

CHRISTIANITY IN THE OLD TESTAMENT

by **Bertrand L. Comparet**
Taken From *Your Heritage*

Prepared into a PDF file by:
Clifton A. Emahiser's Teaching Ministries
Plus Critical Notes

When you see some new machine with its shafts turning, gears spinning, motors humming, you can't understand what it is or what it does, until somebody shows you a plan of it. Similarly, you can't understand history and its climax, modern civilization, until you see a plan of it. The only such plan of history is in the Bible and it is amazingly complete. However, you can't understand this plan in the Bible, until you know who you are. You must learn the Bible was lived and **written by your ancestors, written about you and written to you**. The identity of the Anglo-Saxon, Scandinavian and Teutonic people as the Israel of the Bible, is the only key to the whole book.

If somebody wrote a very exact history of the United States, but never used the name United States therein, always calling the nation in this history China, you couldn't make much sense out of it. As a history of China, it would be demonstrably false, it could never make good sense until you put the name of the right nation into it, however all the major churches have falsified the Bible. They have taken **our history**, the various prophecies about us and told us that all this was just about the [bad-fig, (Jer. 24)] Jews, which is an easily demonstrated falsehood. That is why any intelligent and well educated atheist has always made a monkey out of any clergyman who has ever debated him on the Bible. The traditional church doctrines on the Bible are such easily exposed falsehoods.

The churches have taught us another falsehood. They have taught the Old Testament is a record of a different religion, the [bad-fig] Jewish religion, which Yahweh tried out and found that He couldn't make it work. So, He had to abandon it and start a brand new religion Christianity, in the New Testament. In this, they have greatly slandered Yahweh.

In these lessons we have proven the Anglo-Saxon, Scandinavian and Teutonic people are the Israel of the Bible. We have proven this by showing you that these people and no others, especially not the [bad-fig] Jews, fulfill the Bible prophecies about Israel. We have traced their migration through the writings of most of the recognized historians of those centuries.

You have heard me prove the New Testament is just as much an Israel book as is the Old Testament. We have reviewed the New Testament and showed that it was clearly **speaking about and speaking to Israel**. You have often heard me say that the Old Testament is just as much a Christian book as is the New Testament. Today, I shall begin the proof of the Christian content and character of the Old Testament. Yahweh our God, was not mistaken when He inspired the prophets to write the Old Testament. It was not a failure which He had to abandon and start all over again with a new, different religion. Yahweh was right the first time and His religion and His plan of the ages has always been the same, from the very beginning until this moment.

So we can recognize Christianity when we find it in the Old Testament, we must clarify our ideas about it. What is the essence of Christianity, expressed in a few words? Isn't it this, that man is responsible for his own actions. If he disobeys Yahweh, this disobedience is sin and the penalty of sin is death. Man must personally pay this penalty by his own death, unless someone pays it for him. But no other ordinary person could do this for you, because the other person is already under the death sentence for his own sins, and therefore could not die in your place. Therefore, Yahweh provided the only possible sacrifice which could pay the penalty of you sins, Jesus the Son of Yahweh [being both the Father and the Son], being perfect and without sin, had no penalty of his own to pay. Therefore, when He gave His own life for us when He died on the cross, He paid all the penalty of our sins, so that we will not have to meet this penalty. If we accept this basis of our relationship to our God, openly confessing that Jesus is our only Savior, then we have become acceptable to Yahweh, because sin no longer stands between Him and us. Instead of bearing the responsibility for our sins, we now have attributed to us the righteousness of Jesus. This is Christianity, this is what we must now look for in the Old Testament.

The first promise of the coming of Jesus our Redeemer, is found in Genesis 3:15. Yahweh has called Adam, Eve and Satan before Him, to give account of their misdeeds. Yahweh says to Satan, " I will put enmity between thee and the woman and between thy seed and her seed: He shall crush thy head and thou shalt bruise his heel." One who is of the seed, or descendant of Eve, shall crush the power of Satan, but in doing so, He shall suffer from Satan's malice. However, the wound to Satan is far greater than the wound received by the Redeemer. We have seen this fulfilled in the crucifixion of Jesus, a most terrible thing for Him to endure. By this and His resurrection, Jesus totally and permanently broke the **power of Satan** to hold all men in his power through **fear of death**. The prophecy in Genesis 3:15 unmistakably applies to Jesus, and is the first instance of Christianity in the Old Testament.

Note, this records **Satan was to have as literal children as Eve**. The same Hebrew word for seed, zerah, is used in the case of both Satan and Eve. One of Eve's descendants, which we know to be Jesus, was to defeat Satan although suffering terribly in the process. Carefully note another thing, **it is Yahweh who puts enmity between Satan's children and Eve's children**. You know how Satan's children love

to parrot the official Communist party line phrase and call us “ **hate mongers** ”. The Bible itself tell us that Yahweh commanded and created that enmity or hatred. As a matter of fact, it only appears as hatred among Satan’s children. We don’t hate them, we just detest the evil character shown by the wicked things they are constantly doing. Satan’s children are today known as [bad-fig] Jews, formerly they were known as Canaanites, Hittites, etc.

The Bible only records a very limited account of this conversation between Yahweh and Adam and Eve. However, it very clearly implies that at this time Yahweh clearly explained to them the entire plan of redemption, including the fact that He, **Yahweh, would be the Redeemer coming in the form of a descendant of Eve.** Naturally Adam and Eve didn’t like being under the curse, which came as a consequence of their disobedience of Yahweh, and they hoped that the curse would soon be ended. Since Yahweh had not explained to them how many generations it would be until He came as the promised Redeemer, Eve hoped that her first child Cain, would be the Redeemer. This is concealed from you by the mistranslation in the King James Bible which says this in Genesis 4:1. “ She conceived and bore Cain and said, I have gotten a man from the Lord.” In the Hebrew it reads, “ She conceived and bore Cain and said, I have gotten a man even Yahweh.” Eve thought that this, her first child, was Yahweh, God Himself come in the flesh as one of her descendants, to be the Redeemer of His children. This also is Christianity in the Old Testament. You will remember that in my lesson on “Who Is Your Savior? ”, I gave the Biblical proof that Jesus is Yahweh, come in the flesh to be our Savior and Redeemer. We find further confirmation of this in Genesis 4:3-7 which tells us, “ Cain brought of the fruit of the ground an offering unto Yahweh. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Yahweh had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect. And Cain was very wroth and his countenance fell. And Yahweh said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, the sin offering lieth at the door. And unto thee shall be his desire and thou shalt rule over him.” Yes, I know the King James Bible says that sin lieth at the door, but the same Hebrew word means both the sin itself and the sin offering, the blood sacrifice. The two ideas were closely identified, the sin and the offering, which cleansed the sinner of his guilt.

Although Cain had herds and flocks of his own, he brought no blood sacrifice, just fruits and vegetables. He made no confession of sin, no prayer for pardon. He merely told Yahweh, “ Landlord, here’s your crop-rent ” and then he wondered why Yahweh was not pleased by this! Abel knew sin would separate any man from Yahweh, and he could not become acceptable to Yahweh until cleansed of his sins. This was only by making the blood offering, to proclaim his faith in Yahweh’s revelation that some day the Savior would die to pay the penalty of Abel’s sins and he could become free from sin. Abel showed an understanding of the basic principles of Christianity nearly 4,000 years before the birth of Jesus.

Hebrews 11:4 reminds us that Abel understood the need of the blood sacrifice, symbolic of his **faith** that the Savior would give His life to pay for Abel's sins. These incidents in the third and fourth chapters of Genesis occurred close to 4000 B.C. The book of Genesis which tells of this, was written by Moses about 1446 B.C., and it is not the earliest book in the Bible. Although the book of Job was later assigned its place as the 18th book in the Bible, it was written about nine centuries before Moses lived. Its great age appears from the fact that it never mentions the law which Yahweh gave to Moses, and nothing as important as the law would be omitted if the Book of Job had been written later. Job complains of his undeserved suffering and his friends assure him that suffering comes only as a just punishment, so Job must have done something very wicked to deserve such punishment. But, they never mention any law which they think Job has broken. Also Job, who wrote the book, is mentioned in Genesis 10:29 as Jobab, Father Job, a great, great grandson of Shem and a grandson of Eber, from whom the people got the name Hebrews.

In all his suffering, Job never loses sight of the promise of the coming Redeemer. Even while he is wishing for death to put him out of his misery, in Job 19: 25-27, he says, “ **For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth:** and though after my skin worms destroy this body, yet in my flesh shall I see Yahweh: Whom I shall see for myself and mine eyes shall behold, and not another.”

Abraham also knew and expressed some of the basic ideas of Christianity. In Genesis 22:1-14 we read that Yahweh put Abraham to a severe test, He told Abraham to offer his beloved son Isaac, on the altar, as a burnt offering. Remember how much Isaac meant to Abraham. In addition to all the ordinary love of a father for his son, Yahweh had promised Abraham that the many great prophecies given to him would be fulfilled through Isaac. Then, when Isaac was still only a child, and none of the promises had yet been fulfilled, Yahweh suddenly commanded Abraham to sacrifice Isaac as a burnt offering! Did it mean that Yahweh had changed His mind and would not make good on His many promises? No, Abraham knew that Yahweh's word was always reliable. Therefore Yahweh would find a way to fulfill His promises that through Isaac would be born a number of nations, destined to demonstrate to the world the goodness of Yahweh.

Abraham started out with Isaac for the place where he was to offer up the sacrifice, going cheerfully, not in the awful grief of a father about to not only witness, but even to cause, the death of his beloved son. He went in the serene confidence of one who knew that his God was always faithful. It records. “ Isaac spoke unto Abraham his father, and said, My father and he said, Here I am, my son. And he (Isaac) said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, **Yahweh will provide Himself a lamb for a burnt offering.**”

Possibly his confidence might have been based in part upon the conviction that,

if Yahweh did permit the death of Isaac, He would resurrect him, so that the promises would be fulfilled through Isaac. Remember that **resurrection** is a basic part of Christianity. By his own statement, Abraham also was calmly certain that Yahweh would intervene, providing a lamb for the sacrifice to be offered in place of Isaac, so that **by the death of lamb, in his place**, Isaac could be spared. This again, is the very essence of Christianity. In John 1:29 Jesus is called the Lamb of God, which taketh away the sin of the world. In Revelation 13:8 Jesus is called, "The Lamb slain from the foundation of the world." Genesis 22 tells how Abraham's faith was justified. Yahweh stopped him before any harm could come to Isaac and provided a ram, caught in a nearby thicket, for the sacrifice.

This incident of Abraham and Isaac was written in the Book of Genesis by Moses. Do you think Moses did not know the significance of what he had written? Not at all, the Bible itself tells us **Moses was a Christian**, does that surprise you? Hebrews 11:24-26 records, "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; **esteeming the reproach of Christ** greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Certainly you can't have faith in something you have never heard of. It is clear Moses knew the significance of the symbolism in the Old Testament rituals which he told the people of Israel to use.

Christianity is the central theme of the Old Testament, especially in the writings of Moses and Isaiah. The deepest religious truths therein are expressed symbolically in the sacrifices and rituals. Since they are not explained in words of one syllable for the benefit of the lazy, the uninterested and the shallow, they have not been perceived by churchmen whose religion never gets beyond mere emotionalism. These are the men who tell us Yahweh was mistaken in the Old Testament, that His plan would not work, because men in their wickedness were stronger than Yahweh. They would not let Him carry out His plans, so He had to abandon all this and start over again in the New Testament. Isn't that an inspiring religion! They call themselves New Testament Christians, but they either won't read or won't believe the New Testament either. In this same New Testament Jesus, to whom these Jews render lip service, calls their attention to Christianity in the writings of Moses. In John chapter 5 He twice called attention of the Jews to this fact saying, "Search the scriptures: for in them ye think ye have eternal life: and it is they which testify of Me." The earliest book of the New Testament, Matthew, was not written until ten years after Christ spoke, so the scriptures He told them to read were necessarily those of the Old Testament. Jesus told them, "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: **for he wrote of Me.**" Can you be a New Testament Christian if you won't believe Jesus's own words?

We find the essence of Christianity clearly symbolized in the origin of the Passover. You remember Moses had repeatedly demanded of the Pharaoh of Egypt

that he let the people of Israel go, and the Pharaoh had each time refused, despite the many miracles Moses worked bringing down plagues upon Egypt to show his authority. So Yahweh told Moses that one more plague would be sent upon Egypt, which would surely convince Pharaoh that he should let the children of Israel go. “ Thus saith Yahweh, About midnight will I go out into the midst of Egypt: and all the first born in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon the throne, even unto the first born of the maidservant that is behind the mill; and all the first born of beasts. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how Yahweh doth put a difference between the Egyptians and Israel.”

Note what this means, because of the stubborn wickedness of the Egyptians, the death penalty was to come upon them. Yet the children of Israel, who were also imperfect and sinful, were to escape this penalty. There was only one way in which they could be spared, by the ritual of the Passover. This Passover certainly symbolizes Christianity as the way of salvation from death.

The instructions for this ritual were given in Exodus chapter 12. “ In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. And ye shall keep it up until the fourteenth day of the same month: and the whole qahal of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and upon the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in the night, roast with fire, and unleavened bread; and with bitter herbs shall they eat it. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy when I smite the land of Egypt. And this day shall be unto you for a memorial: and ye shall keep it for a feast to Yahweh throughout your generations; ye shall keep it a feast by an ordinance for ever.”

This symbolized Jesus giving His life to save those who believe in Him. This festival was always kept in the Hebrew month of Nisan. This meal gave the Israelites strength for their forced march, that night and all the next day, leaving Egypt in the exodus. The lamb's blood had to be placed outside the door on the two door posts and the lintel above the front door of each house. Although they were cruelly mistreated slaves in the land of their enemies, they could not eat the Passover supper in secret. Salvation from death came only to those who publicly proclaimed their faith that the blood of the lamb would save them.

This is clearly New Testament Christianity. First, the necessity for public confession of faith in the blood of the Lamb. In Matthew 10:32-33 Jesus says, “Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My father which is in heaven.” Also read Luke 12:8-9. In Romans 10:9 Paul reminds us, “ That if thou shalt confess, with thy mouth, Jesus the Christ, and

shalt believe in thine heart that Yahweh hath raised Him from the dead, thou shalt be saved." Eating the flesh of the lamb, to gain strength for the great effort of the exodus from the world and evil into salvation and the kingdom of Yahweh, is again clear Christian symbolism. In John chapter 6 Jesus says, " I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world."

Perhaps some of you are wondering about the command in Exodus 12:24, " And ye shall observe this thing for an **ordinance** to thee and to thy sons forever." Are we violating Yahweh's law when we do not celebrated Passover as such today? No, you will note that the Passover ritual was an ordinance, all the religious rituals were stated as **ordinances**. There are four grades of divine law. **(1) The commandments**, which are the greatest rules governing man's relation to his God. **(2) The statutes**, which are the rules for governing the nation, including many of the rules for man's relation to his fellow man. **(3) The judgments**, which are the rules telling the judges how to decide cases between man and man. **(4) The ordinances**, which are the rules for the religious rituals and ceremonies. The commandments, statutes and the judgments are the rules which are forever necessary for a good life in this world and they are still in force. The ordinances governed only the religious ceremonies and rituals, and all of these were symbolic of the coming Savior and Redeemer, Jesus.

Since He had not come in Old Testament times, all the symbolism of the rituals looked to the future. But after Jesus had actually come, we cannot go on proclaiming our faith that our Redeemer has not yet come but will come in the future. That would be a rejection of Jesus who has already come. Therefore, only **the form** of the ceremony, not its eternal truth, is changed to a **new form** the last supper or communion, which proclaims our faith in a **Redeemer who has already come**. It is still the same eternal truth about the same Redeemer. It does not reject any of the truth implied in the Passover, it merely proclaims this as already accomplished. The Passover was on the 14th day of the Hebrew month Nisan. The Passover lambs were killed and dressed in the afternoon, ready for that evening's Passover supper. The King James Bible wrongly translates this as in the evening. But the Hebrew said, between the evenings, which meant between the time when the sun first started toward sunset at noon, and the time when it finished its going down. Jesus was crucified soon after noon and He died about 3 P.M., the Bible says, about the ninth hour. The Hebrew divided the night into watches and the day into twelve hours, beginning at sunrise, which came about 6 A.M. at that time of year, so the ninth hour was 3 P.M. Jesus died right in the middle of the period when the Passover lambs were being killed, emphasizing the fact that He was our Passover.

The next day, the fifteenth day of Nisan, began the seven days of the feast of unleavened bread. We find this in Leviticus 23:6-8, " And on the fifteenth day of the

same month is the feast of the unleavened bread unto Yahweh: seven days ye must eat unleavened bread. In the first day ye shall have an convocation: ye shall not do any servile work therein. But ye shall offer an offering made by fire unto Yahweh seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.” Like all the other festivals and rituals of the Old Testament, this feast of the unleavened bread is symbolic of Jesus and His ministry.

Leaven was a symbol of sin, its fermentation being perhaps thought of as similar to putrefaction, the way just a little leaven introduced into the dough would soon spread through it all. Hence we find Jesus warning His disciples in Matthew 16:6, to beware of the leaven of the Pharisees and the Sadducees. Since Jesus was the bread of life, as He explained in John chapter 6, the fact that, (1) Jesus has saved us by His death in our place on the cross, followed by (2) the fact that our lives are thereafter sustained by His power, is symbolized by the Passover, followed by the feast of the unleavened bread. Jesus’s perfection, free from all sin, is symbolized by the use of unleavened bread.

The third of the spring festivals firstfruits, came before the end of unleavened bread. On the first day after the sabbath following the Passover, was the firstfruits festival. It is mentioned in many places, Exodus 23:16, 34:22; Leviticus 23:10-14; Numbers 18:12-13, 28:16; Deuteronomy 18:4, 26:1-11, and the entire ritual is given in Deuteronomy 26:1-11. “ And it shall be, when thou art come unto the land which Yahweh thy God giveth thee for an inheritance, and possessest it and dwellest therein: that thou shalt take of the first of all the fruits of the earth, which thou shalt bring out of thy land that Yahweh thy God giveth thee, and thou shalt put it in a basket and shall go unto the place which Yahweh thy God shall choose to place His name there. And thou shalt go unto the priest that shall be in those days and say unto him, I profess this day unto Yahweh thy God, that I am come unto the country which Yahweh swore unto our fathers for to give us. And the priest shall take the basket out of thine hand and set it down before the altar of Yahweh thy God. And thou shalt speak and say before Yahweh thy God, A Syrian ready to perish was my father and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty and populous: and the Egyptians evil entreated us and afflicted us and laid upon us hard bondage: and when we cried unto Yahweh, God of our fathers, Yahweh heard our voice, and looked on our affliction and our labor and our oppression: and Yahweh brought us forth out of Egypt with a mighty hand and with an outstretched arm and with great terribleness, and with signs and with wonders: and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now behold, I have brought the firstfruits of the land which Thou, O Yahweh, hast given me.”

The people in general have never shown any ability to understand the deeper truths of religion. Only a very few upon whom rests the spirit of Yahweh, have ever understood. Therefore, to keep the rituals in the mind of the people, Moses had to give a simplified explanation, within the range of comprehension of the average man.

Consequently, he tied in the festival of the firstfruits with the idea of expressing gratitude to Yahweh for his gift of the promised land. But the promised land of Canaan was only for this world, a temporary value. What was the true promised land, the one which was eternal? It must necessarily be resurrection and continued life after the death of this fallen body. Therefore, that is the true symbolism of the festival of the firstfruits and that is the fulfillment which Jesus gave it. On the morning after the sabbaths, Jesus was resurrected to demonstrate the reality of the redemption He had given us and this was on the exact day of the festival of the firstfruits. He always fulfilled the great reality on the exact day of the festival which symbolized that reality. Jesus carried out the symbolism of the firstfruits to the exact letter. Leviticus 23:10-11 commands, "The firstfruits offering shall be a sheaf of grain, a number of stalks, each with its head containing many individual grains; and the priest shall take the sheaf and wave it." They were to publicly display it before Yahweh. When Jesus was resurrected, He did not rise alone. Matthew 27:52-53 tells us, "The graves were opened; and many bodies of the saints which slept arose and came out of the graves after His resurrection and went into the holy city and appeared unto many." Thus He fulfilled the symbolism of the wave sheaf, containing many individual grains, by resurrecting many persons when He arose as the firstfruits from the dead and making public display of His victory over death.

This is the correct interpretation of the symbolism that is shown by Paul's words in I Corinthians 15:20-23, "But now is Christ risen from the dead and become **the firstfruits of them that slept**. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at His coming."

The firstfruits festival came at the time of the barley harvest, for the barley harvest ripened several weeks before the wheat. The offering of the firstfruits at the temple was of only a small amount, a mere token as a pledge that when the major harvest, that of the wheat was brought in, the full tithe of the grain harvest would be brought to the temple. This was to be done at what the Bible calls, the feast of weeks, and which the churchmen, with the usual specialists' delight in developing a jargon of their own, have chosen to call Pentecost. Jesus knew and respected the symbolism involved here. At firstfruits, He did not bring all the magnificent gifts He would give to His followers, He brought just a token resurrection of a few persons, to show how great would be His eventual gift to men. However, men must live out their lives under all the usual circumstances of this world, before they reach the stage of death and resurrection so, they need another gift before that time. What they need to bring them triumphantly through life is the indwelling presence of the Holy Spirit.

Jesus had promised them this gift in John 14:16-18. "And I will pray the Father and He shall give you another Comforter, that He may abide with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know him; for He dwelleth with you and shall be in you. I

will not leave you comfortless: I will come to you.” So, at the time of firstfruits, Jesus demonstrated the reality of His gift of resurrection by bringing several of the dead to life. It was not yet time for actual resurrection to come to everyone, so this was just a token given in pledge of the final harvest. With this proof, everyone could wait in serene confidence for what was yet to come. The rest of the harvest for man was to be demonstrated in its own good time, at the feast of weeks.

The feast of weeks was celebrated on the fiftieth day after firstfruits, as specified in Leviticus 23:15-21. “ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the wave offering, seven sabbaths shall be complete: and even unto the morrow after the seventh sabbath shall ye number fifty days: and ye shall offer a new meal offering unto Yahweh. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; **they shall be baked with leaven**; they are the firstfruits unto Yahweh. And ye shall offer with the bread seven lambs, without blemish, of the first year, and one young bullock and two rams: they shall be for a burnt offering unto Yahweh, with their meal offering and their drink offerings, even an offering made by fire, of savour unto Yahweh. Then ye shall sacrifice one kid of the goats for a sin offering and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits, for a wave offering before Yahweh, with the two lambs: they shall be holy to Yahweh for the priest. And ye shall proclaim on the selfsame day that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations.”

Note here some contrasts, which are intended to make clear the different things symbolized. In the feast of the firstfruits, the symbolism was that of Jesus resurrected as the firstfruits from the dead. Since leaven symbolizes sin, there could not be any leaven in the offerings made on the day of firstfruits. Along with the sheaf of barley, the Israelite was to offer a he lamb of the first year without blemish, as a burnt offering, which symbolized Jesus offering to pay the penalty of our sins. There was also to be an offering of fine flour mingled with oil, but not baked into a leavened loaf, nor could any leaven be included in the offering, as firstfruits must symbolize Jesus who is without sin. But the feast of weeks, also called Pentecost, does not directly represent Jesus, it symbolizes the true church and Jesus’s gift of the Holy Spirit to the church.

Even the very best of men have some sins, even when called by Jesus to be part of His church. Therefore, the wave loaves which symbolize the church were made with leaven. Note also that at the feast of the firstfruits, there was the offering of a sheaf of stalks of barley, each stalk having its head containing many individual grains. This symbolizing the many individuals to whom Jesus brings the gift of life and resurrection. With the call to form His church, all the believers become part of one body, the church. As Paul points out in I Corinthians 10:16-17 saying, “ The cup of blessing which we bless, is it not the communion of the blood of Christ? For we, being many, are one bread and one body: for we are all partakers of that one bread.” Therefore, the

offering at the feast of weeks is no longer a sheaf containing a multitude of individual grains, but of the wave loaves symbolizing the many believers having now become one church.

In fulfillment of this, at the feast of weeks or Pentecost, next following the crucifixion, the disciples were waiting in Jerusalem in obedience to Jesus's promise and command in Luke 24:49. "And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Acts 1:8 promises, "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses upon Me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." At the feast of weeks, the Holy Spirit came upon them, as set forth in detail in Acts chapter 2 which began the work of the church, men united in their fellowship as parts of the mystic body of Christ. Remember, this was but the fulfillment of the promise symbolized in the feast of weeks in the Old Testament. Have we now completed our review of Christianity in the Old Testament? Far from it, let us now turn to Isaiah 53:3-7, which even our various churches all admit refers definitely to Jesus. I will correct a few errors in translation in it. "He is despised and rejected of men; a man of pains and acquainted with sickness: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our sickness and carried our pain: yet we did esteem Him stricken, smitten of Yahweh and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and Yahweh hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth: he is brought as a lamb to the slaughter."

Indeed, what can the New Testament add which is not found here? Remember, Isaiah wrote this almost 7½ centuries before it was fulfilled!

How can clergymen be so blind? Most of them quote this passage from Isaiah at one time or another, they even preach that it is referring to Jesus. Then they preach that the Old Testament set forth a different and false religion which had to be abandoned, to make way for the New Testament and Christianity.

The Psalms make many references to Jesus and His work of salvation. Psalm chapter 2 contains clear reference to Him. "I will declare the decree: Yahweh hath said unto Me, Thou art My son: this day have I begotten thee. Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve Yahweh with fear, rejoice with trembling. Kiss the son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little." Psalm chapter 22 is generally admitted to be a prophetic picture of the crucifixion of Jesus. It is too long for me to quote here, read it for yourself and you will see that it describes the

crucifixion.

Psalm 40:6-10 again prophesies Jesus, as is recognized in Hebrews 10:5-14. Don't these New Testament Christians ever read the New Testament? Jesus certainly did fulfill these words of Psalm 40. "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O my God; yea, Thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Yahweh, Thou knowest. I have not hid thy righteousness within my heart; I have declared Thy faithfulness and thy salvation: I have not concealed Thy loving kindness and Thy truth from the great congregation." Psalm 41:9 is prophetic saying, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." In John 13:18 Jesus quotes this verse, telling the disciples that the betrayal by Judas Iscariot is the fulfillment of this Psalm.

Psalm 45:6-7 refers to Jesus, "Thy throne, O Yahweh, is forever and ever: the scepter of Thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness: therefore Yahweh, Thy God, that anointed Thee with the oil of gladness above Thy fellows." This is quoted, word for word in Hebrews 1:8-9, as applying to Jesus.

Psalm 68:18 refers to Jesus's deliverance of the dead from their previous captivity by the powers of evil saying, "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men: Yea, for the rebellious also, that Yahweh might dwell among them." This Psalm is quoted by Paul in Ephesians 4:7-10 explaining its reference to Jesus.

Psalm 69:9, refers to Jesus's single minded devotion to doing His Father's will, regardless of the consequences says, "For the zeal of thine house hath eaten Me up; and the reproaches of them that reproached thee are fallen upon Me." John 2:17 and Romans 15:3 explain that this verse applied to Jesus. **Why don't these New Testament Christians read their New Testament?** Then they can see that it so frequently refers to the Old Testament for confirmation of its truth?

Psalm 110:1, 4 in referring to Jesus says, "Yahweh said unto His Son, Sit thou at My right hand, until I make Thine enemies Thy footstool and Yahweh hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek." In Matthew 22:41-45 Jesus quoted this Psalm in proof of His divine nature and Peter also cited it as such proof. In Acts 2:29-36, and in Hebrews 5:6, 6:20 & 8 chapter 7, Paul quotes it as authority three times. There are also several other identifiable references to Jesus in other Psalms, but we have covered that field enough. Before we leave this point, let us note how thoroughly it is explained in the book of Hebrews 9:1-12. "Then verily the first covenant had also ordinances of divine service and an earthly sanctuary. For there was a tabernacle made; the first, wherein was the

candlestick and the table and the shewbread, which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded and the tablets of the covenant; and over it the cherubim of glory, shadowing the mercy seat; Now these things were thus ordained, and the priests went always into the first tabernacle, accomplishing the service of Yahweh. But into the second went the high priest alone, once every year, not without blood, which he offered for himself and for the errors of the people: Which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience. But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

The religious ordinances of the Old Testament were all symbolic of the **true redemption** which would be accomplished by Jesus at His first coming. Now do you see why Paul said in Galatians 3:24, "The law was our schoolmaster to bring us unto Christ." The first three major parts of the law, are the commandments, the statutes and the judgments, established rules of conduct which one must follow if his conduct is to be righteous. We all fall short of such good conduct and do not gain righteousness by our own actions, and the law condemns us for this. The fourth division of the law, the ordinances which set up all the religious rituals and ceremonies, points out that righteousness can be gained only through the death of another in our place, paying the penalty for our sins. As we have seen, this clearly symbolized that the real sacrifice, not the mere symbol of it, was that which would be made by Jesus at His first coming, in His crucifixion and resurrection.

We cannot go on forever with our discussion of Christianity in the Old Testament, however there remains one part of it which is as important as all that we have studied this far. These are the three fall festivals, the Hebrew new year (Rosh Hashanah), the day of atonement (Yom Kipper) and the feast of the tabernacles, all symbolize the second coming of Jesus. Let us now examine these in detail.

The Hebrew day began at sunset, each month was a lunar month, always beginning with the new moon. Today, we calculate the time when the moon is exactly opposite from its position at the full moon and this is the astronomical new moon. However, the moon is not visible at all on that day, it is too close to the sun to be seen even at sunset. The Hebrews counted as new moon the first day that a thin crescent could be seen just after sunset and this comes on a day later than the day marked new moon on your calendar. Sunset of the day of the new moon, of the first month of the year, was their new year's day. They posted watchers on nearby hilltops or on towers in the cities, to watch for the first glimpse of the thin crescent new moon. When the watchers saw it, they notified the people of the town by loud shouts and the people joined in the shouting and blowing horns. In fact, we still do something much like this,

but we delay our new year's shouting and horn blowing until midnight. We find the ordinance governing it in Numbers 29:1, " And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is day of blowing the trumpets unto you." If you are wondering about this reference to it as the seventh month, the answer is that the Hebrews had two separate calendar years. One was the **civil year**, commencing with the month Nisan in the spring. The other was the **sacred year**, commencing with the month Tishri, which was the seventh month in the civil year.

On a small scale, the new year ritual was watchers scanning the heavens, looking there for the sign of the end of one period of time, a year, and the beginning of another. What is symbolized on the great scale is that we are to watch for the sign in the heavens marking the return of Jesus, ending this age and beginning the next. Jesus explained this for us in Matthew 24:30-31, " And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

As they watched anxiously for the sign of the end of a year, so we watch hopefully for the sign in the heavens which will show us that Jesus is on His way and nearly here, leading the vast armies of heaven, come to overthrow all wickedness and set us free from its power. This will end the sinful age in which we have been living and beginning the next age of true and complete righteousness when Jesus shall rule all the earth as King of Kings.

Today, we who really believe His words remain alert to perceive the signs of His second coming, in accordance with His warnings in Matthew 24:42. "Watch therefore: for in such an hour as ye think not, the Son of man cometh." The importance of this sign cannot be overrated, so strongly and repeatedly does the Bible state it. In Matthew 25:1-13 Jesus tells the parable of the ten virgins and their lamps, five of them being wise and keeping their lamps not only trimmed but also filled with oil, in readiness for their master's return from His wedding supper. The other five were foolish and had no oil for their lamps. He concludes this parable by saying, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

In Luke 21:34-36 Jesus also said, " And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." Paul tells us in Thessalonians 5:4-6, " But ye brethren, are not in darkness, that the day should overtake you as a thief. Ye are all the children of light and the children of the day: we are not of the night, nor of the darkness. Therefore, let us not sleep, as do others; but let us watch and be sober." Remember,

all of this was symbolized by the Hebrew new year ritual in the Old Testament. The return of Jesus, which is the dearest hope of the Christian, will not be a source of joy to those who hate Jesus. Both Old and New Testaments alike tell us of His enemies' terror as they see their judgment and punishment coming. Zechariah 12:10-11 says, " And they shall look upon Me whom they have pierced and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one is in bitterness for his first born. **In that day there shall be a great mourning in Jerusalem.**" Revelation 6:15-16 adds, " And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every freeman hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb." As the Book of Revelation is entirely symbolic, the mountains and the rocks of which he speaks, are nations and the communities into which the enemies of Jesus have infiltrated. In calling upon these nations and cities to fall on them and hide them, they will be seeking protection by trying to pass as just ordinary members of these nations and communities, denying any double allegiance to another nation, race, or religion. Some of these Canaanite Jews have deceived us by this means and they will try also to deceive Yahweh, but without success.

The next fall festival was the day of atonement, on the tenth day of the Hebrew month Tishri. It was the most solemn of all the festivals and it carries the deepest symbolism in the entire Bible. Before we can consider it in detail, we must learn the identity of a fallen angel named Azazel (Aw-zaw-zale).

You will not find Azazel's name mentioned in the King James Bible, although it is there in the original Hebrew. The entire story is not given in the books of the accepted canon of the Bible. So, we must turn to the book of Enoch for many of the details. We start with Genesis 6:1-4 as it reads in the Hebrew. " And it comes to pass that mankind (Adamites) have begun to multiply upon the face of the earth, and daughters have been born to them; and sons of God see the daughter of men, that they are fair, and they take to themselves women of all whom they have chosen. **The fallen ones** (Nephilim) were in the earth in those days, and even afterwards when sons of God (sons of God is mistranslated from the word nephilim meaning fallen angels) came in unto the daughters of men and they have children born to them, they are the heroes who, from of old, are the men of renown." The fallen angels who followed Satan into rebellion were the ones who left their first estate (or condition), as we are told in Jude 6. The King James Bible says, " There were **giants** in the earth in those days," but this is pure mistranslation, as the Hebrew says " The **nephilim** were in the earth in those days." The meaning of nephilim is, the fallen ones, obviously the fallen angels who had gone into rebellion under the leadership of Satan.

Who is Satan? The word Satan is not the **name** of any person, but a mere **title**, meaning the opponent. He is sometimes called Lucifer, but this also is only a title,

meaning the shining one, or perhaps the light bearer. To learn who the person is carrying these titles, we must turn to the book of Enoch, as I have said. Enoch chapter 6 says, " And it came to pass, when the children of men had multiplied, that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another, Come, let us choose us wives from among the children of men and beget us children." It goes on to list the names of the chief ringleaders among the rebel angels, among whom is one named Azazel.

Enoch chapter 8 records, " And Azazel taught men to make swords and knives and shields and breastplates, and made known to them the metals of war and the art of working them. And there arose much godlessness and they committed fornication and they were led astray and became corrupt in all their ways. And as men perished, they cried, and their cry went up to heaven." It tells how Yahweh sent a committee of four archangels, Michael, Uriel, Raphael and Gabriel to investigate and report back to Him just how bad conditions really were. In Enoch chapter 9 they report, " Thou seest what **Azazel** hath done, **who hath taught all unrighteousness on earth** ... And the women have borne giants and the whole earth has thereby been filled with blood and unrighteousness." In Enoch chapter 10 Yahweh orders Raphael to, " Bind Azazel hand and foot and cast him into darkness: and make an opening in **the desert** which is in Dudael and cast him therein." Then God pronounces sentence upon Azazel, " The whole earth has been corrupted through the works that were taught by Azazel: **To him ascribe all sin.**" Yahweh commands that Azazel be kept imprisoned in darkness in the pit in the desert, awaiting his final judgment and condemnation.

With this background, knowing who and what Azazel is, we are ready to commence our study of the day of atonement. The instructions for the day of atonement are found in Leviticus chapters 16 & 23. Usually I read to you the scriptures on the point and then explain it. However, if I read it in detail here, just the Leviticus chapter 16 alone would take all of my time. So, I suggest that you first read Leviticus 23:26-30 and all of Leviticus 16 and we will now study its meaning.

Ordinarily, the high priest performed his duties dressed in a magnificent embroidered robe, decorated with golden ornaments as well as colored embroidery and with the golden breastplate set with twelve jewels, each with the name of one of the tribes of Israel engraved on the jewel. Read Exodus chapter 28. It was the best man could do to indicate the majesty of one who, when so clad, represented the Godhood. The high priest when clad in his regular robes of office represented Jesus in all the glory and majesty of Yahweh, before He came in the form of a man.

On the day of atonement however, the high priest laid aside his magnificent robes, bathed and dressed entirely in white linen, symbols of sinless purity. This was representing Jesus coming in human form, having for a time laid aside the full majesty of the Godhood and being without sin, Leviticus 16:4. The high priest was

himself a man, with the faults and sins which all men have. He must cleanse himself of his own sins before he can act out the part of Jesus in the ritual of the day of atonement. Therefore, he next sacrifices a sin offering on behalf of himself and his household. By this he is cleansed of his sins and so can play the part of the sinless Christ, Leviticus 16:6,11 &14.

The symbolism of the animal sacrifices offered by individual sinners was clearly this. Realizing that he had sinned, the sinner went to the temple and offered his sin offering, the death of the animal symbolizing his faith that the death of the real Savior would pay the penalty of his sins. By this, he was cleansed of his sin, he left the sin and its penalty at the temple. While the sinner was freed from the penalty, the sin must still be accounted for. So, the sins of the people accumulated at the temple all through the year. On the day of atonement, the temple contained all the sins of the people for the entire year. The temple must be cleansed of these accumulated sins before the rest of the ceremony could be performed. After the high priest had offered the sin offering on behalf of himself and his family, he was ready to make the great atonement for the people. The real meaning of this has been concealed by mistranslation in the King James Bible. In many of the modern translations, it has also been mistranslated. The Hebrew reads, " And Aaron shall take from the assembly of the children of Israel two kids of the goats for a sin offering, and he shall take the two goats and cause them to stand before Yahweh at the door of the tabernacle. And Aaron shall cast lots over the two goats, one lot for Yahweh **and one lot for Azazel**; and Aaron shall bring near the goat on which the lot for Yahweh has fallen, and shall make it a sin offering. And the goat on which the lot for Azazel fell, he shall cause to stand living before Yahweh, to make atonement by it, to send it away for a goat of departure into the desert. And he shall slaughter the goat of the sin offering which is the people's and shall take its blood into the inside of the veil, and shall sprinkle it on the mercy seat and at the front of the mercy seat, and he shall make atonement for the sanctuary because of the uncleanness of the children of Israel and because of their transgressions in all their sins. And he shall make atonement for himself and for his household and for all the assembly of Israel."

Before we finish this, let's understand this part of it. The high priest has received from the nation of Israel two goats and he has cast lots over them to select one goat for a sin offering to Yahweh on behalf of all the people and the other goat is then selected for Azazel. The goat of the sin offering, on behalf of the people, is then slaughtered in sacrifice. The high priest then takes its blood into the holy of holies, where he sprinkles a little of the blood on and before the mercy seat where Yahweh sits. Thus he reminds Yahweh that blood has been shed to pay for all the sins of all the people. This symbolizes Jesus offering His own innocent blood, shed to pay for all the sins of all the people who will accept Him as their Savior.

Hebrews chapter 9 explains, "Now when these things were thus ordained, the priest went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone, once every year, not without blood, which he

offered for himself and for the errors of the people. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this creation. Neither by the blood of goats and calves, but by His own blood he entered into the holy place, having obtained eternal redemption for us. For it the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to Yahweh, purge your conscience from dead works to serve the living God. Almost all things are by the law purged with blood; and without the shedding of blood is no remission of sins. It was therefore necessary that the **patterns of things in the heavens** should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of Yahweh for us: nor yet that he should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world. But now once in the end of the age hath He appeared to put away sin by the sacrifices of Himself." So Jesus was offered, to bear the sins of many.

Surely, the sacrifice of the goat as a sin offering on behalf of the people, symbolizes Jesus offering His own life as the sacrifice for us and entering heaven to stand before Yahweh to offer the shedding of His own blood, as the proof that no blame now remains upon those whom He has thus saved. Christianity, of course it is!

Remember, all this is found in the early part of the Old Testament. Yahweh didn't give us a different religion there, nor make any mistakes which needed correction later. He was right the first time and all the time. He gave us Christianity, in all its completeness, in the Old Testament.

Next, the high priest comes out of the holy of holies and he lays aside the plain white linen and resumes his gorgeous robes. This symbolizes Jesus coming again, not as a mere man who could be treated with contempt and murdered, but returning with all the power and glory of Yahweh. The high priest now took the other goat, the one selected for Azazel, **this goat was not sacrificed**. The high priest laid his hands on the head of this goat and confessed over him all the sins of all the people. Leviticus 16:21-22 instructs, " And Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, **putting them on the head of the goat**, and shall send him away by the hand of a fit man into the desert: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the desert." Remember how the book of Enoch reported Yahweh's judgment upon Azazel? Unto Azazel ascribe all sin. Since he had taught men to sin and had created and ruled the evil conditions which kept them sinning, Azazel must himself bear the full responsibility for all their sins. For him there was no sacrifice to pay his penalty for him. To him the message was, "Here Azazel, all these sins are yours, you must answer for every one of them."

Notice the perfect consistency of Bible symbolism. The goat bears the people's sins and takes them away into an uninhabited desert. The Bible's doctrine of forgiveness of sin is not merely that Yahweh withholds the punishment we have earned, it is that Yahweh has removed the sin and all its unclean stain from us. **He has separated us from our sins.** Psalm 103:12 promises, "As far as the east is from the west, so far hath **He removed our transgressions from us.**" The sin and all its consequences are gone from us and delivered to Azazel for him to bear the consequences of his own misdeeds.

The day of atonement is not just something out of an old religion, superseded now by the new. It is the mystery of Christianity in its purest essence. Leviticus 16:34 commands, "And this shall be an everlasting statute unto you, to make atonement for the children of Israel for all their sins, once a year." While we no longer sacrifice one goat and drive another out into the desert, we are supposed to understand the truth which the ceremony symbolized and never forget it. The Hebrew new year came on the first day of the Hebrew month Tishri and the day of atonement came on the tenth. Then on the fifteenth of Tishri began the week long feast of tabernacles, Leviticus 23:34-43 gives the rule. "Speak unto the children of Israel saying, The fifteenth day of the seventh month shall be the feast of tabernacles for seven days unto Yahweh. On the first day shall be a holy convocation: ye shall do no servile work therein. Seven days shall ye offer an offering made by fire unto Yahweh: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto Yahweh: it is a solemn assembly; and ye shall do no servile work therein. In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yahweh seven days: on the first day shall be a sabbath and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees and the boughs of thick trees and willows of the brook: **and ye shall rejoice before Yahweh your God seven days.** And ye shall keep it a feast unto Yahweh seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generation may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Yahweh your God."

Now let us consider what this means, remember the Israelites were then farmers and stock raisers, theirs was an entirely agricultural civilization. Very few made a living as merchants, even as it is today! The agricultural year began with the plowing and sowing of seed and it ended with the completion of the harvests. The last harvest was the grape vintage and by the time of the feast of tabernacles, even this was complete. The farmers had worked hard all year and now their labors were finished, they had their crops gathered and stored in their barns. Now they could rest and enjoy the fruits of their labors. We have lived under the curse of a fallen world and have spent all the age in hard labor. However, when Jesus comes the second time, to free the world of its curse and set up the kingdom of Yahweh in all its glory, it will start a new age, Yahweh

has not forgotten our labors. The reward of our good deeds awaits us, just like the farmer's crops stored in his barn, then we can rest and rejoice.

Of all the festivals, only the day of atonement was a somber one, the others were happy. The feast of tabernacles was the most joyous of all. Emphasis was laid upon the people dwelling for seven days in brush shelters, sometimes called booths, and there was mention made that this was in commemoration of the exodus from Egypt where the people were nomads without any houses. It does not seem that this was the entire significance of it, because it is associated with the idea of the end of this age. We know that this age will end in terrible war and devastation. It may be prophetic of a time to come, when destruction of cities will again force the survivors to dwell in such temporary shelters as they can find.

There are some further things about the feast of tabernacles we should study, first the word itself. In the Hebrew there are three words which have all been indiscriminately translated tabernacle, meaning a tent or temporary, moveable dwelling, but these three words have different meanings. The first is ohel, meaning a tent, the second is sukkah, meaning a hut of brush and twigs, or a booth. Both of these words mean a **temporary** dwelling place. The third word is mishkan, meaning a **permanent** dwelling place. On the exodus from Egypt, the people were constantly wandering about and had to dwell in tents, if they were lucky enough to have them, or in booths made of brush. In Hosea 12:19 Yahweh warns us, "I, Yahweh, thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feasts." This reinforces the idea that the command to live in such brush booths for the seven days of the feast of tabernacles was prophetic of a coming time when we would again be in flight from disaster and would have to take what shelter we could get. We will come back to the meaning of these words a little later.

One further significant thing about the feast of tabernacles, it came right after the last harvest of the grape vintage was completed. In Matthew 13:38-41 Jesus explains the parable of the tares sown among the wheat saying, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this age. The Son of man shall send forth His angels and they shall gather out of His kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire." We know that the coming end of this age is with the final world war, including the battle of Armageddon. This is the process of gathering out all the wicked for destruction, other prophets have written of it as the harvest of the vine of the earth.

For example Joel 3:13 states, "Put ye in the sickle, for the harvest is ripe: come, get you down, for the winepress is full, the vats overflow; for their wickedness is great." The idea is completed in Revelation 14:14-19, "And I looked and behold, a white cloud and upon the cloud One sat like unto the Son of man, having on His head a golden crown and in His hand a sharp sickle. And another eagle came out of the temple, crying

with a loud voice to Him that sat upon the cloud, Thrust in Thy sickle and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat upon the cloud thrust in His sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and he cried with a loud voice to him that had the sharp sickle saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth and gathered the vine of the earth and cast it into the great wine press of the wrath of God.”

Certainly no rest for us, as enjoyment of our reward, is not possible until the harvest removes from us the wicked who have ruined our every effort to build the kingdom of Yahweh during this age. So the symbolism of the feast of tabernacles, coming right after the harvest and marking the first time in the year when we have had time and opportunity to enjoy the fruits of our own labors, is fully consistent with the other portions of the Bible which develop other parts of the same basic idea. Now, to get back to the meaning of tabernacle. There was a fulfillment in the birth of Jesus, which occurred on October 4, 4 B.C. on the first day of the feast of tabernacles. No, He was not born on December 25th, for this is only an old pagan holiday celebrating the winter solstice, which can be traced back to at least 2000 B.C. in Egypt. In John 1:1,14 we read, “ In the beginning was the Word, and the Word was with Yahweh and the Word was Yahweh; And the Word became flesh **and did tabernacle among us**, and we beheld His glory, glory as of the only begotten of the Father, full of grace and truth.” He came to live among us in the form of a mortal man only temporarily, so it is said that He **tabernacled** among us. **The great fulfillment** is yet to come, when He comes to remain forever among us, in fulfillment of the rest of the prophecy in both Old and New Testaments. First in Leviticus 26:3, 11-12 where Yahweh says, “ I will set My tabernacle among you; (Here the word is Mishkan, My **permanent** dwelling place) and My soul shall not abhor you. And I shall walk among you and will be your God and ye shall be My people.” The fulfillment of this is again prophesied in Revelation 21:3 saying, “ And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and He will dwell with them and they shall be His people and Yahweh Himself shall be with them and be their God.” Here the word translated tabernacle is the Greek word skene, which like the Hebrew mishkan, means a **permanent dwelling place**.

We have reviewed the Old Testament and found it to be as fully a Christian book as is the New Testament. We have shown this on other occasions that the Old Testament is just as fully a Christian book, just as the New Testament is as fully an Israel book as the Old Testament.

While we are about it, let's correct that false use of the word testament, meaning the written will by which a dying man leaves his property to others. The words used correctly mean a **covenant**, it is a solemn contract to agreement between two or more

persons. This correct usage makes sense and is consistent with all the Bible has to say about it. Yahweh made His covenant with Abraham and Yahweh never breaks His word. The Bible tells us in Jeremiah 31:31-33, “ Behold the days come, saith Yahweh, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they broke, although I was an husband unto them, saith Yahweh: but this shall be the covenant that I will make with the house of Israel: after these days, saith Yahweh, **I will put My law into their inward parts and write it in their hearts; and will be their God and they shall be My people.**”

The only change is from a rigid code of laws which are followed just to the letter and no more, to a code which Yahweh has written in the hearts of His people so they now obey Him willingly, out of love, not out of compulsion and fear. It is the same covenant, dealing with the same laws. In Hebrews 8:8-10, this passage from Jeremiah is quoted exactly, showing that the new covenant is merely the old covenant written in the people’s hearts. There is no way the preachers can twist this into a repudiation of the Old Testament, or more correctly Old Covenant. Indeed, it is the clearest kind of affirmation of it as being right and good from the very beginning. Yahweh was always faithful to His word, the only change to a new covenant is one which will make us also faithful to our promise to obey Him and be His people.

There is as much Christianity in the Old Testament as in the New. There is as much Israel in the New Testament as in the Old. Both Testaments are but the two halves of one consistent book, written by Yahweh, who is always truthful and consistent. He knew the end from the beginning, He made no mistakes and no failures. Yahweh had no need to abandon anything and make a new start. In the beginning only His chosen prophets fully understood His message, indeed that has always been true. But, with the passing of time, the message was more clearly unfolded for the people in general, but it was always the same message throughout the entire book. The Israelites are Yahweh’s people, and He provided Christian salvation and redemption for them despite their sins, so that He could make good all of His wonderful promises to His people.

Critical note by Clifton A. Emahiser: I would like to cite Comparet where he said: “Naturally Adam and Eve didn’t like being under the curse, which came as a consequence of their disobedience of Yahweh, and they hoped that the curse would soon be ended. Since Yahweh had not explained to them how many generations it would be until He came as the promised Redeemer, Eve hoped that her first child Cain, would be the Redeemer. This is concealed from you by the mistranslation in the King James Bible which says this in Genesis 4:1. ‘ She conceived and bore Cain and said, I have gotten a man from the Lord.’ In the Hebrew it reads, ‘ She conceived and bore Cain and said, I have gotten a man even Yahweh.’ Eve thought that this, her first child, was Yahweh, God Himself come in the flesh as one of her descendants, to be the

Redeemer of His children.”

This is not at all the problem! In my brochure entitled *The Problem With Genesis 4:1*, I found the following evidence that Genesis 4:1 is a corrupt passage: *The Interpreter's Bible*, a twelve volume collaborative work of 36 ‘consulting editors’, plus 124 other ‘contributors’, makes the following observation on this verse, vol. 1, page 517: “**Cain seems originally to have been the ancestor of the Kenites ... The meaning of the name is ‘metalworker’ or ‘smith’; here, however, it is represented as a derivation of a word meaning ‘acquire’, ‘get’ — one of the popular etymologies frequent in Genesis — hence the mother’s words I have gotten a man. *From the Lord* (KJV) is a rendering, following the LXX and Vulg., of *’eth Yahweh*, which is literally, ‘with Yahweh’, and so unintelligible here (the help of [RSV] is not in the Hebrew). It seems probable that *’eth* should be *’oth* — so, ‘the mark of Yahweh’ — and that the words are a gloss ...”**

Secondly, *The Interpreter's One-Volume Commentary On The Bible*, edited by Charles M. Laymon, makes the following comment on this passage, on page 6: “... **under circumstances which are obscure (vs. 1b can scarcely be translated, still less understood). His younger brother was named Abel, which suggests the Hebrew word for breath.**”

Therefore, if Genesis 4:1 is “unintelligible” and “can scarcely be translated, still less understood”, how can one prove anything by quoting it? Additionally, if the words are a gloss, where is the foundation for such a premise?

Compartet also made the statement: “Although Cain had herds and flocks of his own, he brought no blood sacrifice, just fruits and vegetables. He made no confession of sin, no prayer for pardon. He merely told Yahweh, ‘Landlord, here’s your crop-rent’ and then he wondered why Yahweh was not pleased by this!”

From a new 1999 translation published by Kregel entitled *The New Complete Works Of Josephus* by Paul L. Maier, at *Antiquities* book 1, chap. 2, we read: “But Cain was not only wicked in other respects, but was wholly intent on getting; and he first contrived to plough the ground. He killed his brother on the occasion following: They had resolved to sacrifice to God. Now Cain brought the fruits of the earth, and of his husbandry; but Abel brought milk, and the firstfruit of his flocks. But God was more delighted with the latter sacrifice, when he was honored with what grew naturally of its own accord, than He was with what was the invention of a covetous man, and gotten by forcing the ground.”

If this Josephus’ translation is correct, Cain may have been hybridizing the plants that he grew. If such is the case, we have in Cain a hybridized person growing hybridized crops! Again, if such is true, no wonder Yahweh was displeased with both Cain and his sacrifice! What could have been more wicked on Cain’s part? This could

conceivably be why the bad-fig-jews of today (the lineal descendants of Cain), have an agenda to hybridize the entire White Israel race with the non-whites. If so, no wonder Jude, at verse 11, puts Cain in the same category with Balaam!

Compartet also makes the statement: “Not at all, the Bible itself tells us **Moses was a Christian**, does that surprise you? Hebrews 11:24-26 records, ‘By faith, Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; **esteeming the reproach of Christ** greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward ’.”

This passage at Hebrews 11:24-26 is an obvious mistranslation. Here both the words Israelite and Christ is derived from “ the anointed ”, and it is simply saying that Moses would rather suffer the affliction of his people than to live in Pharaoh’s house! William Finck translates this passage correctly: “ ²⁴ By faith Moses, becoming fullgrown, refused to be called a son of the daughter of Pharaoh, ²⁵ rather preferring to be mistreated with the people of Yahweh than to have the temporary rewards of error, ²⁶ having esteemed the reproach of the Anointed greater riches than the treasures of Egypt, since he had regard for the reward.” (Anointed = Israelite people.)

ISRAEL IN THE NEW TESTAMENT

by **Bertrand L. Comparet**
Taken From *Your Heritage*

Prepared into a PDF file by:
Clifton A. Emahiser's Teaching Ministries
Plus Critical Notes

It is impossible to truly understand the Bible, or any part of it, without understanding the Anglo-Saxon, Germanic and Scandinavian people of today are the **Israel** of the Bible. The Bible speaks always and only to **Israel**. To claim its benefits for yourself, you must start by putting yourself in the ranks of **Israel**. Even the major churches show some dim awareness of this fact although, they won't admit it. For example, the Episcopal Church won't admit that we are Israel but read their Book of Common Prayer. Throughout this book it always speaks from the standpoint of Israel. To get out of the embarrassment of this inconsistency, most churches teach substantially this: "Although God's promises to Israel were absolute and unconditional, God welshed on those promises and has given them to the church instead." However, they don't express this quite so frankly, if their doctrine were true, they wouldn't have much of a religion. If Israel couldn't trust Yahweh's word, who else could? But, it is not true, Yahweh never welshed on a promise. Every promise He ever made to Israel, He has fulfilled and is today fulfilling the promises to Israel and to no one else.

Then the churches say, we are only Gentiles, but we have become spiritual Israel. Now this is a most remarkable statement. The people of Israel were never at any time, a group of people who all held the same religious belief. At the best, there were always many apostates and idolaters among them. During much of their history, nearly the entire nation became apostates. The great prophet Elijah found that in the whole nation of Israel there remained only 7,000 men still loyal to Yahweh. But, the Bible never says they ceased to be Israel, when it was denouncing them for their apostasy. Israel always was purely a racial group, all of the same race, despite the apostasy of some of them from the true religion. Therefore, the only way anyone could become a spiritual Israelite would have to be the same process by which he could become a spiritual negro or a spiritual Mongolian, something no one could ever do. You can be an Israelite only by birth, by inheritance.

In many previous lessons, I have presented the evidence that the Israelites exist today under the name of the Anglo-Saxon, Scandinavian and Germanic people and that

Yahweh's promises to Israel have been actually fulfilled to them. Many churches teach the New Testament has done away with all of this, it threw all of Yahweh's promises and prophecies about Israel into the rubbish can and started a new religion with Israel left out of it. This is positively not true, the whole Bible is consistent from beginning to end. I have often told you that there is as much Christianity in the Old Testament as in the New, though it is harder to understand because it is presented in the forms of prophecy, rituals and symbols. Now I want to show you the New Testament like the Old, is an **Israel** book.

The four gospels of Matthew, Mark, Luke and John, deal with the life and ministry of Jesus the Christ. Jesus always taught the truths pertaining to Israel. In Mark 12:28-29, a scribe asked Jesus which was the greatest commandment of all. We read, " Jesus answered him, The first of all the commandments is, **Hear O Israel**, Yahweh our God is one God."

Jesus regarded His whole ministry as being primarily to Israel. In Matthew 15:24 Jesus said, "**I am not sent but unto the lost sheep of the house of Israel.**" When Jesus sent out His 12 disciples to teach the people, we read in Matthew 10:5-6, " These 12 Jesus sent forth and commanded them saying, Go not into the way of the Gentiles [sic heathen], and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

In Matthew 19:27-28 Peter asked Jesus what reward would be given to those who had given up all to follow Him. Jesus replied to Peter, " Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon 12 thrones judging the **12 tribes of Israel.**" Note this carefully, He didn't say that they would become heads of the Methodist, Episcopal or Baptist churches, but that they would become rulers and judges over the 12 tribes of Israel. This is not something of the past which Yahweh had to discard as a failure. This is Jesus the Christ's prophecy of what was so eternally true, that it would still be in effect in the millennium when He comes back to rule the earth in person. Also, many of the parables used by Jesus concerned Israel, as Jesus testified in the gospels.

Surely, no other authority as great as that of Jesus can be found, to testify what is truly Christian. Yet, there are still many people who mistakenly believe that the apostle Paul changed all of this. They believe that he threw out not only all of the Old Testament but also the teachings of Jesus and set up a new religion. Paul would be the last person in the world to attempt such a thing! Paul makes it clear, in nearly every epistle he wrote, he is **writing to and about Israel**, although some of this has been hidden by mistranslation in the King James Bible. Let's review some of them.

First, let's take the so called Epistle to the Romans. To whom does Paul address it? Romans 1:7 shows that it is addressed to those persons in Rome who are called saints. Yes, I know that your King James Bible says called **to be** saints. But, you

will notice that the words to be are in italic type, which shows that these two words were not in the original writing. The translators added them in order to make it correspond with what the translators thought Paul should have said. But let's take Paul at his own word, what he actually did write instead of what somebody else substituted for it. Remember that Paul was a very well educated man who knew the scriptures well. Paul knew that a saint was not somebody who would be named such by the church, in the dark ages, several centuries after Paul wrote, because the so called saint had done some deed of piety. Do you know who all of the saints are? Paul knew because he knew the Psalms. In the first place, what does saint mean? It means set apart or consecrated to the service of Yahweh. It is used in the Bible almost exclusively of people as members of a class, rather than as individuals, it is used to describe the status of Yahweh's people Israel.

Therefore Psalm 148:14 tells us who all of Yahweh's saints are. Not just some of them but all of them. It says, "He also exalteth the horn of His people, the praise of **all His saints**, even of the children of Israel, a people near unto Him." Paul knew them, so when he addressed any of his epistles to saints, you know Paul was writing to Israelites.

In the Epistle to the Romans, as it is wrongly named in your Bible (for Paul didn't call it that, but the translators did), Paul says he is writing, "To all that be in Rome, beloved of Yahweh, called saints." Since all of the saints are Israelites according to the Bible, which Paul knew very well, we know that he was not writing to just Romans in general.

Nero for example, was a Roman. In fact, Nero was emperor at the time Paul wrote this epistle and we may be sure that Paul never considered Nero a saint. These saints are also identified as called. Paul knew whom Yahweh had called. Isaiah 41:8-9 tells us, "But thou Israel, art My servant; Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth, and **called thee** from the chief men thereof and said unto thee, Thou art My servant; I have chosen thee and not cast thee away." Isaiah 51:2 instructs us, "Look unto Abraham your father and unto Sarah that bore you; for **I called him alone** and blessed him and increased him." Paul well knew that Yahweh had called and predestined His people Israel, to be the people who are consecrated to His service, which is just what the word saint means. Therefore in Romans 8:30 Paul says, "Moreover, whom He did predestinate, them He also called: and whom He called, He also justified: and whom He justified, them He also glorified."

Similarly, Paul writes to the saints in various other cities. I Corinthians 1:2, II Corinthians 1:1, Ephesians 1:1, Philippians 1:1, Colossians 1:2, 24-26, and Philemon verse 5, all these clearly state Paul was writing to those who are **the saints** in those various cities. Paul knew that the saints, the Israelites, were the people to whom Yahweh's message was addressed. The people in whom the message must take root,

that they should be called to His service as Yahweh had declared from the beginning. Therefore, it was to them that Paul wrote and not to the Gentiles [sic heathen] in general.

Let's examine the Epistle to the Romans still more closely. Romans is generally regarded as supremely the book written to the Gentiles. It might surprise you to know that there is no such word as Gentile in the Bible in its original language. Oh yes, I know that you can find it in the King James Bible, also in the less accurate of the modern English translations. It was never in the original languages and has been put in by the translators. Neither Hebrew nor Greek has such a word as Gentile, nor any word which is equivalent to it. The word Gentile comes from the Latin word *gentilis* which means, one who is not a Roman citizen. If you were to use the word accurately, you would have to say that Jesus and all of His disciples were Gentiles, for none of them were

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Roman citizens. Paul was the only one of the apostles who was a Gentile, for Paul was a Roman citizen. But what does the Bible say in the original languages in which it was written?

In the Old Testament, which was written in Hebrew, whenever you see the word Gentile in your English Bible, the Hebrew used the word *goy* if it was in the singular, or the plural form of it, *goyim*. This word means precisely **nation** and nothing else. Remember Yahweh told Abraham in Genesis 17:6 "I will make nations of thee." In the Hebrew Yahweh said, "I will make *goyim* of thee." It would have been utterly too silly to translate this, I will make Gentiles of your descendants. The translators translated it correctly here as nations. You remember when the twins, Jacob and Esau were still in the womb of Rebekah their mother, they struggled together and she prayed to Yahweh to tell her why this was so and Yahweh answered her, "Two nations are in thy womb." In the Hebrew original this says, "Two *goyim* are in thy womb." Certainly Yahweh never told her that two Gentiles are in thy womb. Here the translators had to translate it correctly as nations. But, this is exactly the same word which they translate Gentiles in many other places.

The New Testament which most of you have, was translated from manuscripts written in the Greek language. Whenever in your New Testament you see the word Gentile, the word in the Greek was **ethnos**. *Ethnos* means nation, just as the Hebrew word *goy* does. In many places, it would have been silly to translate it Gentile, so the translators had to use the correct word nation. For example in Luke 7:1-10 we read that a certain Roman officer, a centurion, had a servant who was dying. The centurion asked some elders of the Jews to intercede for him with Jesus and ask Him to heal his servant. The Jews did urge Jesus to do this for the centurion saying "that he was worthy for whom He should do this, for he loveth our *ethnos* and he hath built us a synagogue." Surely no Jew would have praised the centurion for loving the Gentiles, nor would he have built a synagogue for Gentiles. So, they had to translate this one correctly as nation not Gentile. Everywhere you see the word Gentile in the New Testament, it is the same word *ethnos* in the Greek. This word *ethnos* has no pagan, or non Israel, nor even non Greek connotation. The Greeks distinguished between Greeks

and Barbarians, which all educated men like Paul knew. So he said in Romans 1:14, “ I am debtor both to the Greeks and to the Barbarians.” So just remember that Paul never once wrote Gentile in all his writings, he only wrote ethnos, which means nation. Therefore, do not be misled by the translation where you read in Romans 1:13, “ That I might have some fruit among you also, even as among other Gentiles.” Paul actually wrote, “ even as among other nations.” Paul had made converts who lived among other nations, both in Greece, Syria and in Asia Minor. You must carefully judge from the general context in which the term occurs, whether the particular nation of which he speaks is an Israel nation or a non Israel nation. If it is a non Israel nation, then the common term Gentile may as well be used, even though inaccurately, because we are accustomed to it.

For further proof Paul was not writing to Gentiles in the Epistle to the Romans, note how Paul tells these saints in Rome to whom he writes in Romans chapter 4, “ Abraham is our father, as pertaining to the flesh,” and “ Abraham, who is the father of us all.” Certainly he could not have told any Gentile that Abraham was his father, as pertaining to the flesh!

This is consistent with what Paul wrote to the Saints in the city of Corinth. In I Corinthians 10:1-4 he writes, “Moreover, brethren, I would not that ye should be ignorant, how that **all our fathers** were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock which followed them: and that Rock was Christ.”

Paul could not have truthfully told **Gentiles** that their fathers, like his, had all passed through the Red Sea with Moses and had all been protected by the pillar of cloud by day and of fire by night and had all eaten the manna and had all drunk of the water which poured out of the rock in answer to Moses’ prayer. Only to **Israelites** could he have said this with the slightest spark of truth.

Not even the prophets of the Old Testament were more firmly convinced of the great and continuing destiny of Israel than was Paul. I know that you have been taught, in your churches, that Paul threw all this into the rubbish heap and started a new religion without Israel in it. Where they get that idea I certainly don’t know. Listen to this from the Epistle to the Romans, and see if you can find anything here to show that Paul thought that Israel was all through. In Romans 9:4-5 Paul speaks of the “ Israelites: to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came.”

You have been taught Gentiles are adopted as the children of Yahweh. However, did you notice Paul says it is the Israelites to whom pertaineth the adoption? How could Paul make it any clearer than this, which is in Romans 11:1-2 “ I say then, hath Yahweh cast away His people? Yahweh forbid! For I also am an Israelite, of the

seed of Abraham, of the tribe of Benjamin. Yahweh hath not cast away His people which He foreknew! ”? Remember what he says about those whom Yahweh foreknew! “ For whom He did foreknow, He also did predestinate to be conformed to the image of His Son. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.” Since Yahweh’s people Israel are those He foreknew, then this is written about them. We see that in the New Testament, the writings of Paul very clearly constitute Israel books, just as much so as the Old Testament. But what of the other books in the New Testament, which were not written by Paul, are they also Israel books? Now let’s look at the writing of the other apostles in the New Testament. What about James? James addresses his epistle to the twelve tribes scattered abroad. This could not be to the Jews, for they were not of any of the tribes of Israel and also they were not scattered abroad, when James wrote. For ten years thereafter, they were still collected together in Palestine. It could not even be the people of the kingdom of Judah, for they were never more than the 3 tribes of Judah, Benjamin and Levi. James is speaking to **the twelve tribes scattered abroad**. We know that the Assyrians first took into captivity all the people of the ten northern tribes who made up the kingdom of Israel. Then the Assyrians, under King Sennacherib invaded the southern kingdom of Judah and deported 200,150 of its people in the same captivity with the ten tribes. We know from historical sources, upon the fall of Babylon, the tribes of Israel, by that time known as Scythians, swooped down on Babylon and carried off most of the people of Judah, Benjamin and Levi who were captives at Babylon. They left behind just the relatively few who returned to Palestine with Ezra and Nehemiah. So when James wrote his epistle in 60 A. D., the twelve tribes were scattered abroad. By that time they were known as the Angli, Saxons, Ostrogoths, Visigoths and the Royal Scyths, already moving on their long march into their predestined homes in Europe. It was to them James was writing.

What about Peter? The First Epistle of Peter leaves no doubt he was writing to the Israelites. The first verse is badly mistranslated, instead of, “ To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,” as your King James Bible reads, the actual wording in the Greek is, “ **To the exiles of the dispersion** in Pontus, Galatia etc.” Pontus, Galatia and Cappadocia are the eastern part of modern Turkey and we know that the Scythian tribes of Israel did occupy this region before they moved out on their long journey into Europe.

The Israelites were exiles from their original homeland in Palestine and were dispersed over a wide region. Finally, to clinch the matter, Peter identified them in the second verse as “ Elect, according to the foreknowledge of Yahweh, the Father.” But who were Yahweh’s elect? In Isaiah 45:4, Yahweh speaks of “ Israel Mine elect.” As to the foreknowledge of Yahweh, remember that in Romans 11:2, Paul confirms that “ Yahweh hath not cast away His people which He foreknew.” Elect is but another word for chosen. In Deuteronomy 7:6 the people of Israel are told, “ Yahweh, your God hath chosen thee to be a special people unto Himself above all the people that are upon the face of the earth.”

Let's look further into what Peter has to say. In I Peter 2:9, he says to these exiles of the dispersion on Pontus, Galatia, Cappadocia, etc., "But ye are **a chosen race, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praise of Him who called you out of darkness into His marvelous light.**" I know that the King James Bible says a chosen generation, but this is a mistranslation, for the word in the Greek is **genos, meaning a race, not a generation. This couldn't describe anyone but Israel, as the chosen race is Israel.**

Among many other places we find it in Isaiah 44:1, "Yet now hear O Jacob My servant; and **Israel whom I have chosen.**" Deuteronomy 7:6 continues, "... Yahweh thy God hath chosen thee to be a special people unto Himself above all the people that are upon the face of the earth." [Or as Peter said]: "**a royal priesthood, an holy nation.**" This also can only be Israel, for Exodus 19:6 tells the people of Israel, "Ye shall be unto Me **a kingdom of priests and an holy nation.**" A peculiar people is another identifying mark of Israel, for Deuteronomy 14:2 says, "For thou art an holy people unto Yahweh thy God and Yahweh hath **chosen thee to be a peculiar people unto Himself** above all the nations that are upon the earth." Finally, "that ye should show forth the praise of Him who called you out of darkness into His marvelous light" is another identifying mark of Israel. In Isaiah 43:21 Yahweh says, "This people have I formed for Myself; **they shall show forth My praise.**"

I have skipped over the Epistle to the Hebrews, which is not signed, but is usually credited to Paul. I can't imagine anyone disputing that this book, as indicated by its title, is written to, as well as written about the Hebrews, the Israelites. Probably we need not say more about it here. If I were to start in on that book, it alone would take several lessons to cover. I will go into that some other time.

What of the little understood Book of Revelation? It is too clear for any possible doubt that his book is written in symbols and is not to be taken literally. You must understand the symbols used in order to know the great realities for which they stand, these symbols are in general Israel symbols. Hence it can be understood only by those who can recognize the Israel basis of the symbols. This is also a book about which whole volumes have been written. It is too long for me to take up as just a subdivision of our present theme of Israel in the New Testament.

We have covered enough to show that the New Testament and the Old Testament are just the two sides of the same coin which has the same value, whichever side you look at. If this were not so, we could not have confidence in either one of them. Truth must always be consistent with itself. Jesus came not to take back Yahweh's promises and nullify the prophecies but rather, as Paul said in Romans 15:8, "Now I say that Jesus was a minister of the circumcision, for the truth of Yahweh, to **confirm** the promises made unto the fathers."

All that had been promised to Abraham and Moses was to be made good. Likewise, these promises to Abraham and Moses included the basis for Christianity. In

fact Moses was a Christian, does that startle you, when you remember that Moses died more than 1,400 years before Christ was born? Yet the New Testament tells us that Moses was a Christian. Hebrews 11:24-26 says, “ By faith, Moses when he was come to years, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of Yahweh than to enjoy the pleasures of sin for a season: **esteeming the reproach of Christ** greater riches than the treasure of Egypt, for he had respect unto the recompense of the reward.”

It is certain that he could not have esteemed the reproach of Christ greater riches than the treasures of Egypt, unless he truly understood what all the rituals he taught the people really meant, that they talked of the coming Redeemer. So it is that Hebrews 10:1 speaks of the law having a shadow of the good things to come. The Book of Hebrews explains how the rituals were only symbols of the coming of Christ and His sacrifice for us.

Therefore, never let anyone tell you that the two halves of the Bible are inconsistent and to accept one you must reject the other. No, the Bible is all one book, it tells of Yahweh’s putting His sons and daughters on earth as His chosen people, Israel and the great destiny He set for them. It tells of His foreknowledge of their imperfections and sins and His provision from before the foundation of the world, of the Redeemer who would save His people. Both Old and New Testaments are Christian books and both of them are Israel books.

Critical note by William Finck: In addition to Comparet’s definition of the word “Gentile ” I say this: I call “ gentile ” a non-word because in our language it is just that, not an English word. Rather, “ gentile ” was borrowed from the Latin language, and assigned a corrupted meaning, “Non-Jew”, which it never bore in Latin! The English translators chose the Latin gentilis, “ gentile ”, for their corrupt translation of the original Greek word . #○ (ethnos) because Jerome, when he made the Latin Vulgate, used the word gentilis to translate . #○ into Latin. Jerome, however, may well have had more wisdom than the later English translators, since gentilis is defined “ family, hereditary; tribal; national ... clansman, kinsman ” by *The New College Latin & English Dictionary*, and describes a people with some degree of relationship to each other. The *Junior Classic Latin Dictionary* published by Wilcox & Follett Company in 1945 defines gentilis: “ *of the same clan or race* ”, surely a word consistent with all scripture (Amos 3:2, Matt. 15:24 et al.) and nothing like the corrupted catholic interpretation of the word! To be honest, . #○ must be translated into a like English term when translating the Greek scriptures into English, and no borrowed and corrupted third-language term should be used, especially when that word’s true sense is ignored completely!

Critical note by Clifton A. Emahiser: Comparet again brings up the topic of a future millennium saying: “ This is Jesus the Christ’s prophecy of what was so eternally true, that it would still be in effect in the millennium when He comes back to rule the earth in person.” While I have a great respect for Comparet and his teachings,

and I rate him as one of the best Israel Identity teachers, yet I cannot agree with his position on a future millennium. I believe that the millennium is already past, and I am not a praeterist. Adam Clarke in his *Commentary* says this at 1 Corinthians 15:23, volume 6, page 158 under the phrase, " But every man in his own order ":

" Some think that by *them that are Christ's at his coming*, ' we are to understand Christ's coming to *reign on earth a thousand years with his saints* previously to the general judgment; ' but I must confess I find nothing in the sacred writings distinctly enough marked to support this opinion of the millennium or thousand years' reign; nor can I conceive any important end that can be answered by this procedure."

Comparet also quotes 1 Cor. 10:1-4 & Heb. 11:24-26 where I believe that "Christ " is a mistranslation. At 1 Cor. 10:1-4, I believe that "Christ " should instead be " the anointed " meaning the children of Israel, and the "Christ " at Heb. 11:24-26 should be " the anointed " meaning Jacob's anointed pillow stone. Otherwise, Comparet makes some excellent points at these passages.