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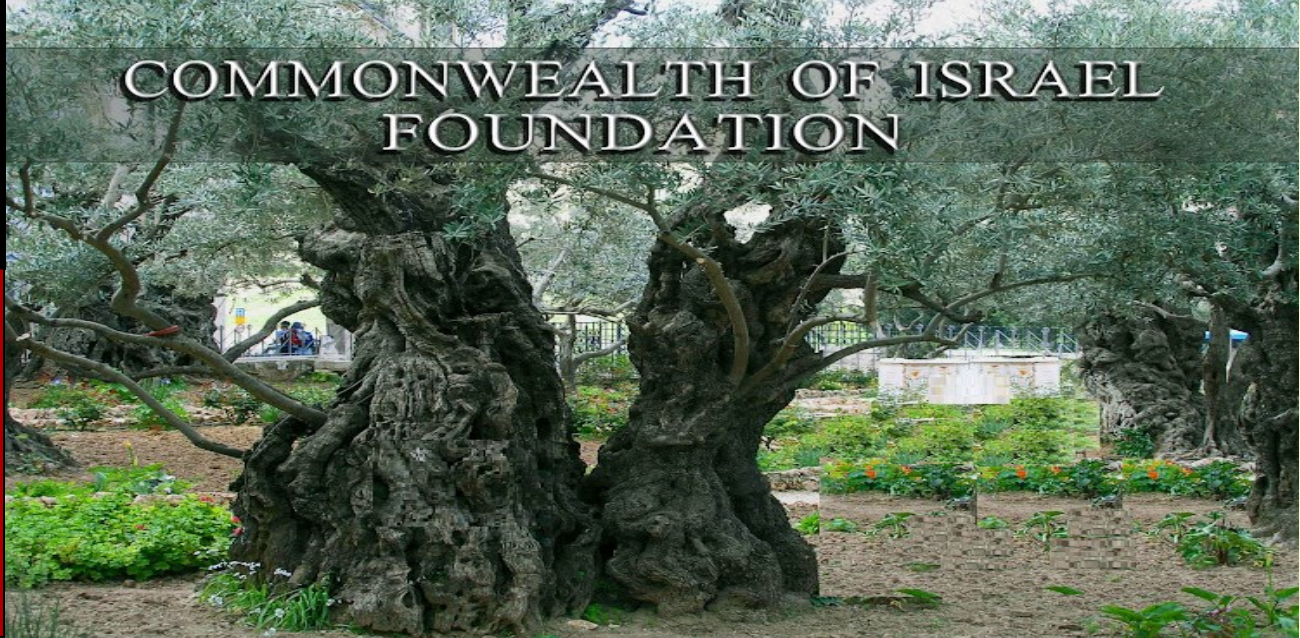
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# COMMONWEALTH OF ISRAEL FOUNDATION



## FROM QAHAL TO EKKLESIA

By Doug Krieger, Chair, Commonwealth of Israel Foundation

The Septuagint Version of the Hebrew Bible (cir. 200 BC) was translated by Hebrew scholars into koine Greek and was generously quoted by the New Testament writers who simultaneously used original Hebrew (into Greek) where appropriate. That is, NT writers did not quote verbatim from the Septuagint but integrated their own Hebrew into Greek where they thought it more in line with the original Hebrew text.

The fourth edition of the United Bible Societies' Greek Testament lists 343 Old Testament quotations in the New Testament, as well as no fewer than 2,309 allusions and verbal parallels.

The Septuagint (viz. LXX or "70" referring to the number of Hebrew scholars who translated the Hebrew Bible into Greek), in the main, translated the Hebrew word "*Qahal*" (Strong's H6951 or *Gahal*) used some 123 times from the Hebrew primarily as *Ekklesia* – The word *Qahal* in English has been translated as "assembly" – "gathering" – "company" – "multitude" – "troop" – "army" & "congregation."

Again, our immediate reflection is the prophetic multiplication or expansion of the *Qahal* into the *Ekklesia* Jesus would build and/or is now building after His earthly ministry.

When Jesus said He would build His *Ekklesia* in Matthew 16:18 in which the Gates of Hades would not prevail against it, He did NOT have in view the Septuagint's "*ekklesia*" derived from the Hebrew "*qahal*."

That "*ekklesia-qahal*" was restricted to the 12 Tribes of original Israel and the Levites. What Jesus had in view was more akin to the Greek understanding of what could

be a "democratic assembly" which would expand the priesthood to all believers and "His people" to include what is known as the *MELO-HA-GOYIM* -- "the multitude of nations."

Initially, Abram would be increased to Abraham ("father of nations"); even as Sarai was increased to Sarah ("mother of nations"). (Ref. Gen. 17).

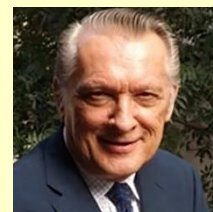
Even so, the *Qahal in the Wilderness* was translated into the Greek as *Ekklesia* (KJV translates *Qahal* or *Ekklesia* as "church" instead of "congregation" or "assembly" – Acts 7:38).

The *Ekklesia* can be found in Hebrews 2:22 and 12:23 wherein its description is virtually cosmic whereby it is described as the *ekklesia of the firstborn* – the "Heavenly Jerusalem" or the "*ekklesia*" in which "In the midst of the Congregation (or *Ekklesia*) I will praise You (Cf. Ps. 22:22).

God's original intent or purpose is amplified by Paul in Ephesians 1 and 3: "... having made known to us the mystery of His will, according to His good pleasure which He **purposed** in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ . . . according to the **eternal purpose** which He accomplished in Christ Jesus our Lord . . . according to the power that works in us, to Him be glory in the EKKLESIA by Christ Jesus to all generations" (Eph. 1:9-11; 3:11, 20).

Eph. 2:11-12 demands the pre-existence of the "Commonwealth of Israel" or citizenship in Israel: "Gentiles in the flesh . . . being aliens from the commonwealth of Israel" ("commonwealth" is translated from the Greek word *πολιτεία* (Strong's G4174) meaning "polity" or citizenship as in a "community of nations." Also, it bespeaks of the individual's status in which a citizen stands to the state. It is used in Acts 22:28 and here in Ephesians 2:12.

To assert that believers in Yeshua are citizens of Israel, no longer aliens afar from her Commonwealth is a blatant biblical NT fact and abundantly forecasted throughout the Hebrew scriptures.



Followers of Yeshua readily claim their membership in the Body of Christ—but what of their membership in Israel? You have an "Israeli Passport!"

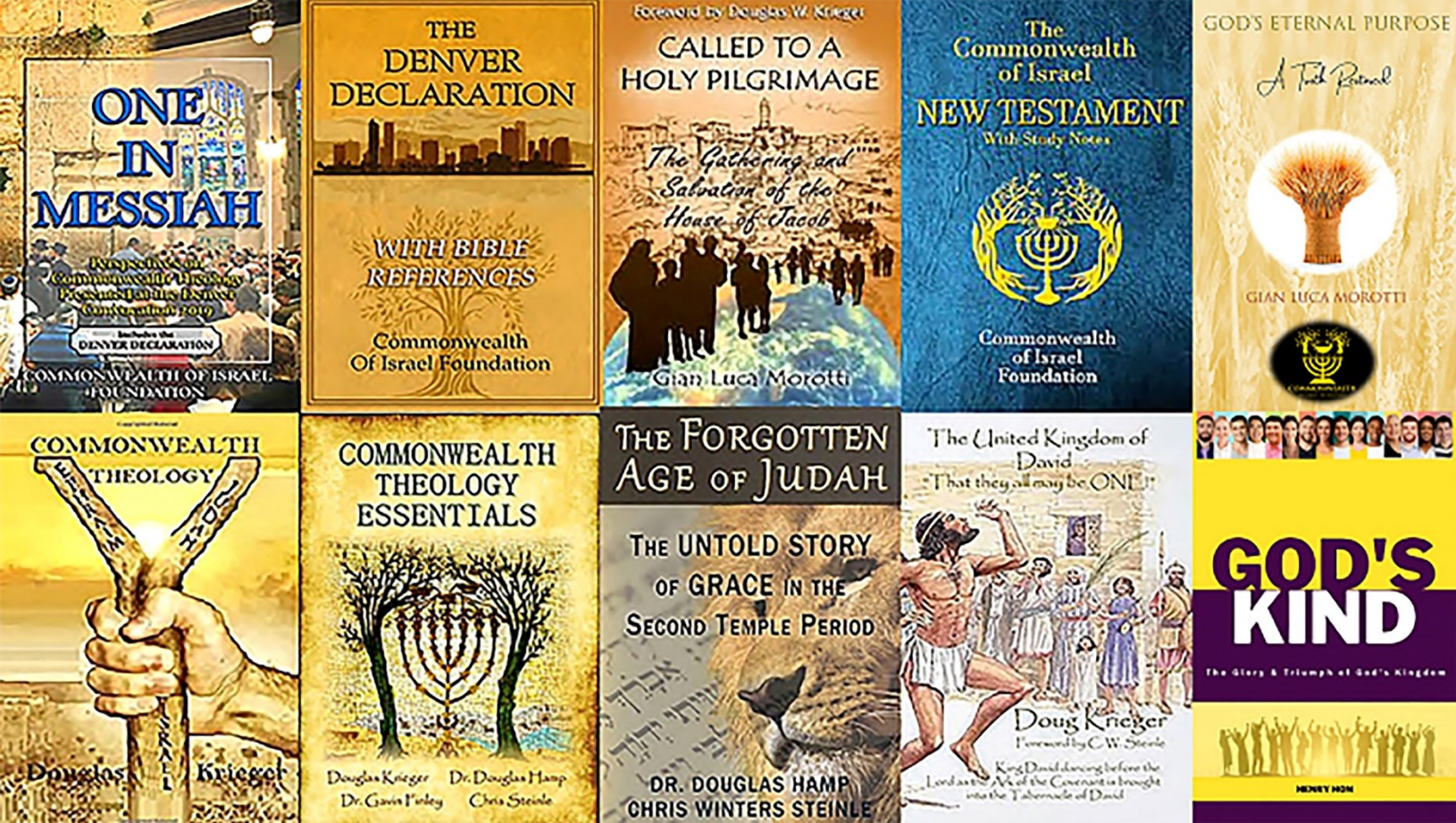
Now, how did you, once an alien from citizenship in Israel, get such a passport? Because you are "now in Christ Jesus—brought near by the blood of Christ" (Eph. 2:13).

Israel's disambiguation in ancient times referred to the Ten Northern Tribes which were "disunited" at the Breach of Jeroboam (cir. 929 BC). Later their kingdom was deported to the Assyrian Empire (cir. 745-712 BC). Israel was assimilated or "swallowed up...among the Gentiles" (Nations) (Hos. 8:7-9) and was given a certificate of divorce from YHWH (Jer. 3:8). Thus, the "bridge to the nations" was complete—"the lost sheep of the House of Israel" were no longer within the "fold" but the Great Shepherd of the Sheep sought them out within Galilee of the Gentiles to be "one flock" with her sister, Judah—thus is the Almighty relentless in His quest in bringing ALL ISRAEL into deliverance! (John 10:1-30; Rom. 11:25-27).

Even so, Acts 15:14-17 makes it abundantly clear that the *Melo-Ha-Goyim*, the expression of the United Kingdom of David—His *Ekklesia*, is here today and into eternity. THIS is God's Eternal Purpose!







## The Reality of Old Testament Forgiveness By Chris Winters Steinle



Chris Winters Steinle is the Lead Editor of the COI's New Testament w/Study Notes, and prolific author/co-author

There is this notion within dispensational teaching that God dealt with sin differently in the Old Testament times—before Christ's sacrifice. The idea is advanced that the sins of the Old Testament saints were only covered; but through the cross, sins are actually "taken away." Whereas in reality, the words "covered" and "forgiven" are used interchangeably throughout the Old Testament. Paul gives us an example of this equivalence in his quotation of Psalms 32 in the fourth chapter of Romans (emphasis added):

5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, 6 just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: 7 "Blessed are those whose lawless deeds are **forgiven**, And whose sins are **covered**; 8 Blessed is the man to whom the Lord shall not impute sin."

Verse 7 plainly equates "forgiven" and "covered." The verses below demonstrate that the forgiveness of sins was just as complete in the Old Testament as it is under the New Covenant:

Ps. 51:1 *Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, **Blot out my transgressions.** 2 **Wash me thoroughly from my iniquity, And cleanse me from my sin.***

Isa. 1:18-19a "Come now, and let us reason together," Says the Lord, "**Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.** 19 If you are willing and obedient . . ."

Isa. 34:25 "I, even I, am He who **blots out your transgressions** for My own sake; And I will **not remember your sins.**"

Isa. 38:17 Indeed it was for my own peace that I had great bitterness; But You have lovingly delivered my soul from the pit of corruption, For You have **cast all my sins behind Your back.**

Micah 7:18-19 could not be clearer that God's mercy—the subduing of our iniquities—is synonymous with the "casting away" our sins:

*Who is a God like You,  
Pardoning iniquity  
And passing over the transgression of the remnant of His heritage?  
He does not retain His anger forever,  
Because He delights in mercy.  
He will again have compassion on us,  
And will subdue our iniquities.  
You will **cast all our sins**  
**Into the depths of the sea.***

In all of these instances of forgiveness listed above, there is absolutely no distinction from the forgiveness prophesied under the New Covenant: "For I will forgive their iniquity, and their sin I will remember no more" (Jer. 31:34). In Psalms 99:6-8 below, we find that God bears, forgives, and carries away sins, because that's who He is:

*Moses and Aaron were among His priests,  
And Samuel was among those who called upon His name;  
They called upon the Lord, and He answered them.  
He spoke to them in the cloudy pillar;  
They kept His testimonies and the statutes He gave them.  
You answered them, O Lord our God;  
You were to them God-Who-Forgives (נָשָׂא, El Nasah),  
Though You took vengeance on their deeds.*

El Nasah [Nasa] definition: נָשָׂא (v) heb to lift, bear up, carry, take (Qal)to lift, lift up to bear, carry, support, sustain, endure to take, take away, carry off, forgive.

Continue to P 3



Thus it is the very nature—Name—of God to “forbear” (Rom. 3:25), to carry off (“remove” [Ps. 103:12]), and “forgive,” as in the verses quoted above).

### PROPIATION, GRACE, MERCY, AND FORGIVENESS

Below we will look at the Greek words that have been translated into English as, “forgive,” “pardon,” and “mercy.” Note how these words—like “covered” and “cast away” (above)—are often used interchangeably.

Hebrews 9:22 “And according to the law almost all things are purified with blood, and without shedding of blood there is no **remission** (ἄφεσις [*aphesis*]).”

[STRONGS NT 859: ἄφεσις [*aphesis*] ἄφεσις, ἀφέσεως, ἡ (ἀφίημι);

1. release, as from bondage, imprisonment, etc.: Luke 4:18 (19) (Isaiah 61:1f; Polybius 1, 79, 12, etc.).

2. ἄφεσις ἁμαρτιῶν forgiveness, pardon, of sins (properly, the letting them go, as if they had not been committed (see at length Trench, § xxxiii.)), remission of their penalty: Matthew 26:28; Mark 1:4; Luke 1:77; Luke 3:3; Luke 24:47; Acts 2:38; Acts 5:31; Acts 10:43; Acts 13:38; Acts 26:18; Colossians 1:14]

Numbers 14:19-21 “**Pardon** (ἄφες, *aphes*) the iniquity of this people, I pray, according to the greatness of Your **mercy** (ἐλεός), just as You have **forgiven** (ἵλεως) this people, from Egypt even until now. Then the Lord said: “I have **pardoned** (ἵλεως), according to your word . . .” (Greek from LXX). Notice that forgiveness and pardon [near the end of the passage] are based on the same Greek stem; *hileōs* “merciful.” Yet, “pardon” at the beginning of the passage is translated from the Greek *aphesis*, to forgive (see Strong’s above).

1 John 1:9 “If we confess our sins, He is faithful and just to **forgive** (ἀφῆ, *aphe*) us our sins and to cleanse us from all unrighteousness.”

2 Chron. 6:25 “then hear from heaven and **forgive** (ἵλεως, *hileōs*) the sin of Your people Israel, and bring them back to the land which You gave to them and their fathers.

Exodus 32: 32 “Yet now, if You will **forgive** (ἀφεις, *aphaes*) their sin . . .”

More examples: See 1 Kings 8:30-50; Ps. 25:18; Ps. 32; Ps. 86:5.

In spite of the wealth of verses quoted above, Hebrews 9:26 and 10:4 are often used to imply that sins were not really taken away until the cross.

Hebrews 9:26 “... once at the end of the ages, He has appeared to put away (ἀθέτησιν, *athetēs*) sin by the sacrifice of Himself.” [Dodson’s Concise Lexicon; ἀθέτησιν, “nullification, abrogation.”]

Hebrews 10:4 “For it is not possible that the blood of bulls and goats could take away (ἀφαιρεῖν, *aphairei*) sins.”

Then how were sins cast away and cast behind in the Isaiah and Micah passages quoted above? Sins have always been forgiven and forgotten by God’s sovereign determination to do so—by the dispensation of God’s mercy. (This is the true doctrine of dispensation). Righteousness, blamelessness, and faultlessness are imputed by God. The sacrifice of animals, without repentance and without God’s acceptance could never accomplish anything except to fulfill an empty requirement, a legalistic duty.

From the time of Abel—until God discouraged animal sacrifices because of man’s desecration of these sacrificial services—animal sacrifices *were* **prescribed and accepted by God**.

To cover all the bases on the subject of sacrifices, we cannot overlook what is said about Christ’s sacrifice in Hebrews 10:5-7:

Therefore, when He came into the world, He said: “Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, ‘Behold, I have come—In the volume of the book it is written of Me—To do Your will, O God.’”

The quote selected by the author of Hebrews presents an interesting wrinkle in time. By quoting Psalms 40 and then stating that these words were spoken when Christ entered the world, the writer of Hebrews is either claiming the psalmist was privy to a Christophany (a manifestation of Jesus before the incarnation); or, the psalmist experienced a vision of words spoken by Jesus in the future, but never recorded in any of the Gospels.

Psalms 40:

6 Sacrifice and offering You did not desire;

My ears You have opened.

Burnt offering and sin offering **You did not require**.

7 Then I said, “Behold, I come;

In the scroll of the book it is written of me.

8 I delight to do Your will, O my God,

And Your law is within my heart.”

As a side note, but pertinent to an important discussion within this book, verse 8 of Psalms 40 affiliates delighting to do the will of God with having God’s law within the heart. The verse—clearly speaking of Christ—stands to contradict any doctrine that would claim Jesus came to take away the Law. No, He came to take away sin!

Now, let us examine this passage from Hebrews. God certainly **did** for a time **require** the sacrificial offerings, which were prescribed in His law. What **was required**—and only available through the incarnate Son of God—was the sacrifice by which Satan’s reign of death and his rule over this world could be defeated. The sacrificial death of the Son of the Godhead was also **required** to satisfy the death of the husband toward the remarriage of unfaithful Israel. (See the next chapter, “Why Did Jesus Have to Die?”).

Chapters 9 and 10 of the book of Hebrews make the following points about the superiority of Christ’s sacrifice:

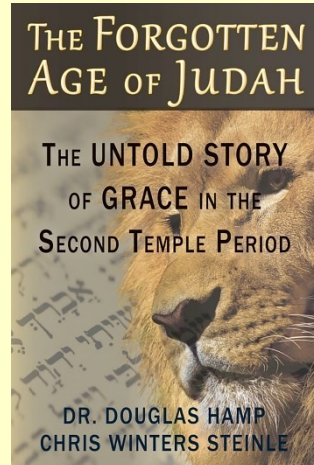
- Accomplished by the precious blood of the Only Begotten Son.
- Permanence—Once for All.
- Able to cleanse the conscience by changing the heart—“a new creation.”
- Blood of bulls and goats **inferior, but not ineffective**.

Bulls and goats slaughtered irreverently and without repentance would not invoke God’s determination to forgive. (Similar to the casual drinking of wine and eating of bread apart from recognition of the body and blood of Christ—1 Cor. Ch. 11.) The Old Testament sacrifice of bulls and goats, when offered according to the prescribed preparation and expectation of forgiveness, was effective to achieve God’s determination of forgiveness.

### GOD’S PRESCRIPTION OF SACRIFICE

The references in the book of Hebrews to God’s displeasure with animal sacrifices **must** relate to the time subsequent to God’s declarations that such sacrifices would **no longer** be received, as in the following passages:

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# GOD'S ETERNAL PURPOSE

*A Truth Restored*



GIAN LUCA MOROTTI



The following is taken from **Gian Luca Morotti's** latest publication: *GOD'S ETERNAL PURPOSE ...a Truth Restored* – Healing the Breach of Jeroboam or the prophetic healing between Jew & Gentile believers is a marvelous chapter in his text: Towards the Healing of the Envy . . . Ch. 12 of:

## *God's Eternal Purpose*

**O**n the path to full restoration there's a need to believe that what has been predicted will be, and that healing is part of the process. For instance, to give reason to what is prophesied in Isaiah 11:13 that speaks of a future time when "*the envy of Ephraim shall depart,*" or that

"*Ephraim shall not envy Judah,*" we have to believe that this approach towards Judah, tainted with envy, will definitely come to an end.

It's part and parcel of the restoration of the truth concerning God's eternal purpose. Nevertheless, until that day people will still tend to see things from the outside looking in only, feeling out of the picture, perceiving a golden image of forbidden mystical aura around everything that comes from Judah, as if contemplating it from afar, not purposely, obviously, but forgetting an important reality that the moment they have been brought near, that in the moment they have believed God for their salvation; they have been given a co-citizenship in the Commonwealth of Israel through the ingrafting, and they have become fellow-citizens with all its members (from both sides of the cross)—holding a spiritual position of co-equality.

Sad to say, but the fruit of some people are evidently manifest in their walk with their fellow believers in the Ekklesia. I have witnessed scores of Christians who after rightly moving away from Replacement Theology (intended as 'the view that the church is the new or true Israel that has permanently replaced or superseded Israel as the people of God'), found themselves totally immersed into another belief system, which I define as **opposition theology**, an expression that well describes ". . . the hostile behavior springing from a limited view of the Commonwealth of Israel that has caused separation between the group of the pro-Israel-only-people, on the one hand, and all others on the other, to the detriment of a balanced view and harmony between the members of the household of God."

To my view, this happens either because of a sense of inferiority and for the lack of a true self-identity. However, if people would just take time to profit from the Word for their benefit (remember Daniel 9 – There is more, chapter 5), they would discover with amazement that all the things given to the Jews/Judah were also extended through the New Covenant to those called out from the nations that believed in God. Then the Ekklesia would progressively find its lost path and the peace we so much desire, thereby keeping all within the same camp.

As Dr. Garr points out very well when he says that in seeking to

reclaim our biblical Hebrew heritage:

" . . . we must be careful that we do not establish a new elitism that brings judgment and condemnation upon those who do not understand these concepts. If we are to adopt a truly Judaic mindset, we will maintain tolerance for others, and we will shun the development of yet another creed that establishes another orthodoxy and further divides the body of Christ."<sup>2</sup>

The good news is that the envy and the jealousy are coming to an end. I am much more confident in the Word of God which declares that one day soon "*the envy of Ephraim shall depart.*" In fact, increasingly more people are perceiving a clarion call to go back to the complete Bible. It was A. W. Tozer who once said that "Nothing less than a whole Bible can make a whole Christian."<sup>3</sup>

Thus, the Ekklesia Jesus is building to oppose the "*gates of Hades*" will at last awaken from her slumber to embrace her roots, partake of its nourishment, get back to the apostolic way—then signs would follow, revival will come, and many children will come back to its tents, while all carnal ministries will cease to exist.

Sadly, the scarcity of sound teaching in the Body of Messiah has caused many to leave her shores to embark upon a journey which has brought them to places where they still hunger for more. Another personal note. God called me while living in London (England) in the early '90s. I grew up in Italy (as a believer) primarily within a Pentecostal denomination where the motto was: "All the Gospel!" This conveyed the idea of holding all the truth. It did not take me long to find out that this claim was spurious, to say the least.

As years went by, it became evident that essential pieces of God's mosaic were missing to give credibility to the claim put at the forefront. This was one reason why I was inspired to pursue the missing components of the faith once delivered to the saints and to become a seeker of what I felt was to be a balanced truth. Thus, if I were to somehow recover the old paths, the ancient ways in which to dwell, a need for a paradigm shift in the way things were taught was needed and with a great dose of unlearning.

Today, we are called of God to work with Him in restoring the truth of His eternal purpose for the Ekklesia by presenting, on the starting block, a balanced view of the engrafting/inclusion into the family tree of salvation (Romans 11), which would open the way to further knowledge of our spiritual positioning in the great and general congregation of Israel via the new birth. In so doing, the envy of Ephraim can cease while the Lord sheds light into our participation as partners with the Jewish people in the covenant promises of the New Covenant—even in those whose vision extends but to Genesis 12:3 ("*I will bless those who bless you, and I will curse him who curses you*").

By teaching that supreme truth of our **engrafting** into the family tree of salvation, we champion **God's eternal purpose** and become restorers of "*streets to dwell in*" (Isaiah 58:12). To that end, looking back at **Abraham** is paramount in understanding our **inclusion** and in helping in the task of getting back our **lost status as citizens** in the **Commonwealth of Israel**.

The key to understanding the root and the branches metaphor in Romans 11 lies in looking at the Jews, the natural branches, because they boast a lineage derived from both paternities: they are the children of Abraham and the children of Abraham by faith (when they believe in Yeshua). Whereas, those believers called out from the nations, on the other hand, are called the wild branches because they are children of Abraham only by faith, not by birth. So, it is faith in the end that determines our inclusion, not ethnicity (Galatians 3:1-18)<sup>4</sup> **Cont. to P. 5**

<sup>1</sup> Thomas D. Ice, *What is Replacement Theology* ([https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1105&context=pretrib\\_arch](https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1105&context=pretrib_arch))

<sup>2</sup> John D. Garr, *Our Lost Legacy*, chapter 19 (Golden Key Press, 2006)

<sup>3</sup> A. W. Tozer, *Of God and Men: Cultivating the Divine/Human Relationship* (Chicago, IL: Moody Press, 2015)

<sup>4</sup> Douglas R. Shearer, *Calvin On The Ropes*, 2009



Therefore, when Gentiles are saved by Israel's Messiah, God brings them into His eternal covenant. They get a change of status whereby they no longer are considered Gentiles but full-fledged citizens of ISRAEL.



Gian Luca Morotti lives in Italy and holds a degree in Security Management. He holds a degree in biblical studies on Hebraic Heritage. He serves both on the International Board of Ebenezer Operation Exodus and on the board of COIF – His book: *Called to a Holy Pilgrimage – The Gathering and Salvation of the House of Jacob* is available at COIF

**Jeremiah 30-31** paves the way before us the entire plan of God concerning this great restoration with the House of Judah being gathered to the Lord. His mercy has been shown to the House of Ephraim, the stick of Joseph (believers called out from the nations) whereby both Houses are included in the New Covenant—for they have always been so included (Jeremiah 31:31: *"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah."*).

It is through the new birth that all of us—Jews and Gentiles—take on our new identity in the Commonwealth of Israel (Ephesians 2:11-13). As Dr. Gavin Finley points out:

"Nowhere in the Holy Scriptures does God ever speak of two covenant peoples. Nowhere do we see one salvation plan for Israel and another for the Church. All who have been saved, or ever will be saved, are saved by the same plan of salvation. They are saved by grace through faith in Israel's promised Sacrificial Lamb."<sup>5</sup>

*"Then at last the jealousy between Israel and Judah will end. They will not be rivals anymore"* (Isaiah 11:13 NLT).

**What a hope!**



me. New Moons, Sabbaths and convocations - I cannot bear your evil assemblies." God was pleased with Abel's sacrifice; Leviticus 1:9 (also Leviticus 23:27) "He is to wash the inner parts and the legs with water, and the priest is to burn all of it on the altar. It is a burnt offering, an offering made by fire, an aroma **pleasing to the LORD.**"

In Article IV of the *Apology*, Melancthon explains that similar passages in Psalm 50 and Jeremiah 7 condemn, not the divinely ordained sacrifices themselves, but rather "the wicked belief of those who did away with faith in the notion that through these works they placated the wrath of God," those who offered "sacrifices with the notion that on account of them they had a gracious God, so to say, *ex opere operato* [meaning "from the work performed."]

God *did* approve of the Israelites' offerings, when they were offered properly and sincerely, not hypocritically. God looks upon the heart; and, as stated in 1 Samuel 15:22, obedience is more important to God than sacrifice. Jesus quoted from Hosea, that mercy is better than sacrifice (Hosea 6:6, Mt 12:7).

The context of Jeremiah 6 and Isaiah 1 (above) reveals that God didn't accept the Israelites' offerings because they were sinning and were not repentant. Jeremiah 6:16-20 shows that the Israelites were disobedient and were rejecting God's teaching. Likewise, Isaiah 1:2-4 describes the Israelites' current sins and 1:15-19 makes it even clearer as God tells the Israelites what they need to do in order to be right with him again.

Psalm 50 (above) doesn't present a contradiction since it merely states that God does not depend on offerings for sustenance, and the Bible doesn't say anywhere that God is dependent on offerings.

Forgiveness is ultimately based on God's determination to forgive, with His full knowledge of His sacraments, the attitude of man's heart during their observance; and, whether God Himself had declared His rejection of certain forms of sacrifice due to man's duplicity.



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**Chris W. Steinle - Continued from P. 3**

Jeremiah 6:20 "What do I care about incense from Sheba or sweet calamus from a distant land? Your burnt offerings are not acceptable; your sacrifices do not please me."

Psalm 50:9-13 "I have no need of a bull from your stall or of goats from your pens, for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the creatures of the field are mine. If I were hungry I would not tell you, for the world is mine, and all that is in it. Do I eat the flesh of bulls or drink the blood of goats?"

Isaiah 1:11-13 "The multitude of your sacrifices - what are they to me?" says the LORD. "I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. When you come to appear before me, who has asked this of you, this trampling of my courts? Stop bringing meaningless offerings! Your incense is detestable to



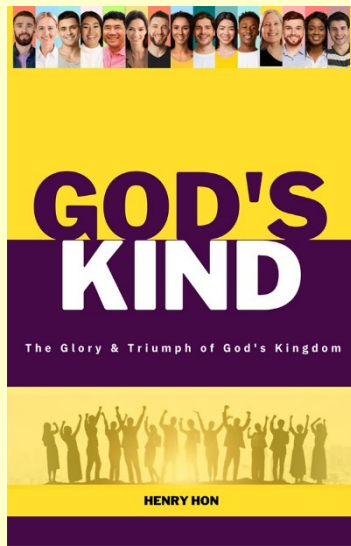
Visit our website @  
<https://commonwealthofisrael.com>  
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<sup>5</sup> Dr. Gavin Finley, MD, in <http://endtimepilgrim.org/elect.htm>. Dr. Gavin Finley is a pioneer of Commonwealth Theology and the editor of the website [www.endtimepilgrim.org](http://www.endtimepilgrim.org).

## HENRY HON –

The Commonwealth of Israel Foundation is keenly aware and is always on the “lookout” for material that promulgates the message behind the purpose of this growing band of brethren committed to what we affirm to be God’s Eternal Purpose in bringing together His People into “Prophetic Oneness” as revealed in God’s Word.

It is our aim to include in each of our newsletters various writings committed to the above proposition—Henry Hon’s new book, *GOD’S KIND—The Glory & Triumph of God’s Kingdom*, is certainly a new publication which ascribes to our theological quest: From Hon’s Chapter 10:



### *God's Kind...The Rebuilding of the United Kingdom of David*

*“The words of the prophets agree completely with this. As the scripture says, ‘After this I will return, says the Lord, and restore the kingdom (tabernacle) of David. I will rebuild its ruins and make it strong again. And so all the rest of the human race will come to me, all the Gentiles whom I have called to be my own. So says the Lord, who made this known long ago.’” (Acts 15:16-17 GNT)*

Finally, James made a conclusion without rebuttals from anyone. His decision was astonishing and momentous. He applied an amazing prophecy in the Hebrew Scriptures from Amos 9:11-12 to this dilemma which could have only have been a direct enlightenment and revelation by the Holy Spirit. James declared that the Gentiles and the Jews coming together in Christ was the fulfillment of biblical prophecy—it was the rebuilding of the United Kingdom of David with all twelve tribes under King David’s Tabernacle.

Absolutely mind blowing: yes, these Gentile believers are the dispersed and swallowed-up ten northern tribes. These Gentiles now represented in toto the 10 tribes of Israel—they were the so-called “lost tribes of Israel”—Ephraim, Jezreel, Samaria. What was taking place between the Jewish believers and “those scattered among the nations” (aka, the Gentiles) was the prophetic fulfillment of the restoration of the United Kingdom of David and the “uniting bond of peace” through the blood of Christ.

According to James, these Gentiles must be viewed in reality as “scattered Israel.” Now, through faith in Christ, the United Kingdom of David was being rebuilt: “*Its ruins I will rebuild, and I will restore it*” (Acts 15:16). The Gentiles do not need to become Jewish to come under the Law of Moses, nor do the Jews have to become Gentiles. They can be distinctly different without uniformity and yet in equality, without separation, becoming united as one Kingdom in Christ. This is the Lord’s democratic assembly.

This uniting is what Jesus Christ died to accomplish. There has been a hatred and division between the Jews and Gentiles (Ephraim) for centuries due to ordinances derived from the Law of Moses. This stark division has been a high and thick wall separating the two. It was a wall of “hatred” or “enmity.” Jesus Christ died to break down this wall of hatred in order to make these two previous enemies into one new man (Eph. 2:14-15). Jesus died to make peace for all His children so that there could be one Kingdom. The Commonwealth of Israel is no longer just the southern two tribes (Jews), but also includes those

believers from among the Nations, the lost ten tribes of Israel. The Kingdom of David is rebuilt: it has come back together in unity. This was not a restoration for the “sweet by-and-by” but in the here and now!

This coming together in oneness would cause the rest of *mankind* (human race) to come to the Lord. This is the fulfillment of the Lord’s prayer in John 17: The world will believe when the followers of Jesus are one (John 17:21). The word “mankind” was used in Acts 15:17 but in Amos 9:11-12 the word “mankind” is not used but the word “Edom” is used. “Edom is Esau” (Gen. 36:1)—the estranged brother of Jacob, whom God hated (Rom. 9:13). Yet, just a few verses later, the merciful God said: “*Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved’*” (Rom. 9:25; Hos. 2:23; 1 Petr 2:10). God could not be boxed-in.

God’s wisdom is such that He can make use of man’s failures and turn them to fulfill His eternal purpose. Yes, Jeroboam’s sins were remembered by God, and he was judged and punished for them. However, God used His failure to open the floodgates for all the Gentiles, the rest of mankind to come into His Kingdom: become His kind through faith. Many prophecies in the Hebrews Scriptures are fulfilled in the rebuilding of the United Kingdom of David which includes the Gentiles (Ephraim, Jezreel, Samaria) and the rest of mankind (Edom/Esau).

### *Fulfillment of Prophetic Scriptures*

Consider these promises made by God to Abraham, Isaac, Jacob, and Ephraim which have to do with the inclusion of the nations:

God’s promise to Abraham: “Behold, my covenant is with you, and you shall be the father of a *multitude of nations* (Heb. *Melo Ha-Goyim*)—Gen. 17:4 (Note: “multitude of nations” literally means: “*Fullness of the Gentiles*” or “*Fullness of the Nations*”)

God’s promise to Isaac: “I will make your offspring as numerous as the stars of the sky, I will give your offspring all these lands, and all the nations of the earth will be blessed by your offspring,” —Gen. 26:4, CSB

God’s promise to Israel (Jacob) when He changed his name: “And God said to him, ‘I am God Almighty; be fruitful and increase in number. A nation and a **community of nations** [literally “fullness of the nations”] will come from you, and kings will be among your descendants.” —Gen. 35:11

Jacob/Israel purposely switched and crossed hands putting his right hand upon Ephraim as he prophesied:

“He [Manasseh] too will become great. Nevertheless, his younger brother [Ephraim] will be greater than he, and his descendants will become a **group of nations** (NIV—but most translations render this as “a multitude of nations”) . . . So he put Ephraim ahead of Manasseh.” —Gen. 48:19-20

After Israel (Ephraim) was divided from Judah (at the “breach of Jeroboam”), they were enemies, who, for the most part continually battled each other. This went on for almost 300 years until Israel was defeated by Assyria and were scattered throughout the Assyrian Empire. It is heart-wrenching to consider that the once united 12 tribes of God’s people became mortal enemies after Jeroboam. This animosity continued until the blood of the cross of Christ (Eph. 2:11-18).

“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He [is] just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion [shall be] ‘from sea to sea, And from the River to the ends of the earth.’ . . . For I have bent Judah, My [bow], Fitted the bow with Ephraim, And raised up your sons, O Zion, Against your sons, O Greece, And made you like the sword of a mighty man.” (Zech. 9:9-10, 13 NKJV)

This prophecy concerning the coming King, Jesus Christ, riding on a colt would end the war between Ephraim (the Nations/Gentiles) and Judah (Jerusalem). Jesus would cut off the horses, chariots, and the battle bow from both parties. He would speak peace to the nations. Christ

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## HENRY HON Continued from P. 6

brought peace between the Gentiles and Jews through the cross. This peace needs to be evangelized (Eph. 2:17). When Ephraim and Judah work together and become one, they will be like a bow and arrow. Then the kingdom of this world (Greece) will be defeated. The Gentiles and Jews as the new man will become the "sword of a mighty man" against the enemy. God will gain the victory when there is oneness between these (Gentiles and Jews) previously divided enemies (Zech. 9:14-17). "Behold, the days are coming, says the LORD, when I will make a **new covenant** with the house of Israel and with the house of Judah." (Jer. 31:31 NKJV)

The entire new covenant prophesied by Jerimiah was made to **both** houses: Israel and Judah. By this time, they were already divided. God foresaw the assimilation of Israel by the Gentiles; therefore, the new covenant was given to the Gentiles as well. Certainly, this new covenant was fulfilled by Jesus Christ when He shed His blood: For this is My blood of the new covenant, which is shed for many for the remission of sins (Matt. 26:26). Both the Jews and Gentiles have the same way to enter the New Covenant: through the blood of Christ.

"... say to them, 'Thus says the Lord GOD: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, and make them one stick, that they may be one in my hand . . . And I will make them one nation in the land, on the mountains of Israel. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms . . . They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever.'" (Ezek. 37:19, 22, 25)

The twelve tribes had been divided into two sticks, two kingdoms: Ephraim (Gentiles/the Nations) and Judah. It is when these two sticks become one that the Lord will have His Kingdom. There will be one King over one Kingdom. They will no longer be divided but come back into oneness forever. This is the rebuilding up of the United Kingdom of David, the "Tabernacle of David" wherein the King of Israel, the Messiah, the Christ, is the eternal prince over all.

Most Christians when reading these prophecies concerning Israel and Judah may dismiss their importance and relevance to themselves. Since most Christians are Gentiles, they may simply ascribe these prophecies to the 12 tribes of Israel which has nothing to do with them. However, Acts 15 made all the prophecies concerning Ephraim, the lost 10 tribes, very applicable. If the two most divided people on earth, who were enemies for centuries, need to gather as one to realize the Kingdom of Messiah, then all other divisions between God's people are minor in comparison. If Jews and Gentiles can be one, then it is certainly a small matter for all other believers to become one who were separated into contending ethnic groups, divided by doctrinal understandings, polarized by political and social perspectives, and segregated by economic conditions.

The apostle Paul preached the complete gospel of grace and peace in his letter to the Roman saints. At the end of his letter, when believers were able to crush Satan under their feet, he declared: "... the revelation of the mystery kept secret since the world began but now made manifest, and by the prophetic Scriptures made known to all nations." (Rom. 16:25-26).



### Henry Hon

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The mystery of the oneness of the Body of Christ among diverse people is according to the prophetic Scriptures. Realizing this awesome result of God's work, he praised God's wisdom: God alone is wise (Rom. 16:27). To God be the glory! Hon's Page: **onebody.life**



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ED DOSS

## THE WAY OF THE LORD

*For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him.*  
— Genesis 18:19

"The Way" - דרך (deh-rek) - way, path (Strong's #1820)

The first time that the phrase 'the way of the Lord' is used in the Bible is in the verse above. The first time that this phrase is used in the New Testament is in Matthew 3.

Matthew 3:3 - *For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the Lord; Make His paths straight.'*

"The Way" - ὁδός (hod-os) - way, road (Strong's #3598)

Using the law of First Mention, it is easy to see that since the beginning, Yehovah has called His people to follow His ways and to walk in His path, and this did not change under the New Covenant. Throughout the Scriptures, it has been His 'ways' that the heroes of the Bible have sought after, and many of them gave their lives in pursuit of them.

Even the first-century Church was known by this monicker. They were known as "The Way."

Acts 19:9 - *But when some were hardened and did not believe, but spoke evil of the Way before the multitude..*

They were called The Way because even in their new Christ-centered identity, which was now comprised of both Jew and Gentile, they harkened back to the unchanging and eternal ways of their God.

Speaking of Abraham Yehovah says:

Genesis 18:19 - *For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him.*

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Yehovah made His ways known to Abraham with the intent of passing them on to his children and his household after him. This statute would not change in the days of Moses and Israel.

Psalm 103:7 - *He made known His ways to Moses, His acts to the children of Israel.*

Exodus 18:20 - *And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do.*

1 Kings 8:36b - *...Your people Israel, that You may teach them the good way in which they should walk;*

There are too many examples in scripture to completely list here in this column, but suffice it to say, Yehovah made His ways clear throughout ancient history with the intent of having them handed down from generation to generation.

*"Keep the way of the Lord"*

*"He made known His ways"*

*"Show them the way"*

*"Teach them the good way"*

*"Teach them to your children and grandchildren"*

*"Walk in His ways keeping His statutes, His commandments, His judgments and obey His voice"*

And perhaps the strongest admonishment: *"lay up these words of mine in your heart and in your soul"*

How does one fight the constant bombardment from the world as to how to live, what to buy, where to live, and what to believe if not by heeding these instructions as an immovable anchor in your everyday life? Yet they did not. We have not.

I realize that statement may put some readers on the defensive, but two-thousand years of Christian tradition and more than thirty thousand denominations stand as proof against us. Christian Denominationalism has become such a huge part of our lives that most do not even think twice about it. Choosing the church that fits best within our already established personal beliefs and worldviews like some kind of spiritual Buffett.

Have you ever stopped to consider how we got here, if not from ignoring the Ancient Paths and embracing man-made doctrines and ideologies? Including those of the Church Fathers? If you look back at some of the things they embraced in error, you will see doctrines that are still considered to be true today in many Christian churches.

One of the challenges that I faced when trying to understand the Law was making the mistake of combining the Law with the Covenant as if they were the same. I have found this is a very common misunderstanding among many believers. There is no doubt that with the Covenant comes the Law, but they are not to be considered the same.

I have already shown that the ways of the Lord have been known as early as the days of Abraham, but it can be argued that His ways began with Adam in the form of verbal communication. Our first example of someone 'walking in God's ways' comes in the person of Enoch (Gen. 5:24). He was known as one who walked with God, although we are not explicitly told what this entailed. Noah was also a man that Yehovah called 'blameless' in his generation (Gen 6:9), which leads us to believe that he had to have followed some kind of code or law; otherwise, he could not have been blameless. The fact that Noah understood the difference between clean and unclean animals (Gen 7:2) indicates that, at the very least, he comprehended God's ways in these matters.

Finally, we see Abraham, who was called to obey Yehovah's Law long before it was given at Mt. Sinai.

Genesis 17:1 - *When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless.*

Which Abraham did and became the father of the faith.

Genesis 26:5 - *... because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."*

Thus, Yehovah's ways have remained constant and will continue to do so, regardless of the covenants. Furthermore, they are unchanging, the same yesterday, today, and tomorrow, reflecting His eternal nature.

Psalms 119:89 - *Forever, O Lord, Your word is settled in heaven.*

So what does this mean, and how does this make the covenant and the Law two separate entities? Yehovah was in a marriage relationship with Israel. The Law, or His ways, were made known to Israel in what can be considered as marriage vows, and the covenant was the marriage contract. In other words, He said, "I will be your faithful husband, and you will be my faithful bride." Faithfulness meant obedience to His Law which we know they failed to do. As a result, the House of Israel was divorced and cast into the nations even though Yehovah promised to get them back again. He would accomplish this through Christ's sacrifice, thus making it possible for a re-marriage, which up to that point was impossible.

Now, allow me to ask you a question. If a man marries a woman, there are always vows of commitment, love, and devotion. If that man divorces his wife for adultery and marries again, will his vows be different for the new bride, or will he *still* desire commitment, love, and devotion? Yes, he will, and this is the simplest way to explain the difference between law and covenant.

## Finding Our Way Back To The Way

The journey back to the Ancient Path may seem to be a daunting task. When confronted with the knowledge that you have neglected to obey the commandments of God, the first response must be one of humility. Like any biblical response to sin, we must approach this with earnestness, eagerness to clear ourselves, indignation, alarm, longing, concern, and a readiness to see justice done (2 Cor. 7:11). When I initially embraced this, my first response was one of shock and alarm. I spent several weeks contemplating my life and wondering where and how I missed this. Just like Paul was confronted with the knowledge that he was opposing the Messiah and murdering Christians, I sat in darkness for a while. I would like to say that I had the fortitude of Josiah and immediately went to work destroying idols and tearing down High Places (2 Kings 22), but I did not. This new understanding represented a monumental paradigm change from what I was accustomed to, and I knew that some of my brothers in Christ would not easily accept it.

Whether you are a church member or a Pastor of a church, you need to prepare yourself for the possible reality of rejection. Antinomian doctrines run deep in the heart of evangelicalism, and change will only come with great patience, gentle instruction, and a little courage.

Sadly, there have been those who have stumbled upon this teaching and, in their zeal, forcefully attempted to change their fellowships by demanding instant adherence and repentance. Many of those brothers were chased off and even disfellowshipped, and they probably deserved it.

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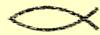
Changes like this will not happen overnight, nor will they happen by swinging a large hammer. No, this is surgical and requires the patient hands of brothers and sisters who are willing and determined to gently lead their family, friends, church members, and Pastors to the Ancient Path.

The opposition will come. Many are open to learning and even changing once they see and understand what the Bible is saying. Unfortunately, some will not change, regardless of what they see. Like so many of us, our heartstrings get wrapped around our doctrines, and the idea of changing them is too big. Some of these individuals will be members of influence in your Church, and at the end of the day, you may be facing some unrest in your congregations. This cannot be avoided. If the Church is to be divided, let it be divided over matters of the truth and not opinion or human pride. Divisions like this have a strange way of forcing people into their Bibles to seek the answers, and that is the goal.

Luke 9:23-24 - *Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it."*

**"Is it faith to understand nothing, and merely submit your convictions implicitly to the Church?"** — John Calvin

Sadly, many believers will be content to rest on the convictions, or the lack thereof, of the church to which they belong. As John Calvin asked, is this faith? How many will be willing to search for the Ancient Paths regardless of how the local church rests on an issue? There is one thing that I can assure you of; when we stand before the King at the end of days, He will not be concerned with which church you were a member. He will not ask you whether or not your church had the correct understanding of scripture. He will ask if you searched for Him and His truth with all of your heart and all of your mind and all of your strength. (Jer 29:13-14) And to this end I pray that you will and that your hearers will.



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**SEGREGATING THE JEWS  
AND THEIR GOD . . . The  
Legacy of Marcion's Heresy**

**By Dr. Doug Hamp**

There's a notion that somehow God's commandments and His grace are two different things. Let's consider this using the theme of a haunted house. A haunted house is often perceived as being inhabited by disembodied spirits of the deceased who may have been former residents. I believe we have a haunted theology today; it is inhabited by the spirit of Marcion, a second century heretic who continues to exert influence over how some Christians read their Bibles.

Let's look at a few examples of haunted theologies and then

we will look at Marcion himself in more detail.

(There is a pic in this article) where Jesus is nailed to the cross and behind His hands are the Ten Commandments; and there's this idea that Jesus nailed the old Law, the Torah to the cross. I once had a pastor who was teaching on Colossians Chapter 2, where it says: (Col. 2:14 NKJV) *" . . . having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross."* His commentary was that "the Law was nailed to the cross."

Here is another meme: "Jesus was the end of the Law." You get the idea—the mantra is widespread: "It's all over, this Torah stuff is done." "He had it nailed to the cross." "The Law of Moses, the Ten Commandments, the Sabbath, is abolished." And from the same website, the author says, "Conclusively, positively, without any doubt, the entire Law of Moses, that is the Law of God, the 10 commandments—including the Sabbath—was abolished, passed away, and cast out."

This is what many people think; but how did they get here? A woman on Facebook said to me: "I am a gentile, so Paul is my apostle. The Law of the Old Testament and the four gospels (Mathew, Mark, Luke, John) don't apply to me. I don't worship on Saturdays, I don't slaughter lambs when I sin and I am free to obey the Lord because of love, not law."

And of course the apostle Paul . . . What does he say? *"Do we, then, abolish the Law [the Torah] by this faith? Of course not. Instead, we uphold the law."* Paul says again in Romans 7:12, *" . . . therefore the law is holy, and the commandment holy and just and good. For we know that the law is spiritual, but I am carnal, sold under sin, I agree with the law that it is good."* And he says in First Corinthians 7:19, *" . . . keeping the commandments of God is what matters."* He echoes King Solomon, the same idea—*this is the whole of what man should do.* And then in Hebrews 8:10, *" . . . for this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God and they shall be My people."* God hasn't changed!

## The Ghost of Marcion

We've seen that keeping God's commands is a matter of certainty, yet there is still this "haunted" preaching. What am I talking about?

I think there is something that has infested our theology, which we all need to get rid of. It's been part of the problem; and identifying what it is, is how we can get rid of it.

A very popular teacher and preacher . . . senior pastor of some 35,000 said that we should "unhitch" our theology from the Old Testament.

He said: "First-century Church leaders unhitched the Church from the worldview, value system, and regulations of the Jewish Scriptures." This pastor continued: "Note that Peter, James, Paul elected to unhitch Christian faith from their Jewish scriptures; and my friends, we must as well." I viewed (this pastor) on video saying the Old Testament was not the go-to source regarding any behavior for the Church. Where did (he) get these ideas? We've just seen that God said the contrary; "keep My commandments."

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It's throughout the scriptures; we saw it everywhere. Abraham, Moses, the children of Israel, the kings of Israel, the kings of Judah, Jesus, Paul, John—they all said that keeping the commandments of God is what matters. How did Bible teachers like (him) arrive at a theology so divergent from the scriptures we have just reviewed?

Well, Dr. R. Albert Mohler Jr., President of the Southern Baptist Theological Seminary, comments on what (this pastor) said. He said, to be clear, (he) does not endorse the full heresy of Marcionism (i.e., the "God of the OT is not the same God of the NT"), which was universally condemned by the Early Church. Nevertheless, (this pastor) does in fact appear to aim for the heresy of Marcionism. And his hearers were certainly aimed in that direction. (This) pastor says that God is the same God in both testaments, but says that He reveals Himself in two completely different ways. Just like Marcion, he argues that the Church must unhitch from the Old Testament. He actually says: "I am convinced for the sake of this generation and the next generation, we have to rethink our apologetic as Christians, and the less we depend on the Old Testament to prop up our New Testament faith the better, because of where we are in the culture."

Then, what spirit is behind the idea that Law and grace are mutually exclusive? I've traced this back to Marcion of Pontus and Turkey. He lived between 85 and 160 AD; he may not have been the first to come up with these ideas but he was definitely the one who promoted it like nobody else. In fact, he was despised among the Early Church Fathers, who were trying to desperately stamp out this doctrine of Marcionism.

He (Marcion) was known as the ravening wolf, the filthy swine, and the dreadful blasphemer. And according to Justin Martyr, by 150 AD his heresies had spread to the whole human race. So you can see, his influence was very profound and his group of Marcionites placed great value in calling themselves the Christians. So, they assumed the name of "Christian," and according to Tertullian, Marcion's heretical tradition had filled the whole world. So again, we see confirmed that this heresy was prolific; it had gone everywhere—this concept of Marcionism. This craze continued until about the fifth century; and then, apparently, had died out. But I would suggest that it didn't die out at all, but that, in fact, parts of it were adopted by "orthodox" Christianity. We don't have a lot of his (Marcion's) direct words but we have things that people said about him, what the early theologians said against Marcion. Putting these criticisms together: "The Jewish Christ was designated by the Creator, (the Old Testament God whom Marcion saw as a different God, a Demiurge [someone who was different than the God and father of Jesus Christ]). The mission of Marcion's Jewish Christ was solely to restore the Jewish people from the Diaspora; but our Christ [that is the Christ that you find in the writings of Paul, because he thought Paul was the only guy that was legit] was commissioned by the good God of the New Testament to liberate all mankind."

This idea that the people in the Old Testament or in the age of Law had to keep the Law to be saved; but now we get to be saved because of grace. This is where that idea comes from. The good God, Paul's Jesus, redeems those who believe in Him, but He does not judge those who are disobedient to Him; the Creator God of the Twelve's Jesus, however, redeems His faithful and judges and punishes the sinners. So the Old Testament God, the God of the old covenant, he's a mean God and he's going to hold you to standards; but our God, the God that you find in Paul only, he's good.

Now, let me just say really quick, I am very much pro Paul; and this will be explained in a minute. So, the Christ of the Creator God promises to the Jews the restoration of their former condition by return of their land, and after death, a refuge in Abraham's bosom in the underworld. And our Christ, Paul's Jesus, will establish the kingdom of God, an eternal, heavenly possession. So says Marcion; and I get this from Dr. Peter M. Head. Well, what does Tertullian have to say against Marcionism? He says that "the separation of Law and gospel was Marcion's primary concern. The separation of Law and gospel is the primary and principal exploit of Marcion. His disciples cannot deny this, which stands at the head of their document, that document by which they are inducted into and confirmed in this heresy."

For such are Marcion's *Antithesis*, or "contrary oppositions," which are designed to show the conflict and disagreement of the Gospel and the Law. Thus, here it is! We owe this to Marcion—this divorce of the gospel, the good news, the grace and the Law. It's Marcion who divided these; so that from the diversity of principles between those two documents they may argue further for a diversity of gods. Therefore, as it is precisely this separation of Law and Gospel from which is suggested a God of a gospel, other than and in opposition to the God of the Law.

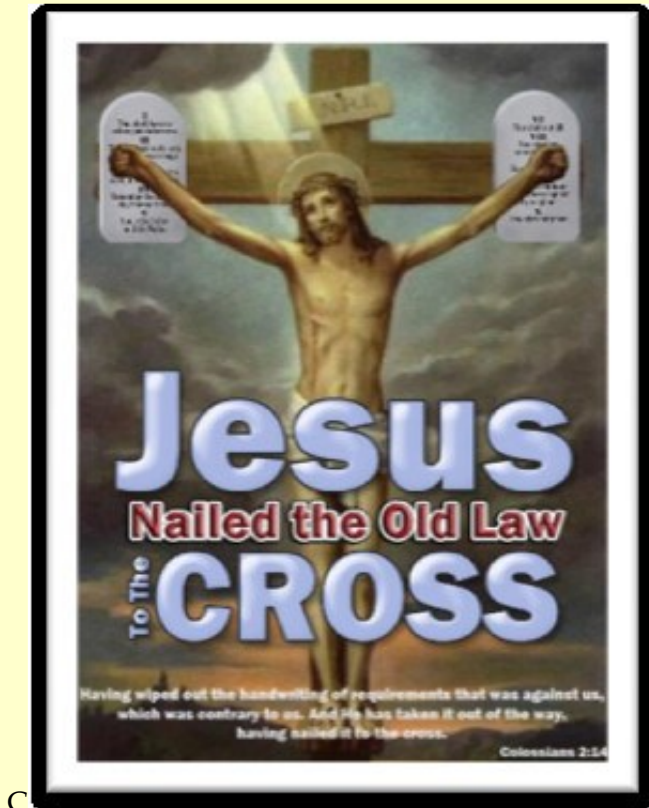
Marcion acquired his very perverse opinions, not from a master, but his master—from his opinion. He displayed a hatred against the Jews' most solemn day. He was only professedly following the Creator, as being his Christ, in this very hatred of the Sabbath.

He also—in part, not completely—was to blame for hatred of the Sabbath. Irenaeus was another Church Father against Marcion's abolition of the Law. And upheld that the Lord did not abrogate the natural precepts of the Law, for he remarks: "*It has been said to them of all do not commit adultery but I say to you that everyone who hath looked upon a woman to lust after her hath committed adultery with her already in his heart.*" "For all those do not contain or imply an opposition to and an overturning of the precepts of the past as Marcion's followers, so do strenuously maintain but they exhibit a fulfilling and an extension of them."

So these same debates that we're having today were going on a long time ago. This sense, that the Law has been done away with, this isn't new. This was started by an ancient heresy of Marcionism. It was not done away with; and Irenaeus, one of the Church Fathers, states that the Law wasn't done away with. He says, with regard to those Marcionites who alleged that Paul,

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alone, knew the truth and that to him the mystery was manifested by revelation: Let Paul himself convict them, when he says that one-and-the-same-God wrought in Peter for the apostolate of the circumcision, and in himself for the Gentiles. Peter therefore was an apostle of that very God who was also Paul's; and Him whom Peter preached as God among those of the circumcision and likewise the Son of God did Paul declare also among the Gentiles. So this overemphasis on the apostle Paul came from Marcion.

(In Sum): Jesus said, "I did not come to abolish the Law," and yet this is what we hear from pulpit to pulpit, from seminary to seminary; and you've seen with your own eyes that well-meaning pastors have said: We are not to follow the Law. This is not a biblical doctrine, it's a heresy! It's perhaps the oldest Christian heresy there is. Marcion had the idea that Paul alone understood salvation. And that Paul was teaching that there was a radical opposition between the Law and the Gospel; that Paul refused to identify the God of love revealed in the New Testament with the wrathful creator of the Old Testament. The pure gospel, however, Marcion found to be more or less corrupted and mutilated in the Christian circles of his time. His undertaking thus resolved itself into a reformation of Christendom.

... The Apostle Paul tells us, one day a man is going to come who's known as the Lawless One. Why is he called the Lawless One? Because he doesn't follow God's Torah. That's why.

It's simple, isn't it? Whose law would he be talking about? God's law. So we've seen again and again and again. Keep the commandments. If you fall, if you break them, there's grace, but don't despise them. Don't mock them, don't scorn them. Don't say that they're done. They're over, they're not for me.

That's the spirit of Marcionism (and lawlessness) and you don't want his ghost in your theological house. Follow God's commandments. 

Excerpts taken from Dr. Doug Hamp's Chapter 8 in *Commonwealth Theology Essentials* (PP. 137-166 with references).

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### *The Great Reset: Set by Man? Or Set by God?*

We are hearing a lot about a Great Reset, an epic future threshold in world history. National governments will end, to bring in what the elites call "global governance." The nations of the world will then come under a New World Order.

The Constantinian accord of "God and king," or "God and Country" began back in 325 A.D. at the Council of Nicaea. The collusion of Western Christendom with secular princes and pagan religion is a big, complicated story. But now, the deal is faltering. Sovereign debt is deepening, and the pace of the moral decline is accelerating, pushing us toward the end-time crisis, the raging of the nations. The legend of Beauty and the Beast is becoming a reality. The Constantinian accord is collapsing in a flood of lawless apostasy and flagrant unbridled depravity.

It seems that nationalism is ready to be compromised into a humanistic international globalism. This Great Reset will see the national flags come down. Within the churches biblical truth and blood covenant faith is also failing. Religious freedom looks ready to be lost in the compromising committees of COEXIST, ensnared in harlot-porno LGBTQ+ multi-faith dialog. So, who will take power after the Great Reset? Will the rulers be political, or religious?

The current cultural milieu points to a dominionist RELIGIOUS power. The cadres of multi-faith, COEXIST, New Age, and Wicca, are already networking together with militant feminism, and keen to "take dominion." Will global rule be offered to the despised "patriarchy"? That would be unlikely, especially after a nuclear event. The future Isaiah 17, Zech. 9 or Psalm 83 war will see the destruction of Damascus, and "the fortress, (the refuge or protection), will cease from Ephraim."

Compromised religion with unity under COEXIST will be engaged to usher in the New World Order. God Himself seems to be allowing this. Mystery Babylon was seen in vision by the apostle John. He saw the end-time harlot sitting astride a red colored beast with ten horns. (See: Revelation 17 and 18). Ambitious churchmen seeking dominion will gain power under the Harlot regime, ruling as governors, even over corrupt nations. And they had better deliver--or else! That will become a very sobering lesson for them.

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The Great Reset will be an earth-shaking event. Who is SOVEREIGN over this unfolding holy history? Would that be the humanist committees of the World Economic Forum, and other hidden elites? Would it be a multi-faith religious conglomerate like the United Religions Initiative? Or is the God of Abraham, Isaac, and Jacob sovereign over history?

It has been said that “Man proposes, but God disposes.” If Messiah is the Shiloh, to whom the scepter of rule over the nations belongs, would HIS Great Reset take precedence over any Great Reset scheme concocted by secret human hierarchies? Is there a prophetic biblical start point up there in our future that might fit the occasion? For those who know anything of Bible prophecy, the Seventy Weeks Prophecy looms large. Up there is the future 70th Week of Daniel. This is well established in biblical scholarship. The Holy One of Israel has DETERMINED, or SET-APART this holy time for HIS high holy purposes. However, this truth is under massive assault by Hemi-Preterists and NAR Crusading NAR Dominionists. A future 70th Week with a Harlot ruling the first half is highly embarrassing. It upsets their lofty post-millennialist dreams of assuming power over the nations before Messiah returns. So, any talk of a future 70th Week must be made to somehow “go away.”

At some point the international bankers will declare the West bankrupt. History teaches us that major events do not happen by accident. They are either planned by the elites, prophesied by God Almighty, or BOTH. The fact is, God Almighty sets the feasts and the appointed times. Satan and his minions must follow suite.

So, on what day will the terms of the New World Order be “CONFIRMED,” sovereign debt cancelled, nuclear disarmament of the planet initiated, and world peace, errr, policed? When will this Great Reset occur? Is this great future watershed in world history spoken of in Holy Scripture?

WELL YES! The Battlestar Galactica verse is Daniel 9:27, (NASB) *“And he will confirm a covenant with the many for ONE WEEK, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of ABOMINATIONS will come the one who makes desolate, until a complete destruction, one that is decreed, gushes forth on the one who makes desolate.”*

The peace-making Antichrist will broker the 7-year covenant of Daniel 9:27. Those first 3.5 years will see him in his “Mr. Peacemaker” role. He will stay in the background, letting the Harlot rule and do her thing. But at mid-week the Antichrist will be possessed by the beast demon of the Abyss. He will then be “revealed” as the 666-beast-phase Antichrist, committing the Abomination of Desolation. He will then go on to assume rule in the second half of the future 70th Week (Rev. 17:7-11, 2 Thess. 2:6-8).

If the God of Israel is sovereign, then the timing of the Great Reset is what HE has DETERMINED. How will it open, and on what occasion? Global elites are often seen timing their planned events on special pagan days of celebration, or as obfuscations overlaying true holy days. Will this be such a case? Will they seek to smokescreen a Holy Feast Day, one that God has already SET APART, twisting it for their own purpose? Have they not already overlaid Ishtar’s (Easter) fertility celebrations to hijack a former feast, Firstfruits—Resurrection Sunday?

So, on what *moed*, or feast, what DIVINE APPOINTMENT, might we expect the Great Reset? If such an event involves SINISTER goings on to overshadow the holy, then on what time of the month, what phase of the moon, might this shrouded event occur? If we are looking at a DARK MOON NIGHT, of SOLEMN import is there a-yet-to-be-fulfilled Fall Feast that might fit the occasion? Could it be this one here?

Psalms 81:3 (KJV)

*“Blow up the trumpet in the NEW MOON, in the TIME APPOINTED, on our SOLEMN FEAST DAY.”*

And this prophetic scripture?

Joel 2:1 (KJV)

*“Blow ye the TRUMPET in Zion, and sound an ALARM in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for is nigh at hand;”*

Joel 2:15 (KJV)

*“Blow the TRUMPET in Zion, sanctify A FAST, call a SOLEMN ASSEMBLY!”*

YOM TERUAH is the next Feast awaiting fulfillment. (Leviticus 23:24). Might this first Fall Feast, the FEAST of TRUMPETS, fit the occasion? As “the feast unknown,” very little detail of it is given to us. Could it emerge as a “black swan event,” a day of true “shock and awe” that no one expects—but afterwards everyone slaps their thigh saying, “Why did I not see this?!” Did not Moses speak of this special feast as a call to holy assembly?

Leviticus 23:24 (KJV)

*“Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, (a High Holy Day), a MEMORIAL of BLOWING of trumpets, an HOLY CONVOCATION.”*

Yom Teruah is also a day of ALARM, of SHOUTING, a day of BLOWING of TRUMPETS. The staccato Teruah musical sound is a neglected clue. Like a military bugle call, it is an alarm, a call to assembly, to stand before a superior. So, at the fearful GREAT RESET, might we not expect a loving caring God to give us His special instructions on how we are to proceed from there?? It is also a DAY of REMEMBRANCE of the God we seem to have forgotten. Could it also be a “REMEMBRANCE DAY” for future generations?

So how will evil angels and their human hierarchies plan to use the Great Reset? Satan will be FORCED to make his chessboard countermove for his great reset on the very same APPOINTED TIME that GOD has DETERMINED.

The Great Reset will be dangerous for the saints. God’s directives will be very necessary. Those going out into the streets to protest the NWO can expect harsh treatment. Some very nasty crowd control weapons are available today. Militant Puritan Christians must have their time in the sun, both for conflict and for compromise—that is a given. But Pilgrim Christians will have more pressing things to do in the spiritual arena than to expend their efforts in vain political endeavors. If Christian or nationalist protesters go out to protest, who, pray tell, will hear them? Who could they trust? And if God Almighty is allowing the Great Reset for His high holy purposes, who can reverse it?

Yes, there will be resistance, that is inevitable. But for Pilgrims in there for the end-time witness, is politics our true calling? Should not our response in this crisis be to the God we serve, crying out to HIM, and not to some imagined political champion, who at that point will be quite powerless to help? So, might this call for a holy convocation before Messiah not be precisely what is needed, at that time? As we survey the scriptures, is this not precisely what God, through the prophet Joel, has instructed us to do?



Joel 2:15-17

*"Blow the trumpet in Zion; CONSECRATE A FAST; CALL A SOLEMN ASSEMBLY; gather the people. Consecrate the congregation; assemble the elders; gather the children, even nursing infants. Let the bridegroom leave his room, and the bride her chamber. Let the PRIESTS, the MINISTERS, of the LORD, WEEP between the vestibule, (the porch) and the altar, and say, 'Spare your people, O LORD, and make not your heritage a reproach, a byword among the nations. Why should they say among the peoples, 'Where is their God?'"*

What might be the Hebrew calendar date for the Great Reset? The fact is, the Holy One of Israel has already DETERMINED, and SET APART, this holy time for HIMSELF. The future 70th Week will be a fearful time. God's people will need a heads up. When the watchmen of Israel see the sword coming, they are called to blow a TERUAH, a special STACATTO trumpet call of alarm. If they do NOT sound the Teruah clearly, the consequences for them personally are very serious—as we see here:

Ezekiel 33:6-7

*". . . . if the watchman sees the sword coming and does NOT blow the trumpet, and the people are NOT WARNED, and the sword comes and takes any person from among them, he is taken away in his iniquity; BUT HIS BLOOD WILL I REQUIRE at the WATCHMAN'S HAND! So YOU, son of man: I have made you a watchman for the house of Israel; therefore, you shall hear a word from My mouth and WARN them for Me."*

The fulfillment of Yom Teruah does indeed fit the chronology of the final seven years to the Day of Atonement. The bridging timeline is PRECISE, a PERFECT MATCH of the 1260 + 1290 = 2550 days. The years 2025 and 2030 bear careful watching.

So, what is Messiah's agenda for His Great Reset? His plan, as prophesied, is to announce His coming Kingdom, tick all the boxes listed in Daniel 9:24, unseal the seven dossiers of Revelation 6, close the books on this present age, and on a future Day of Atonement, proceed to judge angels and men. The covenant people of Messiah will be bringing in the sheaves of the end-time Harvest. These days promise the most awesome time of adventure and romance the saints could ever have imagined.



The following space in this column and the next is reserved for VIDEO-AUDIO Links which will be conducted by Scott Harrell, Esq. concerning each of the author's comments in this Summer Issue of the Commonwealth of Israel Newsletter – these "interviews" will be posted as "hot links" either all together and as they become available on this Summer Edition COIF Newsletter.

## Summer Video Links

RESERVED FOR INTERVIEW "HOT LINKS" (AUDIO-VISUAL) WITH AUTHORS WIT SCOTT HARRELL AND SHOWN, AS WELL, IN COIF AS [PODCASTS/VIDEOS](#)



Scott Harrell practices Personal Injury/Litigation law in the State of Alabama. He holds a Bachelor of Science degree in Business Admin. and Marketing from Auburn University and a Doctor of Law (L.D.) from the University of Oregon School of Law. Scott has a passion for God's Word and is ever- expanding his outreach via podcasts, videos and other electronic means in celebrating our unity in the Commonwealth of Israel.

# COMMONWEALTH OF ISRAEL SUMMARIES

By Dr. Douglas Hamp

## Commonwealth of Israel Theology Tagline

COI Theology teaches the good news that we former Gentiles can be full citizens of the Commonwealth of Israel and that Israel and Judah will be restored into one nation.

## Commonwealth of Israel Theology Elevator pitch

Commonwealth of Israel Theology teaches that God married Israel at Sinai (Old Covenant). Israel was unfaithful, divided into two kingdoms, and then God divorced the northern kingdom (though Judah deserved it too). He then promised to betroth Israel again, but the curse of the law (due to adultery) prevented that. Only through the death of the husband, Jesus, could the curse be removed and could Israel (scattered and assimilated into the nations) come back to God. The good news is they/we can be full members (citizens) of the Commonwealth of Israel; and God will restore the two houses into one.

## Commonwealth of Israel Theology Summary

God elected Israel (Deut. 7:6) and entered into a marriage contract with her at Mt Sinai (Exo. 24:7-



8, Jer. 31:31), COMMONLY REFERRED TO AS THE Old Covenant. Sadly, instead of being faithful, Israel repeatedly went after other gods (Jer. 3) which lead to the split of the United Kingdom into the southern Kingdom of Judah (house of Judah under Rehoboam) and the northern Kingdom of Israel (House of Israel/Ephraim under Jeroboam) (1 Kings 11:31-32). Finally, after seven hundred years of adultery since Sinai, God gave the northern kingdom a certificate of divorce and sent her away (Jer. 3:8, Hos. 2:2), calling her No-Mercy (*Lo-Ruchama*) and Not-My-People (*Lo-Ammi*) (Hos. 1:8-9) and she (the ten northern tribes)

assimilated into the pagan gentiles (nations) (Hos. 7:8, 8:8, 9:17; 2 Kings 17:23-24). Judah likewise deserved divorce but God would not because of his promise to David (Hos. 1:7, 1 Kings 11:32).

God then promised to betroth the house of Israel to Himself in righteousness (Hos. 2:19) and to restore the two kingdoms into one (two sticks per Ezek. 37:16-23). That promise created a divine dilemma because God's instructions (law) did not permit a woman to come back to her first husband after she had been married to others (Deut. 24:1-4) (that was the curse of the law) (Gal. 3:13).

This divine dilemma was resolved by Jesus' (the husband's) death which canceled the Old (Marriage) Covenant and canceled the curse of the law (due to her adultery) (Rom. 7:1-4). Now those who were not his people (Rom. 9:24-26) and who had not obtained mercy (1 Pet. 2:10) could come into the Commonwealth of Israel as full members and citizens (Eph. 2:11-19) which was also in fulfillment of Ephraim becoming the multitude of nations (Gen. 48:19, Rom. 11:25).



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### No Longer Aliens from the Commonwealth of Israel - A final Word from our Associate Editor of the COIF Newsletter, Chris Winters Steinle:

It is imperative, if we are to understand the fullness of the message undergirding Commonwealth Theology - simply but profoundly clarified we find the following to be its foundation truths (primarily from the NT book of Paul's Letter to the Ephesians):

1. We all must be adopted into the household and inheritance of God through faith in Jesus—this is true for the Jew as well as the Gentile as expressed by Jesus in John 8.
2. God planned before the foundations of the world to include the Nations—the rest of mankind—in His great salvation (Gen. 12:2; Amos 9:11-12; John 11:51-52; Acts 15:16-18).
3. This plan, which has now been revealed, remained shrouded in mystery until the work of Christ; and Paul was made administrator of this revelation (Eph. 3:6).
4. The Commonwealth of Israel includes those adopted from among the Nations and the "natural branches,"—the Jews, Paul's fellow countrymen, "to whom pertain the adoption..." (Rom. 9:4);
5. Even those of Judah (the Jewish people) who, until the present time, remain disobedient to the gospel, that in the future, they may become obedient: "Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable. For as you were once disobedient to God, yet have now obtained mercy through their disobedience, even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy" (Rom. 11:28-32).
6. Thus, the Commonwealth of Israel requires a distinction between:
  - a. The irrevocable gift of election, and
  - b. Unmerited Messianic salvation, which is freely given through faith (as in Abraham was justified by faith, not works) in the finished work of Christ.