, with all their host, / The earth and everything on it, / The seas and all that is in them, / And You preserve them all. / The host of heaven worships You.» (Highlighted by the authors). These Heavens seem to refer to those above the "Heavens of Heavens" (The second Heaven where the angels are located; let's remember that the First one is the interstellar space). The order we find in verse 6 of Nehemiah 9 is related to that of Genesis 1: 1-10.

When it says «and You preserve them all...» the Hebrew term for "preserve" is *חָיָה* (*châyâh*), which means "to live, to make live, to give life:" therefore, this refers to the new creation that will be filled with eternal life and not death as the first creation because of Adam's sin.

In Job 38: 8, when it says that God shut in the sea with doors when it burst forth and issued from the womb, it refers to Genesis 1: 9: «Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so.» And when in Job 38: 9 it is stated that the Lord made the clouds its garment and the thick darkness its swaddling band, it is referring to when in Genesis 1: 6 He said that there should be a firmament in the midst of the waters (The interstellar space or the expansion); this thick darkness and the cloud of garment refer to the face of the waters which correspond to the atmosphere of the Earth.

Finally, Job 38: 10 states that everything the Lord did was by decree, in Hebrew *חָק* (*chôq*); therefore, all that happened in Genesis chapter 1 were decrees from God, for it was His Word that came out of His mouth to create everything. The point we want to reach is that, if God's decrees are unbreakable and impossible to cancel out, as they are, how can one affirm that what God said or decreed in Genesis 1: 28 has a limit, a cessation?

Of course, it has no end, no limit, no cessation in time and space. And what God pronounced in Genesis 1: 28 within the framework of the Edenic Covenant were decrees that appear after this expression "And God said unto them," they are the second part of the Edenic Covenant; let's read Genesis 1: 28: «Then God blessed them, and **God said to them** [אָמַר *'âmar*], "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."» (Highlighted and emphasis added by authors).

When the Lord gave commandment to Adam in Genesis 2: 16-17, He had not yet created the woman, while in Genesis 1: 28, God had already created her, and the decrees God pronounced were directed to the man and the woman. These decrees are the second part of the Edenic Covenant in which the following questions emerge:

- How does the creation of Genesis 1 relate to the new creation of the New Heavens and the New Earth?
- Will God's decrees of Genesis 1 remain in the new creation?
- How does the new creation relate to the Edenic Covenant?

Let us now look at each of these decrees:

DECREE 1: Be fruitful and multiply

This is the decree of the descendants and heads the Edenic Covenant because in the first part when the Lord gave the holy commandment to Adam. God told Adam that he could eat from every tree of the garden, including the tree of life. This tree of life is the tree of the genealogies of those who live forever and the eternal fruitful and multiplied holy descendants. This is the tree of the generations of the living because God is not the God of the dead but the living (Luke 20: 38).

Men and women never could eat from the tree of life since they preferred the tree of good and evil that produced death and a generation of children separated from God, begotten and born with sin and death. The adamic descendants are the genealogies of fallen and depraved human beings.

The man could never fructify and multiply as God planned it under His decree since man never could eat from the tree of life. It is impossible that one may consider the adamic descendants, begotten, born, and ungodly developed during these six thousand years, as the result of the holy divine decree since God is infinitely holy and one of His main attributes is life. Death is the opposite of God's nature and attributes; therefore, His descendants, who are the sons of God, cannot have death in their beings.

When we speak of the commandment that God gave to Adam in Genesis 2: 16-17, many refer to the prohibition to eat from the tree of good and evil. But as we have just read in Genesis 2: 16, the first thing that God commanded Adam was to eat from every tree including the tree of life that was in the middle of the garden. And the second commandment was not to eat of the tree of good and evil.

We can see the importance of the tree of life since it is mentioned again at the end of the Bible in the narrative of the consummation of human time to make way for God's eternal time and His kingdom. Let's read Revelation 22: 2-3 (Highlighted and emphasis added by authors):

²In the middle of its street, and on either side of the river, was **the tree of life**, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing [**servants, service, joy**] of the nations. ³And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

DECREE 2: Fill the Earth

The Hebrew word for "fill" is מָלֵא (*mâlê*). Because of this decree, the obligatory question is the following: If there was no death, what characteristics must the Earth have for this decree to be fulfilled?

In the beginning, creation was full of life; and life is what does not stop. The Earth was a living, blessed, pure, holy Earth, and life is what does not stop. The Universe was full of life, and life is what does not stop.

The Earth and the whole Universe were full of the Law of the Spirit of Life; let us read Romans 8: 2: «For the **law of the Spirit of life in Christ Jesus** has made me free from **the law of sin and death**.» (Highlighted by authors). But Adam's sin introduced this law of sin and death to his body, to the Earth, and to all the rest of creation.

Many overlook what Paul says when he speaks of the Law of the Spirit of Life; they think the word "law" is unimportant, but it is vital. In Greek, it is νόμος (*nomos*), and it is the law of God which is unbreakable; it is the law of His powerful attribute of LIFE.

The law of sin and death was imposed when Adam sinned. That law entered the Universe, Earth, and Adam's descendants, but the law of the Spirit of Life in Christ Jesus will deliver us from that law of sin and death on the day of the Rapture.

In the Eternal Kingdom, this Law of the Spirit of Life will be imposed on all the new creation that the Almighty God will make. So that the living offspring will dwell in it, in a living Earth, in a living Universe that will be populated by this offspring that will worship God from generation to generation forever and ever. Hallelujah!

Both death and life become evident in THE DESCENDANTS. Let us first recall the facts in which death became evident everywhere and in various ways in the offspring:

(a) Death became totally evident in the offspring through Eve's birth pangs and the pain's multiplication as each son and daughter were born.

The Lord had told Adam and Eve before sin in Genesis 1: 28 to be fruitful and multiply. But this did not happen because to be fruitful and to multiply referred to the holy, eternal, and immortal living offspring for God. This is the promise of blessing, not for curse and destruction. What Eve saw was the multiplication of pain, and pain is associated with sin and death.

(b) The second fact of death becoming totally evident in the offspring is through the sons of Adam and Eve who saw Abel dead by Cain's hands. They saw the blood of the first murder fall on Earth; the dead son was a tremendous evidence.

(c) The third fact about death becoming totally evident in the offspring is through Adam's genealogy, where the phrase "...and he died" is repeated eight times when speaking of each offspring. "And he died" is a permanent reminder of the consequences of sin, which is death. Indeed, the dead descendants with a time and space limitation was not God's plan.

This fallen image of Adam, the image of sin and death, which all his descendants had is described in Genesis chapter 5, has also been brought by mankind until now. Paul speaks of this in 1 Corinthians 15: 49-50 (Highlighted by the authors):

⁴⁹ And as we have borne **the image of the man of dust**, we shall also bear **the image of the heavenly Man**. ⁵⁰ Now this I say, brethren, **that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.**

God has promised that we will cease to bring the image of the earthly, of Adam, which is that of sin, of death, and the corruptible, so we will bring the image of the heavenly man, of Christ, which is the image of eternal life, of holiness, of immortality. This will happen for the first time in all the history of humanity with the Church when we will be transformed, glorified, and raptured; that's why Paul says in 1 Corinthians 15: 51-52:

⁵¹ Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

When we depart in the Rapture, we will eat from the tree of life as the first promise to give birth to life; and not death as Adam did. We will eat from the tree of life to

have a genealogy full of life and not death as Adam did. We will give a living, holy and eternal descendants, because Christ broke into the Adamic genealogy, as the Holy Seed, the Seed promised in the Adamic Covenant, ratified in the Covenant with Noah when the Lord told him "be fruitful" because the holy fruit is the Lord Jesus Christ, who came from the line of Shem, the son of Noah.

Christ is the Seed ratified to Abraham to whom God promised infinite descendants like the stars of Heaven. The descendants of the sons of God who will have life again and their sons and daughters will shine forever and ever (Daniel 12: 3).

God has promised that in the new creation, in the New Heavens and New Earth, in the Eternal Kingdom, there will be no more death: «... And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.» (Revelation 21: 4. Highlighted by authors). The promises that the Lord has given us are:

- You will never have death in you again.
- You will never again beget sons and daughters with death.
- You will never again have offspring with sin and death.
- You and your descendants will never again experience death.
- You will never again suffer, or mourn, or be in pain because of death.
- You will never again shed tears because of sin and death.

Because:

- You will eat of the TREE OF LIFE, you and your children and your children's children, forever and ever.
- You and your children and your children's children, all your descendants will have the LAW OF THE SPIRIT OF LIFE forever.
- You will multiply and bear fruit for all eternity by THE LAW OF THE SPIRIT OF LIFE.
- You will multiply forever because you will bring the image of the heavenly One, the image and likeness of Christ, the image of God because He is LIFE.

You will have a living genealogy, generation after generation of living ones, written in the BOOK OF LIFE forever. Thus, there will never again be a book of the generations of Adam begotten to death. There should be left only the book of the generations of Christ, where His seed shall be written forever, the fruit of the labor

of His soul, His work of redemption (Isaiah 53: 10-11), the blessed offspring who will worship God the Father, God the Son, and God the Spirit forever and ever, for such worshipers in spirit and truth must worship Him (John 4: 23-24).

This is the inheritance that the Father gave to Christ; the rivers of worshippers who will populate the New Heavens and the New Earth forever in infinite fruitfulness and multiplication. As generation after generation extends, the Earth and the Heavens will be extended by the law of expansion that we will see later.

It is evident that the decree to fill the Earth given to Adam had to be supported by Earth's specific characteristics. Let's see:

- Being full of life.
- Being full of blessing.
- Being full of holiness.

LIFE was God's plan from the beginning because it is His ATTRIBUTE (see Chapter 3 of this book). And the Earth, being full of life, could not be subject to limits, but had all conditions to expand and widen so that the whole descendants of Adam and his wife could inhabit it due to the decree of fructification and multiplication. By God's command, Adam and his wife had to fill the Earth with life, with their eternally living descendants, multiplied forever. In this book, we affirm the following:

"The Universe, Creation, man, and woman had the main law of all, which is THE LAW OF THE SPIRIT OF LIFE. This law was established by God our King; this law is unbreakable; cannot be annulled by death. This is the reason why Christ came, to make this Law of the Spirit of Life manifest in the children of God, who have been freed from the law of sin and death."

This Law of the Spirit of Life is referred to in Genesis 1: 2 when it says that the Spirit of God moved upon the face of the waters and in John 1: 4 when it states that in Christ, the Word of God was life, and life was the light of men; life was in the Word spoken by Christ, the Word, which appears in Genesis 1: 3: «Then God said...»

In John 1: 4, it is stated that life was the light of men, and in Genesis 1: 3, it is stated that God said «let there be light» we can infer a relationship between light and life. Therefore, Christ is the giver of life, and this explains why He is the resurrection and the life (John 11: 25) and why He incarnated in a man, died, and rose again in glory, for it was necessary that eternal life should once again come to light; that is

why He says in 2 Timothy 1: 10: «... but has now been revealed by the appearing of our Savior Jesus Christ, *who* has abolished death and brought life and immortality to light through the gospel...»

Adam and his wife were full of life in Eden because life was flooding the whole Earth and the Universe. The Law of the Spirit of Life filled everything; therefore, fructification and multiplication are related as a decree to the other "fill the Earth", filling it with eternal life; but Adam sinned and filled it with death, violence, depravity, and uncleanness. It is impossible that God's decree, "fill the Earth," corresponded to fill it with descendants full of death and filled it with sin. And this is what has occurred in these six thousand years that man has been on Earth.

The law of God, which is unbreakable, is the law of His powerful attribute of LIFE. Therefore, the decree "fill the Earth" could never be fulfilled because neither were fulfilled the decrees of "to be fruitful and multiplication," which were linked to eternal life, to a holy, immortal, and eternal descendants.

The Law of the Spirit of Life in Christ Jesus will deliver us from the law of sin and death on the day of the Rapture. In the Millennium, the Lord will manifest this Law in the children of the glorified, the descendants of the blessed of the Lord. Those mortals will look upon as Isaiah 61: 6-9 says:

⁶ But you shall be named the priests of the LORD, / They shall call you the servants of our God. / You shall eat the riches of the Gentiles, / And in their glory you shall boast. ⁷ Instead of your shame *you shall have double honor*, / And *instead of confusion* they shall rejoice in their portion. / Therefore in their land they shall possess double; / Everlasting joy shall be theirs. ⁸ "For I, the LORD, love justice; / I hate robbery for burnt offering; / I will direct their work in truth, / And will make with them an everlasting covenant. ⁹ Their descendants shall be known among the Gentiles, / And their offspring among the people. / All who see them shall acknowledge them, / That they *are* the posterity *whom* the LORD has blessed."

But since the Lord says that we will have **everlasting joy** and that He will make an **everlasting covenant** with us. This blessed lineage will continue in the Eternal Kingdom because the Lord will impose the Law of the Spirit of Life on all the new creation. Almighty God planned this living offspring to inhabit the living Earth, and the living Universe that will be populated by this offspring who will worship God generation after generation, forever and ever.

The decree "fill the earth" will be fulfilled, which means "fill the earth with worship, praise and glory to God" with the multitude of worshippers, the endless rivers

multiplied for eternity. The Word of Psalm 72: 19 will be fulfilled: «And blessed *be* His glorious name forever! / **And let the whole earth be filled [אֶרֶץ *mâle*] with His glory.** / Amen and Amen.» (Highlighted and emphasis added by authors).

The Word of Isaiah 27: 6 will also be fulfilled: «Those who come **He shall cause to take root in Jacob; / Israel shall blossom and bud, / And fill [אֶרֶץ *mâle*] the face of the world with fruit.**» (Highlighted and emphasis added by authors).

The face of the world will be filled with the fruit of holy and blessed offspring, fruitful and multiplied for eternity because the Spirit of God will move over the face of the Universe with the Law of the Spirit of Life, which will act again thanks to the redemptive work of Christ, the Author of life offered in living sacrifice by the Father.

10.4.2. The law of expansion in the new creation: The extended Heavens and Earth

One of the original conditions that the Lord will restore in the new creation is the law of expansion that He established in the Universe and on Earth. This law of expansion had the objective of making the Heavens and the Earth an infinite dwelling place for the holy offspring that would multiply eternally. But we know that sin impeded this; nevertheless, when only those glorified, deathless, and sinless are left, it will be possible to fulfill the decrees of being fruitful, multiplication, and fill the Earth that God established in Eden in the covenant He made with Adam and his wife.

Now, as we have said, before sin, the Earth had the Law of the Spirit of Life in Christ Jesus, and this implied that the Earth had the capacity to expand as Adam's descendants became fruitful and multiplied. But, when the Law of sin and death entered man and, therefore, the Universe, the Earth lost this capacity to expand, to widen itself; in the same way that a limit or term of days was put on the human being, because of death, the Earth became limited.

When the Lord speaks to His people about choosing between life and death, He calls as witnesses the Heavens and the Earth, because they suffered the ravages of man's sin; and as they choose eternal life, there will also be repercussions of their glorification on creation. This is the promise of the New Heavens and the New Earth, liberation from the slavery of corruption, so they will extend, expand, widen to be the dwelling place of the children of God and their holy descendants, the

blessed lineage of the Lord. Let us read Deuteronomy 30: 19: «**I call heaven and earth as witnesses today against you**, *that* I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live...» (Highlighted by the authors).

In other passages, we find that God summons the Heavens and the Earth to be witnesses of the judgment; let's read Psalm 50, verses 1 and 4: (Highlighted by the authors):

¹ The Mighty One, God the LORD, / **Has spoken and called the earth / From the rising of the sun to its going down.** ⁴ **He shall call to the heavens from above, / And to the earth, that He may judge His people...**

This convocation as witnesses of God's judgment against humanity and the unfaithful people who turned away from God's Word is related to the groaning of creation for being delivered from the slavery of corruption and to the labor with birth pains in which it is now as the judgment of the Tribulation is about to arrive (Romans 8: 22).

When creation's liberation occurs, it will be made alive because it will be made new and will never again have sin or death; there will be an eternal joy, and life will be manifested in its expansion forever.

In the Bible, we find many verses about expansion or extension, both for the Heavens and the Earth. Let's see (Highlighted and emphasis added by authors):

Table 4

The expansion-extension of the heavens and the earth

VERSES	TEXT
Job 9: 8	He alone spreads out [נָפַח <i>nâṭâh</i>] the heavens, / And treads on the waves of the sea...
Job 26: 7	He stretches out [נָפַח <i>nâṭâh</i>] the north over empty space; / <i>He</i> hangs the earth on nothing.
Job 37: 18	With Him, have you spread out [רָקַע <i>râqa'</i>] the skies, / Strong as a cast metal mirror?
Job 38: 5	Who determined its measurements [מָדַד <i>mêmad</i> , from: מָדַד <i>mâdad</i> : stretch] / Surely you know! / Or who stretched [נָפַח <i>nâṭâh</i>] the line upon it?

Psalm 18: 9	He bowed [stretched] [נָטָה <i>nâṭâh</i>] the heavens also, and came down / With darkness under His feet.
Psalm 104: 2	Who cover <i>Yourself</i> with light as <i>with</i> a garment, / Who stretch [נָטָה <i>nâṭâh</i>] out the heavens like a curtain.
Psalm 136: 6	To Him who laid out [stretched] [רָקַע <i>râqa</i>] the earth above the waters, / For His mercy endures forever;
Psalm 144: 5	Bow down [stretched] [נָטָה <i>nâṭâh</i>] Your heavens, O Lord, and come down; / Touch the mountains, and they shall smoke.
2 Samuel 22: 10	He bowed the heavens also, and came down / With darkness under His feet.
Isaiah 40: 22	It is He who sits above the circle of the earth, / And its inhabitants are like grasshoppers, / Who stretches [נָטָה <i>nâṭâh</i>] out the heavens like a curtain, / And spreads them out [מָתַח <i>mâthach</i>] like a tent to dwell in.
Isaiah 42: 5	Thus says God the Lord, / Who created the heavens and stretched them out [נָטָה <i>nâṭâh</i>] , / Who spread forth [רָקַע <i>râqa</i>] the earth and that which comes from it, / Who gives breath to the people on it, / And spirit to those who walk on it:
Isaiah 44: 24	Thus says the Lord, your Redeemer, / And He who formed you from the womb: / “I am the Lord, who makes all things, / Who stretches [נָטָה <i>nâṭâh</i>] out the heavens all alone, / Who spreads abroad [רָקַע <i>râqa</i>] the earth by Myself;
Isaiah 45: 12	I have made the earth, / And created man on it. / I—My hands— stretched out [נָטָה <i>nâṭâh</i>] the heavens, / And all their host I have commanded.
Isaiah 48: 13	Indeed My hand has laid the foundation of the earth, / And My right hand has stretched out [נָטָה <i>nâṭâh</i>] the heavens; / <i>When</i> I call to them, / They stand up together.
Isaiah 51: 13a	And you forget the LORD your Maker, / Who stretched out [נָטָה <i>nâṭâh</i>] the heavens / And laid the foundations of the earth...
Isaiah 51: 16	And I have put My words in your mouth; / I have covered you with the shadow of My hand, / That I may plant [stretched] [נָטָה <i>nâṭâh</i>] the heavens, / Lay the foundations of the earth, / And say to Zion, ‘You are My people.’”
Jeremiah 10: 12	He has made the earth by His power, / He has established the world by His wisdom, / And has stretched out [נָטָה <i>nâṭâh</i>] the heavens at His discretion.
Jeremiah 51: 15	He has made the earth by His power; / He has established the world by His wisdom, / And stretched out [נָטָה <i>nâṭâh</i>] the heaven by His understanding.
Ezekiel 1: 22	The likeness of the firmament above the heads of the living creatures was like the color of an awesome crystal, stretched out [נָטָה <i>nâṭâh</i>] over their heads.

Zechariah 12: 1	The burden of the word of the LORD against Israel. Thus says the LORD, who stretches out [נָטָה <i>nâṭâh</i>] the heavens, lays the foundation of the earth, and forms the spirit of man within him...

As we can see in the table, in Hebrew, several terms are used to indicate that the Heavens are expanding and spreading; these are the Hebrew words:

נָטָה *nâṭâh*

רָקַע *râqa'*

נָטַף *nâṭa'*

טָפַח *ṭâphach*

For the expansion of the Earth, it is used the term רָקַע (*râqa'*), which is related to the word for "firmament" used in Genesis 1: 6, 7 and 8 to refer to the first Heaven which is the interstellar space; this word is: רָקִיעַ (*râqîya'*). This term is also used in Ezekiel 1: 22 to indicate the expanse that was above the cherubim.

Other texts point out that God established the Earth will be enlarged. We reiterate that this is because God planned that the Earth would be enlarged as the descendants would multiply eternally. Let us read Job 38: 18: «Have you comprehended **the breadth** [רָחַב *rachab*] of the earth? / Tell Me, if you know all this.» (Highlighted and emphasis added by authors).

The word for "breadth" in Hebrew is רָחַב (*râchab*) which comes from the term רָחַב (*râchab*) which means "to widen."

These verses from Isaiah 42: 5, 44: 24, Psalm 136: 6, and Job 38: 18 state that the law of expansion or extension was placed on Earth, just as in Heaven, but as we said in previous pages, the law of sin and death stopped it. Nevertheless, in the New Earth this Law of expansion will be restored in such a way that the New Earth will be extended as the holy descendants multiply because the Lord has not renounced His covenants, promises, and decrees. The central promise refers to the blessing and multiplication possible through the New Covenant in Christ.

The above is confirmed by the author of Hebrews when he recalls the validity of the Abrahamic Covenant and its promises, which must be fulfilled as stated in verses 12 to 14 of chapter 6:

¹² that you do not become sluggish, but imitate those who through faith and patience inherit the promises. ¹³ For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, ¹⁴ saying, "Surely blessing I will bless you, and multiplying I will multiply you."

And the oath is firm and the Word sure, faithful and true, for Christ ratified it by His work on the cross and His entrance into the Most Holy Place, as Hebrews 6: 17-20 says:

¹⁷ Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath,¹⁸ that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. ¹⁹ This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil,²⁰ where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.

The Earth will receive a first taste of the glorious liberty of the children of God when the Lord Jesus Christ comes for the second time with His glorified Holy Church to reign for a thousand years.

Therefore, there will be a partial restoration of the Millennium Earth and where the resurrected and glorified men will walk. All mortals who come out of the Tribulation and enter the Millennium alive will see the resurrected and glorified ones who will manifest the glory and power of God in the promises of ruling the Earth and multiplying into a pure and blessed holy offspring. The Lord wants the mortals who enter the Millennium and their adamic offspring with original sin to long for the promises fulfilled in the glorified and to yearn to enter the Eternal Kingdom.

The manifestation of the glory and eternity of God in King Jesus Christ and all the glorified ones, with the promises of all covenants fulfilled, will be vivid preaching and teaching about the Eternal Kingdom that will follow during the Millennium; so that the multiplied humanity during this period will have the weapons to reject the attacks of Satan when he is released from his prison and goes to deceive the nations.

However, the Bible says that many nations will follow Satan because the hard and unbelieving heart is the one that rejects God's eternal promises, denies them, and does not want to receive them. This is happening now in that we have the powerful Word of God which tells us of the eternity of glory and the promises of the resurrected and glorified body, the Rapture of the Church, the departure for the New Jerusalem, the time in this glorious heavenly city and the promise of a government with a rod of iron for the thousand years, and then entering the Eternal Kingdom.

Nevertheless, these glorious promises are not welcomed by many because they have their eyes, their hope, and their hearts in this post-Flood Earth, cursed by sin and death, an Earth and Universe in the bondage of futility and corruption. Many do not want to believe because they have hardened, rebellious, and haughty hearts. They have perverted the Gospel of Christ by applying it to the corruptible things; they have a vain, ephemeral, and corruptible faith that fills the lust of their hearts. They deny Christ and godliness, that is, His redemptive work, the great love of the Father and the powerful work of the Holy Spirit.

To all who read this book before the Rapture, we say them to flee from the wrath that is to come, cry out to be worthy to escape all that will come upon the Earth, the judgment of the Tribulation and Great Tribulation. We say them to choose eternal life, receive and believe in the Author and Finisher of the faith, Jesus Christ. Receive and believe in the mighty work of redemption; through this work, you can receive the precious and great eternal promises of the Kingdom of power and glory, the Lord has pleased Him to give these promises to everyone who repent, believe in the Gospel, and abide in the Word of God.

And to those who are in the Tribulation when the Church has already departed, we also say to flee from the bondage of corruption, flee from futility, vanity, the ephemeral, and flee from sin by fleeing into the arms of Jesus Christ now. Repent of all your sins and believe in the King of kings and Lord of lords, who indeed will come a second time when the seven years of Tribulation ends as He came for the Church in the Rapture. And after the middle of the Tribulation (the first three and a half years) which is marked by the abomination of desolation, the Antichrist within the temple posing himself as god will pass 1260 days. At the end of these days, Christ will come, the King of glory, in the clouds with us, the Church to fulfill all His Word and promises of the Millennium and the Eternal Kingdom.

10.4.3. The new creation: The Heavens and the Earth extended for eternal and infinite descendants

We have already demonstrated that the Bible speaks of the law of the expansion-extension of the Heavens and the Earth; and it is to be noted that this is related to the multiplication of the descendants through eternity; which is confirmed in several verses. Let's see (Highlighted and emphasis added by authors):

Table 5*The extension-multiplication of the offspring for eternity*

VERSES	TEXT
Genesis 28: 14	¹⁴ Also your descendants shall be as the dust of the earth; you shall spread abroad [פָּרַץ <i>pârats</i>] to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.
Numbers 24: 6	⁶ Like valleys that stretch out [נָטָה <i>nâtâh</i>], / Like gardens by the riverside, / Like aloes planted by the LORD, / Like cedars beside the waters.
Isaiah 54: 2-3	² " Enlarge [רָחַב <i>râchab</i>] the place of your tent, / And let them stretch out [נָטָה <i>nâtâh</i>]; the curtains of your dwellings; / Do not spare; / Lengthen [אָרַךְ <i>'ârak</i>] your cords, / And strengthen your [אָרַךְ <i>'ârak</i>] stakes. / ³ For you shall expand [פָּרַץ <i>pârats</i>] to the right and to the left, / And your descendants will inherit the nations, / And make the desolate cities inhabited.
Hosea 14: 5-6	⁵ I will be like the dew to Israel; He shall grow [פָּרַח <i>pârach</i>] like the lily, And lengthen [נָכַח <i>nâkâh</i>] his roots like Lebanon. ⁶ His branches shall spread [הָלַךְ <i>hâlak</i>]; His beauty shall be like an olive tree, And his fragrance like Lebanon.

In the Abrahamic Covenant, the Lord promised Abraham the multiplication of the holy descendants and compared it to the dust of the Earth. This is related to the expansion-extension for eternity since the Earth was made with this law and will be restored in the new creation; let's see the verses (Highlighted by the authors):

Table 6

Relationship between the Heavens and the Earth's extension-expansion with the eternal multiplication of descendants

GENESIS 13	GENESIS 28
¹⁶ And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.	¹⁴ Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.

The relationship of the extension-expansion of the Heavens and the Earth with the multiplication of the descendants for eternity is evidenced in how the Lord affirms that the immutability and eternity of the law of the Universe are proof of the immutability and eternity of His decree of blessing, fructification, and multiplication of the descendants forever. We can see it in several passages; let's see:

In Jeremiah 31: 35-37, the Lord mentions again laws related to the Universe, stating that they cannot disappear (Highlighted by the authors):

³⁵ Thus says the Lord, / Who **gives the sun for a light by day, / The ordinances of the moon and the stars for a light by night,** / Who disturbs the sea, / And its waves roar / (The Lord of hosts is His name): / ³⁶ **"If those ordinances depart / From before Me, says the Lord, / Then the seed of Israel shall also cease / From being a nation before Me forever."** / ³⁷ Thus says the Lord: / "If heaven above can be measured, / And the foundations of the earth searched out beneath, / I will also cast off all the seed of Israel / For all that they have done, says the Lord.

In these verses, the Lord compares the creation with the descendants, and the center is eternity. God says that the laws He established in the Universe cannot cease, since He speaks of the Sun, the Moon, and the stars. As these laws are eternal, so will be the descendants, this comparison reminds us of the Abrahamic Covenant. In this one, God tells Abraham that his descendants will be like the stars of the heavens, which were made infinite because the Universe was created to stretch out, as we will see later. Verse 37 confirms this when it says that the heavens above cannot be measured, nor can the foundations of the Earth be searched out beneath.

The relationship of the descendants and the Creation Covenant based on the unbreakable laws of the Universe is reiterated in Jeremiah 33: 25-26 (Highlighted by the authors):

²⁵ "Thus says the Lord: 'If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth, ²⁶ then I will cast away the descendants of Jacob and David My servant, so that I will not take any of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.' "

Note how the Lord affirms that His Covenant with the creation and His laws of the heaven and the Earth will remain and thus will also occur with the eternal descendants promised in the covenants of which the Abrahamic and the Davidic are mentioned here.

Another text that compares the creation with the descendants is Psalm 89 that refers to the Davidic Covenant. We have studied this Psalm in the other chapters of this book; let's read verses 36 to 37 (Highlighted and emphasis added by authors):

³⁶ His seed [זֶרַע *zera'*] shall endure forever [עוֹלָם *'ólâm*], / And his throne as the sun before Me; / ³⁷ It shall be established forever [עוֹלָם *'ólâm*], like the moon, / Even like the faithful witness in the sky." *Selah*

The Psalmist speaks of how the Sun and Moon will be eternal, and this refers to the new creation and so will be the descendants that the Lord has promised for eternity. Another Psalm that makes this connection is Psalm 72: 5-8:

⁵ They shall fear You / As long as the sun and moon endure, / Throughout all generations. / ⁶ He shall come down like rain upon the grass before mowing, / Like showers that water the earth. / ⁷ In His days the righteous shall flourish, / And abundance of peace, / Until the moon is no more. ⁸ He shall have dominion also from sea to sea, / And from the River to the ends of the earth.

The reference here is to the New Earth and the New Heavens, for it speaks of the Sun and Moon's eternity and then says, "throughout all generations," pointing to the eternally multiplied descendants. Verse 7 speaks of the abundance of peace that recalls the increase of His government and the peace without end, of which Isaiah 9: 7 speaks. This multiplication of peace is until the Moon is no more, this expression means "forever".

Psalm 102 speaks of the first creation, of how it will be changed by referring to the new creation; then, the Psalm ends with God's eternity and how the descendants of

His servants will be established before Him, indicating that they will be eternal and holy; let us read verses 25 to 28 (Highlighted by the authors):

²⁵ Of old You laid the foundation of the earth, / And the heavens are the work of Your hands. / ²⁶ They will perish, but You will endure; / Yes, they will all grow old like a garment; / Like a cloak You will change them, / And they will be changed. / ²⁷ But You are the same, / And Your years will have no end. / ²⁸ The children of Your servants will continue, / And their descendants will be established before You."

Because God is eternal and holy, the descendants who will be established before Him must be eternal and holy, without sin and death.

Another comparison that we find in the Scriptures is between the Heavens and the age of the children of God and their descendants; let us read Deuteronomy 11: 21 (Highlighted and added by the authors): "...that **your days and the days of your children** may be multiplied [**רַבָּהּ *râbâh***] in the land of which the Lord swore to your fathers to give them, **like the days** [**יָוֵם *yôm***] **of the heavens** [**שָׁמַיִם *shâmayim***] **above** [**עַל *'al***] **the earth** [**אֶרֶץ *'erets***]."

This verse is surprising since it refers to the multiplication of our descendants and the *eternal ages* that we will have with our children since the expression «like the days of the heavens above the earth» refers to the new creation, when God's Heavens, His dwelling place with the New Jerusalem, come down to the Earth; that is why it says, «the heavens above the earth.» And the way to obtain this powerful promise is to keep God's Word because it is eternal and incorruptible. This is the central theme of this chapter 11 of Deuteronomy.

This relationship of the eternal and unchangeable laws of the Universe with the holy and eternal descendants explains why in Genesis chapter 1, the decrees of creation were established within these decrees are those of the Edenic Covenant; in fact, the Lord only pronounces His sentence «...and indeed it was very good.» when He ended the creation with the woman and performs the marriage of Adam with her, in which the first great mystery of marriage is enunciated. This mystery is the union in one flesh, and the aim is to give godly offspring (Malachi 2: 15). This great mystery is related to the second great mystery, which is that of godliness or mercy, the redemptive work of Christ. We will see these relationships later since it has repercussions on creation, on the entire Universe.

Another noteworthy fact at this point of the expansion law in the Heavens and the Universe, concerning the descendants, is the constant comparison that the Bible

makes between them and the waters, the dwellings, the tents, and the stretched out curtains, words that are also applied to the Universe. Let us see the following table (Highlighted by the authors):

Table 7

Comparison between the descendants and the waters, the dwellings, the tents, and the stretched out curtains

NUMBERS 24	ISAIAH 40	ISAIAH 54
⁵ “How lovely are your tents , O Jacob! / Your dwellings , O Israel! ⁶ Like valleys that stretch out , / Like gardens by the riverside, / Like aloes planted by the Lord, / Like cedars beside the waters. ⁷ He shall pour water from his buckets, / And his seed shall be in many waters . / “His king shall be higher than Agag, / And his kingdom shall be exalted.	²² It is He who sits above the circle of the earth, / And its inhabitants are like grasshoppers, / Who stretches out the heavens like a curtain, And spreads them out like a tent to dwell in.	¹ “Sing, O barren, / You who have not borne! / Break forth into singing, and cry aloud, / You who have not labored with child! / For more are the children of the desolate / Than the children of the married woman,” says the Lord. / ² “Enlarge the place of your tent, / And let them stretch out the curtains of your dwellings; / Do not spare; / Lengthen your cords, / And strengthen your stakes. / ³ For you shall expand to the right and to the left, / And your descendants will inherit the nations, / And make the desolate cities inhabited.

The law of sin and death put the Earth in the bondage of futility and corruption; this implies the entrance of the ephemeral and a chain that stopped the expansion and enlargement of the Earth, for the multiplication of the holy descendants for eternity. There is thus a relationship between man created by God to be eternal and the eternity of creation. There is a relationship between the multiplication of holy and eternal humanity with the extension-expansion and enlargement of the Earth and the Universe.

One argument for this is that God’s Word says that creation was subjected to futility and corruption but that it will be delivered from the bondage of corruption into the glorious liberty of the children of God (Romans 8: 20-21). These children are the risen and glorified ones who will first be those of the Holy Church.

When sin and death leave human beings forever, there will be glorious liberty that will affect the Earth and the whole Universe; for this reason, it is necessary that the last enemy that is death be destroyed forever (1 Corinthians 15: 26), so that God

will make the new creation free, holy, pure, and eternal in which His holy, pure, eternal, and free children will live to multiply eternally and form the endless, infinite rivers of worshippers of the Father, the Son, and the Holy Spirit.

In Isaiah 26: 14-15, there is a prophecy about how the Earth will be enlarged or extended as the increase of the nation; let's read it (Highlighted and added by the authors):

¹⁴ They are dead, they will not live; / They are deceased, they will not rise. / Therefore You have punished and destroyed them, / And made all their memory to perish. / ¹⁵ You have increased [יָסַף *yâsaph*] the nation [גּוֹי *gôy*], O Lord, / You have increased [יָסַף *yâsaph*] the nation [גּוֹי *gôy*]; / You are glorified; / You have expanded [רָחַק *râchaq*] all the borders [קְצוֹת *qetsev*] of the land [אֶרֶץ *'erets*]."

Here it is opposed what will happen to the unrepentant sinners, who will not rise to live (v. 14), and to the saved for whom there is a promise given in prophecy in the past tense, but the fulfilment is future: It speaks of the multiplication of the people and the expansion of all the borders of the land. Note that in verse 15, there is a close relationship between the increase of the nations and the expansion of the borders of the land, which will take place by the law of expansion-extension and the law of the Spirit of Life in Christ Jesus. This is related to Isaiah 54: 2-3 in which the verb enlarge is used with the Hebrew form רָחַב (*râchab*) related to רָחַק (*râchaq*) from Isaiah 26: 15; both verses speak of the nations (גּוֹי *gôy*).

10.4.4. The new creation and the two great mysteries

There is a relationship between the creation of the New Heavens and the New Earth and the two great mysteries that appear in the Scriptures, which are:

- (a) The great mystery of marriage in which the husband and wife are one flesh.
- (b) The great mystery of Godliness which corresponds to the redemptive work of Christ.

We have said that God made creation for His glory and placed man upon it who He decided to create on the sixth day. The Lord created the Heavens and the Earth and prepared them to be the dwelling place of man and woman and all their holy and eternal descendants. We also said that sin temporarily stopped God's plans but did not eliminate them because what God determines is fulfilled. In this chapter, we also stated that one of the reasons God will make the new creation is for His children's holy descendants, who will multiply eternally.

These infinitely multiplied holy descendants were, are, and will be the reason why the Lord established the great mystery of man and woman being one flesh in marriage. Let us see this great mystery:

10.4.4.1. The first great mystery: one flesh. When God made man from the dust, He later declared that it was not good for him to be alone; let's read Genesis 2: 18: "And the Lord God said, **"It is not good** that man should be alone; I will make him a helper comparable to him." (Highlighted by the authors).

The Lord declared that it was not good for man to be alone; this word in Hebrew is בָּדַד (*bad*) and means "separation and by implication a part of the body, a branch of a tree". This word comes from another, which is בָּדַד (*bâdad*) which means "to divide, alone."

Based on these two Hebrew words and their meanings, we can conclude that what the Lord said is: "It is not good that man should be separated, be a part of the body, or be divided or alone." These meanings are significant when we look at what the Lord does next and the later statement that Adam makes when he receives the woman as his wife.

According to what we read in part b of Genesis 2: 18, God declares that for the man not to be alone, He will make him a helper. The King James Version translates the Hebrew terms as "a helper comparable to him"; let's see the terms:

The term that is translated as "helper" is עֲזָרָה (*'âzar*), and the word that is translated as "comparable" is נֶגֶד (*neged*), and it means "a front, that is, the opposite side to meet or complement each other; specifically, a counterpart or partner." The cause of the deep sleep in which God made Adam fall to take one of his ribs to make the woman is not due to avoiding some illness or discomfort because he had not sinned yet; therefore, there was no pain, sickness, or death; consequently, the deep sleep over Adam has nothing to do with this.

We believe that God wanted to surprise Adam with the gift of a helper comparable to him, that is, with his complement, counterpart, or partner. This is confirmed by the reaction of Adam's song when he saw the woman who was brought to him by the Lord Himself in the beautiful event of the wedding or marriage; let us read Genesis 2: 23-24 (Highlighted and added by the authors):

²³ And Adam said: / "This is now bone of my bones / And flesh of my flesh; / She shall be called Woman [אִשָּׁה *'ishshâh*], / Because she was taken out of Man [אִישׁ *'iysh*]." / ²⁴ Therefore a man [אִישׁ *'iysh*] shall leave his father and mother and be joined to his wife [אִשָּׁה *'ishshâh*], and they shall become one flesh.

Another reason why God caused a deep sleep to fall on Adam to form the woman from his ribs is because of the faith that Adam must have had in his heart to believe that God made everything; this is corroborated in Hebrews 11: 3 (Highlighted and added by the authors): «**By faith** we understand that the worlds [**or universe, Gr. *aiōn αἰών***] were framed by the word of God, so that **the things which are seen were not made of things which are visible.**»; this refers to the first man who had to believe that God created the Universe; therefore, the history of faith begins in Adam; but he sinned because of unbelief and had to repent to be restored by God. In 2 Corinthians 5: 7, we can also confirm that the Lord instituted faith at the beginning of creation: «For we walk by faith, not by sight.» Everything is by faith!

Adam knew that God had formed the woman from his own body, that is why the man made the statement in verse 23, which corresponds to the fulfillment of God's declaration when He said that it was not good for man to be alone. When Adam says that his helper would be called "Woman," the Hebrew word for this is אִשָּׁה (*'ishshâh*) which means "wife" and the word for "Man" is אִישׁ (*'iysh*) which means "husband"; and before this term in this verse, it says מִן (*min*), which means "part of."

Adam's declaration is pointing to his marriage to the woman, officiated by God. In verse 24, these two terms, "husband" and "wife" are also used when it says "man" and "wife."

Now, we want you to look at the word, THEREFORE, which means "for that reason" and adds, "and they shall become one flesh," which is the great mystery. God could have created the woman from the dust of the earth, independently, as He did with Adam. Still, it was not so because there was a purpose that the Lord wanted to leave as a testimony in the physical constitution for eternity.

So, God will not annul His will that man and woman be ONE forever. The proof of this is the resurrection of the dead; God has determined to resurrect for life. When this happens, man and woman will have their initial physical constitution without sin and death. The unity between them will remain unbroken because God declared that it was NOT good for man to be alone; it was the Lord who declared that He would do for man the other part. Glorification also has this objective, as we saw in the other chapters of this book on the Eternal Kingdom.

Man and woman were created to be one; it is impossible to conceive them separately either in the beginning or in eternity. It will never change how God created woman; this act was not something fortuitous, random, or without purpose.

The apostle Paul gives a powerful revelation about this when he refers to the creation of man and woman in 1 Corinthians 11: 7-9:

⁷ For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. ⁸ For man is not from woman, but woman from man. ⁹ Nor was man created for the woman, but woman for the man.

Paul refers to Genesis 1 and 2, when God created man and woman. Surprisingly, he does not say that God made man in His image and likeness, but that **he is the image and glory** of God. Then Paul says that the woman **is the glory** of man. This is the scene in Paradise, before sin when man and woman were surrounded by glory. But we want you to notice that Paul uses the verb "is" in the present tense ὑπάρχω (*huparchō*); he does not say that the man was the glory of God and that the woman **was** the glory of the man.

Therefore, the Apostle is not only referring to the beginning of the creation of man and woman but also the future in the Eternal Kingdom; for the use of the present "is...glory of God" and "is the glory of man" cannot refer to the evil age of sin and death, for in this age there is no glory.

The Bible clearly teaches that before sin, there was glory, and there is a glory to be manifested in us; let's read Romans 8: 17-18:

¹⁷ and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. / ¹⁸ For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Let us continue to analyze 1 Corinthians 11; in verses 8 and 9, it seems that the same information is repeated when it says that the woman comes from man and then affirms that she was created because of the man. But there is no repetition, but the Lord is reminding us that the woman was created to be the part attached to the man, and for this reason, she was made from his rib. Therefore the apostle Paul states in 1 Corinthians 11: 11-12:

¹¹ Nevertheless, neither is man independent [**χωρίς** *chōris*] of woman, nor woman independent of man, in the Lord. ¹² For as woman came from [**ἐκ** *ek*] man, even so man also comes through [**διὰ** *dia*] woman; but all things are from God.

Verse 11 is powerful, for it states that it is impossible for the man to be or exist without the woman and for the woman to be or exist without the man. This confirms the mutual dependence because they are ONE as God thought about them before they were created and after they were created.

Now, verse 12 is conclusive in the face of this teaching. The literal translation from the Greek is: "For as the woman (ἐκ, = came from) of the man, so (διὰ = comes through) the man by the woman, but all things of God."

The ending of verse 11 "...in the Lord" is related to the end of verse 12 "from God" to point again to the beginning when the Lord created man and woman with an eternal purpose linked to the holy, immortal, and eternal multiplied descendants who would worship Him forever; this is the result of the great mystery concerning the other great mystery which is the Redeeming work of the Seed, Christ.

The last that God created was the woman, and the last thing that He did was the marriage of Adam and the woman that He gave him as a helper comparable to him; therefore, when God says that He saw everything that He had made was very good, He is referring to the last events: the creation of the woman from Adam's rib, the blessing of the marriage and the promises of the Edenic Covenant.

We know that this statement "very good" refers to the creation of woman and her union with man in one flesh, in marriage because God had previously stated that it was not good for man to be alone, that is, to be a part of and not to have his complement.

To say that in the Eternal Kingdom God will change His purposes and plans regarding marriage (Since many people claim that there will be no more weddings) is to affirm that what God declared was not good before sin in Eden for a holy, eternal, and immortal man, without sin, will then become something good for all eternity.

However, we know that God is immutable, faithful, and truthful and does not change because His Word is eternal. If God affirmed from the beginning that it was not good that man should be alone, that is, that there should be no woman with

whom he was one flesh, this cannot be changed because it is the Word of God. The conclusion is that it will never be good for a man to be a single part, to be alone without being joined to a woman in one flesh, in marriage, to give descendants to God.

The remnant³² of the Spirit spoken of by the prophet Malachi 2: 15 refers to the Holy Spirit of God who is the Spirit of life, who will continue to operate with great power in the holy and eternal descendants. This offspring will multiply forever and ever, within the great mystery, that is, the union in one flesh between man and woman as husband and wife within marriage. The Eternal Kingdom will be an empire of life, abundance, and an explosion of life manifested in fructification and multiplication of descendants that will populate the New Earth and New Heavens. And this is possible only by the **great mystery** that God made one out of two, and by the **great mystery** of godliness, the Redeeming work of Christ.

10.4.4.2. The great mystery of godliness: incarnation, death, and resurrection of Christ. We have seen that the basis of the indissoluble union between man and woman in marriage was based on their perfect union with the Lord since the marriage covenant was made within the framework of the Edenic covenant that God made with man and in which He involved the woman in the second part of that covenant.

And here is where we find the relationship between the first great mystery and the second and last great mystery, which is that of godliness; let's see 1 Timothy 3: 16 «And without controversy great is the mystery of godliness: / God was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the Gentiles, / Believed on in the world, / Received up in glory.»

The mystery of godliness is defined by the apostle Paul as the incarnation of Christ, "manifested in the flesh," His sacrifice for sin and His ascension to Heaven when He rose glorified. Now, the apostle Paul includes within this great mystery the preaching to the Gentiles; and this is because one of the manifestations of the God's great mercy was that He gave the Gentiles sharing in all the covenants and promises of Israel. The Gentiles were the only ones who were not a people and who had no share in the eternal promises.

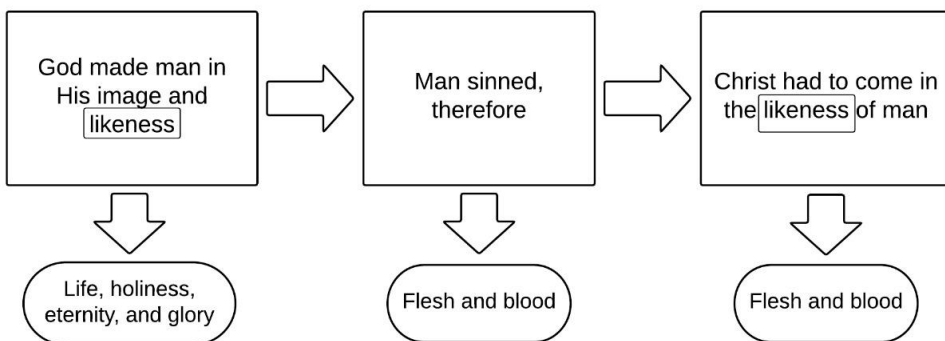
³² The NKJV uses the term "remnant" in Malachi 2: 15, but the Hebrew Word is שְׁאֵר (*she'âr*) that comes from the word שָׁאָר (*shâ'ar*) that also means "swell up" and "redundant". The Spanish translation RVR60 translate it as "abundance".

The Bible says that by Christ, all things were created (Colossians 1: 16), and He made man in His image and likeness; but man by sinning shared in blood and flesh and accepted death. For this reason, Christ had to become like man, participating in flesh and blood by incarnating in a body of weakness and vile, but without sin. Christ's body was subject to death because of humanity's sin and thus freeing it from the fear of death, death itself, Hell, and the loss of all eternal promises. Christ came to make restitution for what man was destitute (fallen short) of because of his sin. Let us read what the Lord tells us in His Word:

I made you in my image and likeness, and because you sinned, I had to become like you to have mercy, to destroy by my death the devil who had the power of death, to free you from slavery, from subjection, and from death itself. I helped you because I am the faithful High Priest who had to atone for your sins to make you an heir and a joint-heir with me.

Figure 5

Man's likeness with the incarnated Christ.



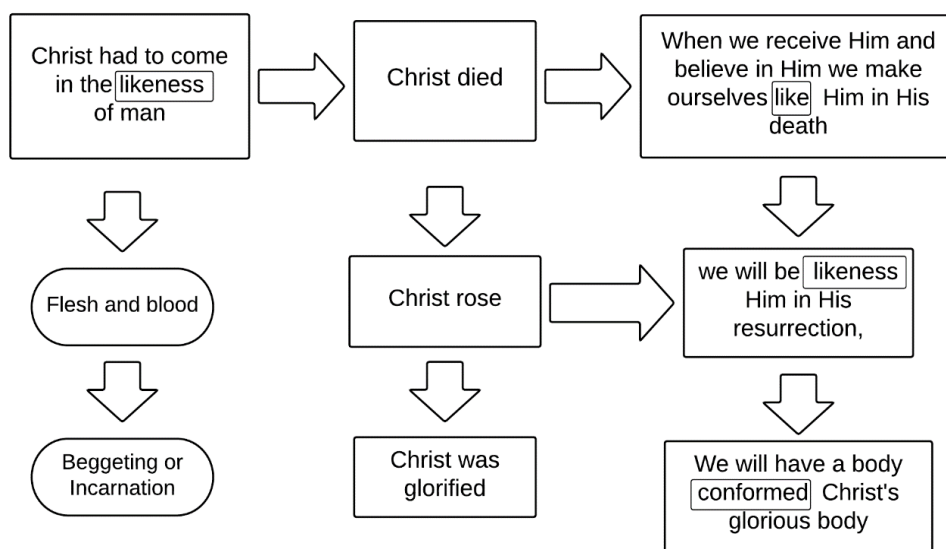
The Bible teaches that the dead in Christ will rise in a glorified body; let us read Romans 6: 5: «For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection...» and Philipians 3: 21: «...who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.»

The Redeeming work of Christ is powerful; it is wonderful; it is **the great mystery of God's godliness, of His mercy**. We had just seen the importance of this word "likeness," which operated from the beginning when God created man in His image

and likeness, male and female He created them. Here, the importance of this word "likeness" is appreciated. Let's read now Romans 8: 3: «For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh...» and Hebrews 4: 15 «For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.»

Figure 6

The benefits of Christ's Redeeming work for man.



Paul says in Romans 8: 3 that Christ was sent in the likeness of sinful flesh, referring to the fact that He came in a body of flesh and blood, a body of weakness and vile. But, He was begotten holy, born holy, and lived holy; He never sinned; therefore, the apostle says "likeness." The author of Hebrews, on his part, says Christ was tempted like all human beings; that is why the word "like" is used; but the Lord never sinned, never accepted temptation, much less carried it out.

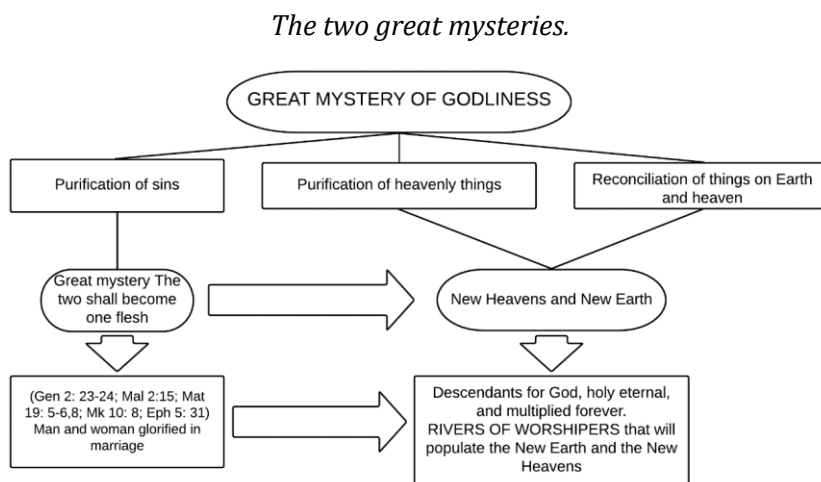
Human being was not created in the image and likeness of the angels. Christ was not begotten in the likeness of an angel. Believers will be resurrected and glorified in the likeness NOT of an angel, but Christ and the likeness of the body of His glory. Therefore, the children of God will never become angels, nor will they be identical to them. The resurrection rules out this possibility. In consequence, man will recover the image and likeness of God, man and woman will be like the Lord. They

will be united in one flesh in marriage in that great mystery, thanks to the great mystery of godliness to give God worshipper descendants multiplied by eternity.

The great mystery of godliness is that which the Father used to restore to His glory the lost humanity which had fallen short of it. Therefore, Christ has given a place to all, both Jews and Gentiles, and within these, He brought out the Church to preach His Gospel of eternity, which speaks of that glory and eternal promises. Within these promises is that of the holy and eternal descendants to whom He will give the New Earth in inheritance and the New Heavens which the Lord will make to dwell with us for eternity.

Thus, the two great mysteries are related, that of the one flesh of marriage for holy and eternal descendants, and the great mystery of godliness by which God sanctifies everyone who accepts Christ, raises him in his soul and spirit and gives him the promise of the resurrection and glorification of the body with which he can dwell in the New Heavens and the New Earth.

The great mystery of godliness not only purged the body, soul, and spirit from sins (Hebrews 1: 3) but also purifies the copies of the heavenly things (Hebrews 9: 23) and this refers to the new creation. The great mystery of godliness is that which allows the reconciliation of the things in Heaven and those on Earth (Colossians 1: 20), and this relates to the new creation because the New Jerusalem, which is in the Third Heaven will come down to the New Earth.

Figure 7

10.4.5. How will the Lord make the New Heavens and the New Earth?

In the Scriptures, the Lord left us passages that tell us how He will make the new creation. We have already seen that it will be like the first one because there are unbreakable laws that He established in His only power. We will analyze these passages; let's read Job 38: 31-33:

³¹ "Can you bind the cluster of the Pleiades, Or loose the belt of Orion? ³² Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs? ³³ Do you know the ordinances of the heavens? Can you set their dominion over the earth?

This passage is part of God's confrontation with Job. The New King James Version uses the present tense of the verbs "can, loose, bring out, guide, set" However, in Hebrew, present-tense verbs can also have future tense use.

Based on this clarification, we believe that this passage from Job speaks of the new creation of which we will be witnesses as the angels were. Job 38: 7 states that the morning stars refer to this, as we demonstrated in this chapter. Now, when it says "... And all the sons of God shouted for joy," we believe that it refers to all the saved who will witness God's new creation after the Millennium, the judgment upon Satan and the demons, and the Great White Throne. We will see when the Lord again melts the Earth, determine its measurements, fasten its foundations, and lays its cornerstone (Job 38: 4-6).

Verse 33 of Job 38 speaks of the power of the ordinances (חֻקֵּי *chûqqâh*) of the Heavens on Earth; this word is "statute" and comes from the Hebrew חָק (*chôq*)

which means "commandment, decree, law." This reminds us of when Jesus says in the prayer model, "Your kingdom come" (Matthew 6: 10), which means that the Kingdom of Heaven comes to Earth, that the laws, decrees, and way of life of Heaven are in it. It refers to when the New Jerusalem come down to the New Earth. It also refers to the union of the Third Heaven with this New Earth, Paul calls it, the reconciliation of the things in Heaven and those on Earth, which will be possible thanks to the great mystery of godliness, the Redeeming work of Christ. The presence of the Heavens on Earth results in the infinity of the Earth in the new creation.

When Revelation 7: 15 says that God will extend His tabernacle on Earth, it means He will dwell there with His children and all their descendants as mentioned in Revelation 21: 3, and His throne will be on Earth as Revelation 22: 3 says. This dwelling place of God on the New Earth implies the law of extension in it; the law will work because the Heavens will be on Earth. The dwelling place of God will be on Earth, therefore, this dwelling place cannot be limited, closed but will be infinite and eternal. Also, it will be the center of the Universe.

Another passage where the Lord revealed the new creation is in Revelation 5: 13: **«And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them,** I heard saying: "Blessing and honor and glory and power *Be* to Him who sits on the throne, And to the Lamb, forever and ever!"» (Highlighted by the authors).

Verse 13 is in the past tense "I heard saying," but let's remember that John is in the spirit in the Third Heaven, in eternal time, and from there he is seeing the future: The Church in the End Times (that of now), the Rapture ("Come up here" Revelation 4: 1), the Church's worship to the Lord (Revelation 4), the scene of the opening of the seals (Revelation 5), the trumpets, the bowls, the Millennium and the Eternal Kingdom.

In Revelation 5: 13, John heard the worship, the praise taking place in the new creation in the Eternal Kingdom. This confirms that the covenant with the creation that the Lord made in Eden will be fully accomplished; the Lord will again make the Heavens and Earth, plants, animals, and birds. Because there will be no sin, no corruption, no death in it, all creation will worship God. We human beings will worship the Lord in everything and with everything: with our thoughts, actions, activities, songs, among the many other things that we will carry out.

John cannot be speaking of the first creation because it is under the curse of sin, under the bondage of corruption, and for this reason, it is impossible for everything in Heaven, on Earth, under the Earth, and in the sea, and all things in them, to worship, praise, and glorify God.

Now let us read another passage in Psalm 148; at the end of this Psalter, there is a declaration that the whole Universe will worship God. Let's read verses 1-6:

¹ Praise the Lord! Praise the Lord from the heavens; Praise Him in the heights! ² Praise Him, all His angels; Praise Him, all His hosts! ³ Praise Him, sun and moon; Praise Him, all you stars of light! ⁴ Praise Him, you heavens of heavens, And you waters above the heavens! ⁵ Let them praise the name of the Lord, For He commanded and they were created. ⁶ He also established them forever and ever; He made a decree which shall not pass away.

The invitation to praise the Lord is made to the angels, their armies, Sun, Moon, and stars. It is striking how the psalmist speaks of "Heavens of Heavens," and the surprising expression is "waters above the Heavens," it is confirmed that the psalmist is talking about the new creation when he says that God ordained then the Heavens of Heavens were created and made eternally and forever.

Psalm 148 speaks of the Eternal Kingdom and gives details of what there will be; let's read verses 7 to 14:

⁷ Praise the Lord from the earth, You great sea creatures and all the depths; ⁸ Fire and hail, snow and clouds; Stormy wind, fulfilling His word; ⁹ Mountains and all hills; Fruitful trees and all cedars; ¹⁰ Beasts and all cattle; Creeping things and flying fowl; ¹¹ Kings of the earth and all peoples; Princes and all judges of the earth; ¹² Both young men and maidens; Old men and children. ¹³ Let them praise the name of the Lord, For His name alone is exalted; His glory is above the earth and heaven. ¹⁴ And He has exalted the horn of His people, The praise of all His saints-- Of the children of Israel, A people near to Him. Praise the Lord!

This Psalm is revealing; the new creation will have what we find in the first creation but supremely better, without sin and death. There will be sea animals, fire, hail, snow, steam, mountains, hills, fruit trees, beasts, animals, reptiles, and birds. In the Eternal Kingdom, there will also be a government as we saw in chapter 9. That is why Psalm 148 says in verse 11 that there will be kings of the Earth and peoples; there will be princes, judges, young men, maidens, old men (not in aging but with eternal ages), children.

Our promises are great! When it says in verse 8b, «...Stormy wind, fulfilling His word» we believe it refers to the Holy Spirit, for the word "wind" in Hebrew is *rûach*

and "storm" is *sa'ar*. Certainly, the Holy Spirit is the one who will execute God's Word. Genesis 1: 2 says that the Spirit of God moved over the face of the waters; although the word "moved" (*râchaph*) refers to a gentle movement, in the Bible, we find that the strong wind has been associated with the Holy Spirit (Acts 2: 2).

Finally, we can see that Psalm 148 is speaking of the Eternal Kingdom, of the new creation because verse 13b says that only the name of the Lord will be exalted, and His glory will be over the Earth and the Heavens. We know this cannot happen now because, on the contrary, the Name of the Lord is hated on Earth, and the glory of the Lord is not over all creation due to sin and death, which still weigh on mankind.

This first creation is waiting for the glorious liberty of the children of God, which is us, the holy Church, without spot or wrinkle. Soon we will go to the New Jerusalem to have perpetual and eternal joy.

10.4.6. The new creation: The Riches of God's Glory and the exceeding greatness of His power

The new creation will be the manifestation of the riches of God's glory. Let's read Ephesians 3: 14-21 (Highlighted by the authors):

¹⁴ For this reason I bow my knees to the Father of our Lord Jesus Christ, ¹⁵ from whom the whole family in heaven and earth is named, ¹⁶ that He would grant you, according to **the riches of His glory**, to be strengthened with might through His Spirit in the inner man, ¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, ¹⁸ may be able to comprehend with all the saints what is **the width and length and depth and height**-- ¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. ²⁰ Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, ²¹ to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.

In verse 20 it says that the Lord is mighty: *δυναμειω* (*dunameno*). The Church has minimized God's power, limiting Him to visible and corruptible things. Churches have believed that God's power is just for healings or what apostates call a financial miracle (Providing for needs and material desires). The most that the Church says, referring to God's power, is that He created everything, created the Universe; but even in this, she does not marvel, because her mind and her heart are placed on this Earth (That has been the devil's deception). Romans 1: 20 says: «For since the creation of the world His invisible attributes are clearly seen, being understood by

the things that are made, even His eternal power and Godhead, so that they are without excuse...»

It is necessary to disassociate the God of glory, the Almighty, the High and Lofty One, whose name is the Holy, from the limits of the corruptible where many people have placed him. It is imperative to decouple the Lord from the limits of time and space where many people have placed Him. Because the Holy Spirit was given to us so that we could be filled with all the fullness of God, understand what He wrote, so we can understand His eternity. Isaiah 57: 15 says: «For thus says the **High and Lofty One Who inhabits eternity**, whose name is Holy: "I dwell in **the high and holy place**, With him who has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.» (Highlighted by the authors).

The Apostle says that the Lord can do exceedingly abundantly above all that we ask or think, according to the power that works in us. Three intensive terms are used in this verse: "exceedingly, abundantly, and above." And certainly, the new creation breaks our horizon of expectations that we have in this body now.

In verse 18 of Ephesians 3, the Apostle speaks of four dimensions: width, length, depth, and height. But so far, physics recognizes only three dimensions. The dimension of depth from an eternal perspective is the one we still do not know in this passing life. Certainly, the references of these dimensions are to the Universe, and we will know them after we are glorified and go to the New Jerusalem. We will teach these dimensions during the Millennium and the Eternal Kingdom.

We will know the manifold wisdom of God, of which Ephesians 3: 10 speaks: «...to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places...»

The four dimensions refer to the New Jerusalem, whose measures are not human or from this evil age but of glorified man. That is why John says in Revelation 21: 17: «Then he measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel.» The comparison between man and angel refers to the eternity we will have after we are glorified; it is the same relationship that the Lord established in Luke 20: 36 when He said that we will be equal to the angels in that we will not die anymore and will be legitimate children of God.

Regarding the topic of dimensions, Humphreys (2010) states:

Now hang onto your hats, because it's really impossible for anyone to actually imagine a fourth dimension, but the equations of GR seem to require that space have an extra dimension. (One more than length, breadth, and width—and I'm not referring to time as the extra dimension). (p. 15)

Ephesians 3: 19 also speaks of knowing the love of Christ that surpasses knowledge, that we may be filled with all the fullness of God. This implies for us a new, glorious, holy, and eternal body. Now we cannot be filled with all the fullness of God because of sin and death.

This expression "fullness of God" is striking when we consider that God is infinite, eternal. In verse 20, there is a reference to the new creation when it speaks of God as the One who is able to make all things; and it says exceedingly abundantly above than we ask or think. This is a reference to the creation of the New Heavens and the New Earth. All of this leads Paul to worship the Lord when he says, "...to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen" (Ephesians 3: 21).

Finally, one could think that the dimension of depth is related to the eternal, to God's fullness and to love, since it exceeds all knowledge.

10.4.6.1. How will the riches of God's glory and the exceeding greatness of His power be manifested? We will see the riches of God's glory and the exceeding greatness of His power for eternity. We are going to give some characteristics of what we will do after we are glorified.

Since we will have houses, land, family, and government in the New Earth, there will be a lot of activity forever; let's see:

- **The gifts, talents, trades, activities.**

Let's remember that the whole universe will be filled with the wisdom of God and the Holy Spirit. The Father gives gifts to perform all offices and activities; the Holy Spirit prepares, and the Lord Jesus Christ gives the ministries and offices. 1 Corinthians 12: 4-7 says (Highlighted by the authors):

⁴ There are diversities of **gifts**, but the same Spirit. ⁵ There are differences of **ministries**, but the same Lord. ⁶ And there are diversities of **activities**, but it is the same God who works all in all. ⁷ But the manifestation of the Spirit is given to each one for the profit of all.

This passage applies to this time in terms of what God has given to the Church, but the Lord is the same; thus, we can apply this to the Eternal Kingdom. The Greek word for "gifts" is χάρισμα (*charisma*) and means faculties; the Greek word for "ministries" is διακονία (*diakonia*) and is translated as "office or service"; and the word for operations is ἐνέργημα (*energēma*), which means "work." Will God cease to assign faculties, offices, services, and works in the Eternal Kingdom? Of course not.

The faculties, capacities, talents, offices, and activities will be given by the King and will be fully manifested in His Kingdom. We know that sin has atrophied man's whole existence in his spirit, soul, and body, and therefore, his faculties have been affected. Certainly, all the activities and works of man have been polluted by sin, yet it becomes evident that the Lord gave the faculties. In the Eternal Kingdom, God-given faculties to humans will be manifested in a manner that will be lofty, reflecting the exceeding greatness of God's power and glory.

An example we can cite is when the Lord gave wisdom to men to make the utensils of the temple; for example, to Bezalel and Aholiab who were called to do all the things of the tabernacle of meeting. Let us read Exodus 31: 1-6 (Highlighted by the authors):

¹ Then the Lord spoke to Moses, saying: ² "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. ³ **And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship,** ⁴ **to design artistic works, to work in gold, in silver, in bronze,** ⁵ **in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.** ⁶ And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all who are gifted artisans, that they may make all that I have commanded you...

The New Earth and the New Heavens will be filled with the Spirit of God. The Lord will also fill all the glorified ones with His wisdom, intelligence, science, and art to invent designs and work. All the science and skills will be of God, not those developed in the evil age during these six thousand years that humanity has been on Earth.

There will be heavenly, divine sciences and arts on the New Earth, nothing carnal or worldly. Boys and girls will be born and they will grow and learn with God's wisdom, intelligence, and science. We will write books about science and art. There will be poetry, music, instruments, endless music scores with musical notes, hymns, psalms, infinite songs to worship God. We will paint, make beautiful pictures; science books will explain how God made the creation. We will study the composition of the glorified body, space, and time, and we will visit the whole Universe to show our students, through practice what is taught. We will teach mathematics and physics with which God made the New Universe, how He formed galaxies, stars, Sun, Moon, planets, other heavenly bodies, and the Earth. We will teach how the law of expansion works, the law of the Spirit of Life, and other physical laws we now do not know yet. These laws have nothing to do with vague and speculative theories proposed by fallen mankind.

We will teach children, young people, and other citizens of the Eternal Kingdom what the angelic and human languages are like and how their structure, form, and content are filled with praise and worship in the words, statements, and sound waves that will be wrapped with the glorious voice of the Holy Spirit. We will teach divine botany and zoology; we will enjoy harmony with animals and have them as pets. Have you ever thought of having a lion, a white tiger, or a giraffe as a pet? Well, the Scriptures confirm that it will be so, Isaiah 11: 6-8 describes this. Many people ask themselves, "Do pets go to Heaven?" The answer is no, but there will be pets in the New Heavens and New Earth. We will have gardens with trees, shrubs, and flowers of extraordinary beauty that will never fade, and there will be seasons because of the covenant with creation (Genesis 1: 14); read Genesis 8: 22: «"While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease."»

When it says, "as long as the Earth remains," it means that there will be seasons in the Eternal Kingdom because the New Earth will remain forever (Isaiah 66: 22, 1 Chronicles 16: 30). However, these seasons will not be exactly like those that have now, which were contaminated by sin and were affected by the ravages of the Flood and the deterioration of the Earth. There will certainly be rain, snow, and wind; we will enjoy all this with our glorified bodies because these will be for joy and not cause any harm. We will rejoice because we will have full senses but without sin, pain, suffering, nor crying. We will experience flavors such as sweet, salty, exquisite, and the fruit of the Spirit to the fullest. Our glorified bodies will not be insensitive, but all our sensations will be pure, and we will experience them to the fullest because we will be filled with the fullness of God.

The principle of life, the divine biology of glorification, will be taught. In the Eternal Kingdom, there will also be room for teaching about the preparation of food, because when Christ ate with His disciples in the supper before His death, He Himself said that He would drink the new wine in the Father's kingdom (Matthew 26: 29). We will have the marriage supper of the Lamb, besides from Heaven rained down manna or bread of Heaven, angels' food (Psalm 78: 25). When the Word says that the Kingdom of God is not food or drink, it refers to the fact that it is not like the Post-Flood era, or the evil age, in which human beings need food to survive (Romans 14: 17).

It will be a glorious education, of joy in the knowledge of God and His eternal Word, in which we will never cease to marvel. Currently, we only know the edges of His ways; we have only heard the whisper of Him; therefore, in the Eternal Kingdom, we will rejoice in knowing the hidden mysteries of His infinite Word: «Indeed these are the mere edges of His ways, And how small a whisper we hear of Him! But the thunder of His power who can understand?» (Job 26: 14).

We, the glorified, will also teach this in the Millennium before the Eternal Kingdom. We will teach how God made the first creation and announce that He will make it new; we will teach the biology of the resurrection and glorification.

- **The houses: the dwellings in the new creation.**

In the New Earth, there will be people who will have God's wisdom to build houses, streets, buildings for schools, headquarters of local governments, regions, and nations. Let us remember that the Lord will fill the Earth with cities.

The houses and buildings will be made of gold and precious stones. We can infer this for three reasons:

- (a) In Eden, it is spoken of the land of Havilah where there was gold, Bdelium, and onyx (Genesis 2: 11-12):

¹¹ The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. ¹² And the gold of that land is good. Bdelium and the onyx stone are there.

- (b) The New Jerusalem is a city of gold and precious stones.

The Bible teaches that God revealed buildings that were modeled on what was in Heaven. For example, the Lord revealed everything to Moses about the tabernacle whose utensils and the ark of the testimony was made of gold or was covered with gold (candlestick, the table of shewbread, for example). Let's read Exodus 25: 40: «And see to it that you make them **according to the pattern which was shown you on the mountain.**» And Hebrews 8: 5 «**who serve the copy and shadow of the heavenly things**, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain.» (Highlighted by the authors).

Likewise, when the Lord told David that the temple would be built, but that it would be his son who would do it, He gave him the model according to the heavenly in all its details. David related the plan for the courts of the house of the Lord, for all the chambers around, for the treasuries of the house of God, and for the treasuries of the things that are sanctified, the gold and silver of the utensils of each service, the candlesticks, the tables, the lamps, the altar of incense, the ark of the covenant (1 Chronicles 28: 12-18); after this, David said: «...All *this*," said David, "**the Lord made me understand in writing, by His hand upon me, all the works of these plans.**"» (1 Chronicles 28: 19. Highlighted by the authors)

In the new creation, the Heavens will be united to the Earth, and the New Jerusalem will be in this one. If in the post-Flood Earth, during the evil age, the Lord gave models and plans for His tabernacle and temple, how much more will all the structures be built with the heavenly model! All the houses will be of gold, of precious stones; they will have the sublime and incomparable beauty of the King.

(c) The present Universe is full of gold and other metals.

It has been discovered that in the Universe, there are great quantities of gold and other metals. NASA (2020) states:

This cloud produces a kilonova; that is an astronomical event that occurs when two neutron stars or a neutron star and a black hole merge into each other. This cloud shows the visible and infrared light. Within this neutron-rich debris, large quantities of some of the universe's heaviest elements were forged, including hundreds of Earth masses of gold and platinum.

God has promised that He will restore all things as they were in the beginning. Therefore, the Universe, the Heavens, will contain all metals and precious stones that the King planned and made because the new creation will be like the first one thanks to of the covenant that God made with it.

In addition to this, being citizens of the New Heavens and New Earth, i.e., heavenly citizenship (Philippians 3: 20) brings with it powerful benefits, which are our rights as citizens of God's Kingdom of power and glory; let's see:

- (a) The right to enter by the gates of the city (Revelation 22: 14).
- (b) The right and blessing to come to the throne of God (Revelation 4: 2-3).
- (c) The right to have a house inside the New Jerusalem (John 14: 1-3, Exodus 15: 17, Psalms 43: 3-4; 45: 13; 32: 17-18, Hebrews 11: 10).
- (d) The right to work in the New Jerusalem (Ephesians 2: 18-20, Revelation 4: 4-5, 9-11; 5: 8-10).
- (e) The right to have descendants with the New Jerusalem's citizenship (Galatians 4: 22-30, Isaiah 54: 1-3).

What we have just described is only a small part of the inheritance that awaits us in the new creation; therefore, the Lord characterizes this inheritance as:

- (a) The riches of the glory of the inheritance in the saints (Ephesians 1: 18).
- (b) The inheritance in the kingdom of Christ and God (Ephesians 5: 5).
- (c) The inheritance of the saints in light (Colossians 1: 12).
- (d) The reward of inheritance (Colossians 3: 24).
- (e) The promise of the eternal inheritance (Hebrews 9: 15).
- (f) A better and an enduring possession in Heaven (Hebrews 10: 34).
- (g) An inheritance incorruptible and undefiled and that does not fade away, reserved in Heaven (1 Peter 1: 4).

Figure 8

Our dwellings of gold and precious stones in the New Jerusalem.



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Many have argued that there is little information about the Eternal Kingdom in the Scriptures, but this is false because eternity is the center and overarching theme of God's Word from Genesis to Revelation. Most churches have sinned by reading and applying the Bible to the Post-Flood Earth, to the evil age, and corruptible things; this is the center of the apostasy that has put a veil on the hearts of many, which prevents them from understanding the Kingdom of Heaven and longing for the New Heavens and the New Earth.

The book you are holding in your hands focuses on the Eternal Kingdom and is therefore titled this way: *The Eternal Kingdom: Descendants, New Earth, and Government*. Its content is the expanded empire that will have no end, in which the sons of God will dwell with the Father, the Son, and the Holy Spirit, the glorious Trinity. It is shown that the Eternal Kingdom is a tangible and physical kingdom, full of power, wisdom, and knowledge of God that will fill the new Universe, which will be populated by the holy descendants multiplied and fruitful forever and ever, from generation to generation for praise and worship to the One who lives and reigns forever.

