

A Deeper Spiritual Study into the Revelation of the Light of Jesus Christ

Following is a biblical refined, aligned, and sharpened article—keeping The Revelation of the Light of Jesus Christ expressed with clarity, scriptural grounding, and language that believers can readily understand while finding, examining and investigating spiritual depth. [Note: Scripture is fully or partially quoted throughout the study to aid individuals with or without access to the Amplified Bible Translation.]

The purpose of Divine Revelation is not merely to increase our knowledge of God, but to unveil the Person of Jesus Christ. The Light of Christ is therefore not “one revelation” among many—it is The Revelation by which every other “revelation” is understood.

Regardless of whether we began with Adam, David, Ezekiel, Hebrews, Isaiah, the New Covenant, or AD 70, everything on which we shall focus will converged on the Revelation of Christ through His Light. The Revelation of the Light of Christ we inspire to bring forth is the progressive unveiling of Jesus Himself, until every promise, every prophecy, every covenant, every symbol, every throne, every victory, and every glory is seen to find its fulfillment in Him!

John writes: John 1:4–5 (AMP)

"In Him was life [and the power to bestow life], and the life was the Light of men. The Light shines on in the darkness, and the darkness did not understand it or overpower it." Everything flows from Him.

The Light is not first a doctrine. The Light is Christ Himself!

We are setting our study upon three dimensions of Christ's Light:

1. The Light of Truth
2. The Light of Life
3. The Light of the Holy Spirit

By the time we survey Genesis and arrive at Revelation, we will not be seeing the same Christ in a multitude of identities with increasing clarity until, at last, the Lamb stands unveiled in all His glory and the Warrior of the Tribe of Judah are both exalted Victorious! Jesus Christ is the "governing center" of the work we desire to produce!

Every written form has one! It is the One Truth to which every work aspires. Our travels are anticipated to take many paths, yet, lead us back to the same destination!

As Paul expressed with breathtaking simplicity: 2 Corinthians 4:6 (AMP)

6 For God, who said, “Let light shine out of darkness,” is the One who has shone in our hearts to give us the Light of the knowledge of the glory and majesty of God [clearly revealed] in the face of Christ.

A word of clarification:

This work we desire to create is from the conviction that Jesus Christ is the supreme revelation of God to humanity. Its consistent focus shall be to grow and mature us in Christ. It should not be understood as an endorsement of the "Jesus Only" or Oneness doctrinal position, nor as a diminishing of the full deity and personhood of the Father and the Holy Spirit.

Rather, this study embraces the historic Christian confession that the one true God has revealed Himself as Father, Son, and Holy Spirit. The centrality of Jesus Christ throughout these pages shall focus on testimony of Scripture itself, for the Father has made Himself known through the Son, and the Holy Spirit continually glorifies the Son.

Therefore, to exalt Christ is to honor the Father's Redemptive purpose and to walk in the illumination of the Holy Spirit!

We want to reassure our readers from church movements including Pentecostal, Evangelical, Reformed, Baptist, Catholic and many other Christian traditions that our aim is not to redefine God, but to exalt the biblical witness that "in Christ all the fullness of Deity dwells bodily" while honoring the inseparable work of the Father, the Son, and the Holy Spirit. In this goal doctrinally, careful and beautifully we will be aligned with a Christ-centered biblical "framework" that guides our study.

There are several different views of eschatological (end-time) texts in the Bible. While HGMI writers believe there is a second coming of Christ, we do not tell you what view to take or how, and when or by what manner the second coming is to be realized. Each believer must settle that event in their own hearts and minds. Never-the-less, we move forward in our study to yield to Holy Spirit to lead and guide... quicken to our minds...and confirm in our hearts the recorded Testaments of the Old and New Covenants of God.

For our understanding to increase in Christ, we must be in the Word and seek the counsel of the Advocate, (Holy Spirit). For centuries, mankind has been trying to understand the events related to "the end-times." We want to know who, what, when, and how. Understanding the "last days" is no easy feat if we do not have the hunger to walk deeper in knowledge and experience. We of HGMI believe the "partial preterist" view best surveys spiritual contrasts to literalism and futurism views.

Our study shall be based upon word-for-word translation (often called "the formal equivalence"). Within our study, we shall often present a "Refection Point to encourage a pause and thoughtful evaluation of the textural content. You will find an array of views in this article and throughout HGMI website: <https://www.thepropheticvoice.com>

The one that is most opposite to a preterist view is the futurist view.

This view says that the events of the Olivet Discourse and Revelation Chapters 4-22 are yet to come. A futurist will divide the book of Revelation into three sections. the past, present, and future. The preterist view considers most of the biblical cannon as in the past... day by day we live in Divine Progressive Redemptive Revelation. The Divine Kingdom of Motion [We will examine the various views of Interpretation.]

Taking a partial-preterist view of "the end-times" will lead you to the belief that all or some of end time prophecy has taken place. It's up to each of us to seek God to figure out which view to which to build faith upon. For some believers, the partial-preterist view could answer a lot of questions. Other believers could perhaps become confused. We strongly believe that God has "The Plan" (His Plan) and He has revealed it! Sometimes we must avoid making the "simple" message of God too complicated. With this stated, you will find our web pages and .pdf articles shining light in a variety of ways, not for argument but for sharing our readers with "insights and patterns" of the Revelation of the Light of Jesus Christ!
REDEMPTIVE REVELATION!

We are to keep the focus of our hearts, spirit-mind, words and actions: Christ-Centered!
We best accomplish this with a clear understanding of the Partial-Preterist view.
An easy-to-understand document is posted on the Inner Chambers web page .pdf section.
https://www.thepropheticvoice.com/inner_chambers.html

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The Christian life was never intended to remain shallow. From Genesis to Revelation, the Lord invites His people into increasing revelation, wisdom, holiness, and communion.

Acts 2:22-36 & Philippians 2:8-11 (AMP) * Unveils the Gospel of Christ; the GOOD NEWS! On the Day of Pentecost, fifty days (50) after the Resurrection of Christ, The Holy Spirit was sent upon one hundred twenty (120) faithful disciples of the New ruling King!

Holy Ghost empowered them with great boldness and power! Then Peter was inspired to publicly and descriptively expound upon what had occurred: Acts 22-36 (AMP)

22 "Men of Israel, listen to these words: Jesus of Nazareth, a Man accredited and pointed out and attested to you by God with [the power to perform] miracles and wonders and signs which God worked through Him in your [very] midst, just as you yourselves know— 23 this Man, when handed over [to the Roman authorities] according to the predetermined decision and foreknowledge of God, you nailed to a cross and put to death by the hands of lawless and godless men. 24 But God raised Him up, releasing Him and bringing an *end to the agony of death*, since it was impossible for Him to be held in death's power. 25 For David says of Him, 'I saw the Lord constantly before me For He is at my right hand, so that I will not be shaken [from my state of security]. 26 'Therefore my heart rejoiced and my tongue exulted exceedingly; Moreover my flesh also will live in hope [that is, will encamp in anticipation of the resurrection]; 27 'For You will not forsake me and abandon my soul to Hades (the realm of the dead), Nor let Your Holy One undergo decay [after death]. 28 'You have made known to me the ways of life; You will fill me [infusing my soul] with joy with Your presence.' 29 "Brothers, I may confidently and freely say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 And so, being a prophet and knowing fully that God had sworn to him with an oath that He would seat one of his descendants on his throne, 31 he foresaw and spoke [prophetically] of the resurrection of the Christ (the Messiah, the Anointed), that He was not abandoned [in death] to Hades (the realm of the dead), nor did His body undergo decay. 32 God raised this Jesus [bodily from the dead], and of that [fact] we are all witnesses. 33 Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this [blessing] which you both see and hear. 34 For David did not ascend into the heavens, yet he himself says, 'The Lord [the Father] said to my Lord [the Son], "Sit at My right hand, 35 Until I make Your enemies a footstool for Your feet."' 36 Therefore let all the house of Israel recognize beyond all doubt that God has made Him both Lord and Christ (Messiah, Anointed)—this Jesus whom you crucified."

Philippians 2:8-11 (AMP)

8 After He was found in [terms of His] outward appearance as a man [for a divinely-appointed time], He humbled Himself [still further] by becoming obedient [to the Father] to the point of death, even death on a cross. 9 For this reason also [because He obeyed and so completely humbled Himself], God has highly exalted Him and bestowed on Him the name which is above every name, 10 so that at the name of Jesus every knee shall bow [in submission], of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess and openly acknowledge that Jesus Christ is Lord (sovereign God), to the glory of God the Father.

[Note: On the Cross of Crucifixion at His death Christ declared: "**It is Finished!**"]

Observe the exclamation mark (!). This is the primary guiding statement and event that supports the Partial-Preterist view. Based upon this declaration, our developing extensive study of elements will be confirmed by the scriptures built upon work of the prophets of the Old Testament and work of the New Testament eye-witness forerunners...

Most of our study will be focused on the New Covenant eye-witness writers and Paul's letters. We also shall include the continuing succession of Ascension apostolic and prophetic gift assignments of (apostolic-prophetic functions to men non-gender) to train, empower and build the Kingdom of God in the earth as we present the "patterns" of enrichment within our study. [Note: Everything relates to a Kingdom of Divine Motion!]

Ephesians 2:19-20 (AMP) {Written to believers/followers of Christ and the Kingdom of God}
19 So then you are no longer strangers and aliens [outsiders without rights of citizenship], but you are fellow citizens with the saints (God's people), and are [members] of God's household, 20 Having been built on the foundation of the apostles and prophets, with Christ Jesus Himself as the [chief] Cornerstone,

This scripture verse fully contributes to our examination of The Revelation of Christ's Light:

- 1.The Light of Truth
- 2.The Light of Life
- 3.The Light of Holy Spirit

These "golden threads" sustain our focus upon: **"Deep calls to deep."**

Within our works, we endeavor to explore the divine elements of the prophetic "final judgment" and "consummation of all things" in God's eternal Plan of Redemption.

Father God has clearly unveiled His Messianic Redemptive strategy through His Only Begotten Beloved Son! [Key action: Jesus kept in direct communication with His Father!]

In the gathering of the Last Supper, Jesus knew Who He was. He knew His inheritance. He knew He would not only be the Savior of Israel, but to the world. He knew His coming appointment as King over the Jewish nation and over the nations of the world.

He knew He would defeat death and that the "Eternal Age" of Christ's "Finished Work" would begin through His death, resurrection and ascension bearing the crowning reward of all authority and power given to Him by Father God to rule and reign on the promised eternal throne of David. He declared many things as He stood before His disciples on Mount Olives as they were able to observe the evening sun-gleamed golden dome of the Temple Mount from which they had come in Jerusalem.

Our having knowledge of Christ and His disciples from historically preserved writings, there is nothing to keep Christ's Church from succeeding in its mission... the mission to disciple the nations filling the earth with the glory of God!

The Lord Jesus came first to "the lost sheep" of Israel to redeem them from their rebellion against God's Will. The nation's leadership had become "apostate" (disobeying His Will, His laws and imposing superficial laws and penalties upon God's people.). Subsequently, the Lord Jesus sent His eye-witness disciples forth throughout the Roman Empire to preach the Good News of the "Son of God"... the Gospel of the Kingdom! It has been and remains God's Plan to gather "whosoever will"... harvesting new fruits (born-again) converts of all known nations to form them into the "New Nation": Spiritual Israel... Christ's Spiritual Body.

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Importantly, Jesus had Come as the Lamb of God to “take away the sins of the world” ... to those who willing and whole-heartedly reconciled to the “Living God of Creation.” He is the embodied Son of Righteousness, canceling the anti-God rebellious offenses of those captured in self-centered thoughts and actions and the world’s system of darkness (evil). His work established and continues to establish Divine Peace between God and rebellious mankind. This “Peace is mandated and Freely Given to those who respond to God’s Plan of Reconciliation!... His Plan for Redemption!

Psalms 2:12 (AMP)

Kiss (pay respect to) the Son, so that He does not become angry, and you perish in the way, For His wrath may soon be kindled and set aflame. How blessed [fortunate, prosperous, and favored by God] are all those who take refuge in Him!

[Note: The Olivet Discourse refers to a key teaching Jesus delivered on the Mount of Olives. The name arises from the physical location where Jesus gave this discourse, a spot just east of Jerusalem overlooking the city and the Temple. The disciples, intrigued by His comments about the Temple’s future, asked Him about “the sign of His coming Kingdom and the end of the age.” In response, Jesus offered prophetic statements that address both the impending destruction of Jerusalem and events surrounding His eventual return.

Matthew 24:1-4 [Signs of Christ’s Return]

24 Jesus left the temple area and was going on His way when His disciples came up to Him to call His attention to the [magnificent and massive] [a]buildings of the temple. 2 And He said to them, “Do you see all these things? I assure you and most solemnly say to you, not one stone here will be left on another, which will not be torn down.” 3 While Jesus was seated on the Mount of Olives, the disciples came to Him privately, and said, “Tell us, when will this [destruction of the temple] take place, and what will be the sign of Your coming, and of the end (completion, consummation) of the age?” 4 Jesus answered, “Be careful that no one misleads you [deceiving you and leading you into error]. 5 For many will come in My name [misusing it, and appropriating the strength of the name which belongs to Me], saying, ‘I am the Christ (the Messiah, the Anointed),’ and they will mislead many. 6 You will continually hear of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end [of the age]. 7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. 8 But all these things are merely the beginning of birth pangs [of the intolerable anguish and the time of unprecedented trouble].

After Christ’s ascension to the throne, He sent empowered Ascension Gift ministry through men (non-gender) to gather his elect proclaiming God’s Love equipped and empowered to expand the Kingdom of God... via Good News of Jesus Christ while demonstrating the Law of the Spirit!) [**Romans 8** posted in Inner Chambers web page.]

Mount of Olives itself holds significant geographic and historical importance. It was used as a key travel route into Jerusalem. To this day, certain archeological explorations in the area verify the ancient paths and towns around the Mount of Olives, corroborating biblical descriptions (including references to “the City of David, Bethany and other surrounding villages).

**Immediate Context:*

When Jesus and His disciples left the Temple precincts, the disciples marveled at the grandeur of the structure Mark 13:1 (AMP)

13 As He was coming out of the temple [grounds], one of His disciples said to Him, "Teacher, look what wonderful stones and what wonderful buildings!"

Jesus then made a prophetic pronouncement that "not one stone here will be left on another; everyone will be thrown down" Historically, this points ahead to the Roman destructions of Jerusalem in 70 A.D... an event documented by the first-century historian Flavius Josephus. [Note: a free download is available at this link:

<https://www.ccel.org/j/josephus/works/JOSEPHUS.HTM>

Pillars, walls, and the entire city were largely destroyed, confirming the fulfillment of Jesus' proclamation regarding the Temple.

As the group sat together on the Mount of Olives, the disciples asked for clarity regarding the timing of these prophesied events.

Matthew 24:3 (NKJV) (The Signs of the Times and the End of the Age)

3 Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"

[Reflection: Jesus' answer went beyond the Temple's ruin and included what many refer to as "last days" or eschatological themes: tribulation, signs of His return, and ultimate judgment.]

**Major Themes of the Discourse...*

1. Destruction of the Temple:

Jesus' prophetic statement regarding the Temple...

Matthew 24:2 (AMP)

² And He said to them, "Do you see all these things? I assure you *and* most solemnly say to you, not one stone here will be left on another, which will not be torn down."

References: Mark 13:2 (AMP) In A.D. 70, just six years after the temple complex was completed, it was destroyed by the Roman general Titus and his army, who thoroughly devastated Jerusalem.

Luke 21:6 (AMP)

"As for all these things which you see, the time will come when there will not be one stone left on another that will not be torn down."

[Reflection: The stones of the Second Temple complex were indeed dislodged and scattered. Excavations in Jerusalem reveal the massive fallen stones in the vicinity of the Temple Mount, consistent with Jesus' words.

2. Deception and False Prophets:

Jesus warns, "See to it that no one deceives you. For many will come in My name, claiming, 'I am the Christ,' and will deceive many.

Matthew 24:4-5 (AMP)

4 Jesus answered, "Be careful that no one misleads you [deceiving you and leading you into error].

5 or many will come in My name [misusing it, and appropriating the strength of the name which belongs to Me], saying, 'I am the Christ (the Messiah), the Anointed,' and they will mislead many...

[Reflection: This warning underscores an ongoing reality of counterfeits and distortions. Early church writings and various historical records indicate the rise of false messianic figures, illustrating the importance of discernment.]

None of these are a literal Antichrist but are possessed with the "spirit of antichrist" which Paul reveals as demonic spirits and Satan himself.

3. Signs of Global Turmoil:

Jesus describes wars, rumors of wars, famines, earthquakes, and other disruptive occurrences. Though conflicts and natural disasters are a constant in history, the discourse points to an intensification of such events. Scientific records of major earthquakes and historical archives of large-scale wars attest to the global unrest Jesus referenced. While these phenomena by themselves do not give an exact timeline for the end, they remind believers throughout generations to remain alert.

Matthew 24:6-7 (AMP)

6 You will continually hear of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end [of the age]. 7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. [Note: Compare this to what has occurred in eras of past historical conquest, including the Old Covenant battles. Wars and rumors of war... generation after generation! Today, wars are occurring in Iran, Russia and Ukraine, Israel and Lebanon. We see the "pattern!" Did Jesus return as a 2nd physical Coming to rule Jerusalem in AD 70? If "patterns" reveal the Son, what can be concluded about the chatter of His 2nd Coming now? What is the Truth of the matter? [Note: "Have you read books on God's **advancing** kingdom? Have you looked for additional resources to educate and inspire yourself? Have you considered a deeper understanding of the Olivet Discourse?

"The Sign of the Kingdom" by George E. Kouri is very thorough as He writes connecting two streams of truth often ignored in biblical studies...

- The kingdom of God
- The destruction of Jerusalem

[Reflection: The vast majority of Christian scholarship over the centuries have missed this vital relationship; leaving the church with a large assortment of dysfunctional views of the events.] {Note: HGMI does not receive nor inspire compensation sharing this information.}

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When the Olivet Discourse is **twisted and pulled to fit every conceivable modern event** we lose the core of Christ's Gospel! Constantly at every geographical and political event we hear the loud resounding that Jesus is Coming, Jesus is Coming! Rather, we should be focused on understanding Messiah's Kingdom.

When we take Jesus at his word, not only does our eschatology (our end-time expectation) come aligned, but we also get our New Testament back!

God's announcement of Peace to all mankind at His Son's birth would be fulfilled within three years. The peace Jesus proclaimed was not of this world. It was and continues to be in the "peace treaty" announcement: Psalm 2:12 (AMP):

Kiss (pay respect to) the Son, so that He does not become angry, and you perish in the way, For His wrath may soon be kindled and set aflame. How blessed [fortunate, prosperous, and favored by God] are all those who take refuge in Him!

John 14:27 (AMP) The provision given when we honor the Heart of God as declared above: Peace I leave with you; My [perfect] peace I give to you; **not** as the world gives do I give to you. Do not let your heart be troubled, nor let it be afraid. [Let My perfect peace calm you in every circumstance and give you courage and strength for every challenge.]

[Reflection: His placement and crowning reign with all power and authority over all things was confirmed with the outpouring of the Spirit of God. [Book of Acts 2 is the confirmation]:

The peace of God is fulfilled in the promise of Redemption, living in eternity in the Presence of God's Light! 1 John 1:5 God Is Light

5 This is the message [of God's promised revelation] which we have heard from Him and now announce to you, that God is Light [He is holy, His message is truthful, He is perfect in righteousness], and in Him there is no darkness at all [no sin, no wickedness, no imperfection].

We will continue to follow the lead of sound scripture and the Holy Spirit as certain expressions reach beyond the intellect and penetrate the very depths of the soul.

Psalm 42:7 (AMP)

"Deep calls to deep at the thunder of Your waterfalls; All Your breakers and Your waves have rolled over me."

Yes — "Deep calls to deep" beautifully expresses the reality that the deepest longing within humanity is answered by the deepest revelation of God Himself. It is a profound biblical picture of God's Spirit calling, drawing, and awakening the human spirit to Himself.

From this point of our search, our placing "the" indicator {the} as emphasis before titles, and names declares uniqueness of that particular word or phrase. Therefore, we make literary specificity in the immediate context of "**Deep calls to deep**" to "**The Deep calls to the deep**." This {the} characteristic is act of "being particular" to a certain subject or area, ensuring precision and relevance which it does not change the meaning or usage.

In Psalm 42:7, David is experiencing overwhelming distress. "**The depths**" of his suffering are encountering "**the depths**" of God's presence. Yet beneath the turmoil is a profound spiritual truth: The human soul is created with a depth only our infinite God can satisfy!

* ***The Deep of God Revealing the deep (Revelation of the Mystery of Redemption)***

Paul speaks of the hidden depths of God's wisdom being revealed by the Spirit:

1 Corinthians 2:10 (AMP) "Yet to us God has unveiled and revealed them through the Spirit; for the Spirit searches all things, even the depths of God [the divine counsels and things far beyond human understanding]."

[Reflection: The "Deep" of God is not merely information about God. The Spirit searches the depths of God and reveals them to His people:

- His eternal purpose. • His covenant love. • His wisdom hidden before the ages.
- His plan to bring humanity into glory through Christ now and eternal.

* ***The Deep of God Answering the deep of Humanity***

Humanity carries a deep hunger because humanity was created *for* and *by* God.

Ecclesiastes 3:11 (AMP)"He has made everything beautiful and appropriate in its time. He has also planted eternity [a sense of divine purpose] in the human heart..."

There is an unfathomable "eternity-longing" within humanity for which people search.

- Meaning. • Identity. • Belonging. • Life beyond death. • Restoration.

These desires are ultimately echoes of the Creator calling His creation back to Himself!

[Reflection: Augustine was perhaps the most significant Christian thinker after Paul.

His adaptation of classical thought to Christian teaching created a theological system of great power and lasting influence. In his writings, he expressed this truth:

"You have made us for Yourself, O Lord, and our heart is restless until it rests in You."

* ***The "Deep" Mystery: Christ in Us has been revealed***

The ultimate answer **to the human "deep"** is not merely knowing about God.

It is God dwelling within His people. Colossians 1:27 (AMP)

27 God [in His eternal plan] chose to make known to them how great for the Gentiles are the riches of the glory of this mystery, which is Christ in *and* among you, the hope *and* guarantee of [realizing the] glory.

Reflection: God eternal has chosen to dwell within redeemed humanity!

- The Creator enters His creation.
- The King inhabits His Kingdom.
- The Spirit makes His temple within His people.

* ***The Deep of Resurrection Life***

The resurrection is the deepest expression of God's purpose.

Ephesians 3:17-19 (AMP)

"so that Christ may dwell in your hearts through your faith. And may you have the power and be strong to experience among all the saints what is the width and length and height and depth of His love [fully experiencing that amazing, endless love]; and that you may come to know [practically, through personal experience] the love of Christ which far surpasses [mere] knowledge..."

[Reflection: Notice Paul's language: • Width. • Length. • Height. • Depth.

God's love has dimensions beyond human measurement! The deepest reality in the universe is not death. It is the Love of God revealed in Christ!]

Ephesians 3:20 (AMP)

Now to Him who is able to [carry out His purpose and] do superabundantly more than all that we dare ask or think [infinitely beyond our greatest prayers, hopes, or dreams], according to His power that is at work within us,

* ***The Deep Calls Through the Cross and Resurrection***

- The Cross reveals the depth of God's love.

Romans 5:8 (AMP) "But God clearly shows and proves His own love for us, by the fact that while we were still sinners, Christ died for us."

- The Resurrection reveals the depth of God's power.

Ephesians 1:19-20 (AMP)

"And [so that you will begin to know] what is the immeasurable and unlimited and surpassing greatness of His power in us who believe, as demonstrated in the working of His mighty strength, which He produced in Christ when He raised Him from the dead and seated Him at His own right hand in the heavenly places."

[Reflection: The same power that raised Christ is at work in His people... His church!]

* ***The Ultimate Divine Deep: God Dwelling With His People Forever***

The final destination of Redemption is not merely escape from earth.

It is union, fellowship, and dwelling with and in the Presence God from Now through eternity!

Revelation 21:3 (AMP)

"And then I heard a loud voice from the throne, saying, 'See! The tabernacle of God is among men, and He will live among them, and they will be His people, and God Himself will be with them and be their God.'"

[Reflection:

- The journey begins: God walking with humanity in Eden.
- The journey continues: God dwelling within His people through the Spirit.
- The journey concludes: God dwelling eternally with His redeemed creation.
- The "deep" that calls is the eternal heart of the Father.
- The "deep" that responds is the redeemed human spirit awakened by grace:
"Come receive My grace and peace treaty."

- The call is not merely: "Come learn about God."

- The call is: "Come know Me. Come share My life. Come into My glory."

This is why the "resurrection hope" is not merely the promise of a future event.

It is the unveiling of the eternal relationship for which humanity was created.

The Deep calls to the deep — the heart of God calling the heart of His children home!]

The brief declaration Revelation 21:3 is far more than poetic language. It unveils one of the great spiritual realities of the Kingdom of God. God continually calls humanity beyond the surface into the depths of fellowship and intimacy with Himself... via His Light Jesus Christ.

[Note: The substance of this 'Deeper Spiritual Study' is to give honor and glory to our wonderful, marvelous, majestic Living God as we serve One God in Three Persons ... the Blessed Holy Trinity... Father, Son and Holy Ghost/Spirit!]

A comprehensive study of The Blessed Holy Trinity is accessible in the Inner Chambers. It deeply facilitates our study of this .pdf article as we continue to unfold The Light of Truth. You will be in awe of the knowledge gained via The Blessed Holy Trinity web page!

[Reflection: David describes the overwhelming work of God within his soul. The "Deep" of God's infinite nature calls to the "deep" within man created in God's image and likeness! Only the deep things of God can satisfy the deepest longings of the human heart. Surface religion can never satisfy a spirit created for eternal fellowship with its Creator.]

As we are led in our major quest in the Word of God and Spirit of God, we shall find the things we ask to find!

John 15:16 (AMP)

“You have not chosen Me, but I have chosen you and I have appointed and placed and purposefully planted you, so that you would go and bear fruit and keep on bearing, and that your fruit will remain and be lasting, so that whatever you ask of the Father in My name [as My representative] He may give to you.”

The experience of our “Deep calls to the deep” quest will continually respect the relevancy to scriptures and special context emphasized by “Reflection Points.” As we survey the biblical texts, it is important to carefully evaluate the influences, resources, and interpretive frameworks that shape faith and understanding of the Kingdom and Plan of God!.

The Bible translations (we choose) for study and comprehension are strong influencers. Recognizing the theological perspectives, translation methods, and literal applications from any individual and within any translation is essential. Such awareness helps us make informed choices as we “dig into” our search ultimately shaping our beliefs, our thoughts, and our expressions of faith, contributing to our ongoing spiritual growth and Christian experience. What choices have you made?

It is the WCD, the World Christian Database / Center for the Study of Global Christianity (Gordon-Conwell) which compiles denomination lists by country and reports roughly 45,000 denominations (published references and WCD summaries make this claim).

These WCD datasets and status reports explain the counting conventions.

Translation and Interpretation differences of biblical text. For example, there are major differences between Premillennialism, Amillennialism (often called Millennialism), Postmillennialism, and Preterism each center around how interpreters understand 2nd coming and 1,000-year reign of Christ described in Revelation 20. We shall examine them. The passages present graphic, vividly, picturesque imagery as to what is to occur in fulfillment of biblical prophecy.

[Note: Not literal imagery but a graphic, vivid, picturesque impression in words imagery!]

We also include the practice of Historicism.

Historicism is a method of interpretation in Christian eschatology which associates biblical prophecies with actual historical events and identifies symbolic beings with historical persons or societies; it has been applied to the Book of Revelation by many writers. The Historicist view follows a straight line of continuous fulfillment of prophecy which starts in Daniel's time and goes through John of Patmos' writing of the Book of Revelation all the way to the Second Coming of Jesus Christ.

One of the most influential aspects of the early Protestant historicist “pattern” was the assertion that scriptural identifiers of the Antichrist were matched only by the institution of the Papacy. Particular significance and concern were the Papal claims of authority over the Church through the Apostolic Succession, and the State through the Divine Right of Kings. When the Papacy aspires to exercise authority beyond its religious realm into civil affairs, on account of the Papal claim to be the Vicar of Christ, then the institution was fulfilling the more perilous biblical indicators of the Antichrist. Martin Luther wrote this view into the Smalcald Articles of 1537; this view was not novel and was also promoted by John Wycliffe.

Historicism was widely popularized in the 16th century, via sermons, drama, books, and large display posters.

Prophetic interpretations, Futurism and Preterism are viewed from different perspectives. Futurism/Dispensationalism: Believes most prophecy is still in the future and includes a rapture, a future Antichrist, and a literal millennium. Preterism view negates these. Partial preterism offers the strongest biblical foundation. It holds that Jesus kept His word about coming in judgment on His generation, not a generation 2000 years in future.

1. Premillennialism — Christ Returns Before a Millennium

**Basic view:* Jesus Christ will return physically and visibly before establishing a literal 1,000-year earthly kingdom.

**Key beliefs:*

- Revelation 20 describes a future, literal reign of Christ on earth lasting 1,000 years.
- The Church age is followed by increasing apostasy, tribulation, and the rise of a literal Antichrist.
- Christ returns, defeats His enemies, binds Satan, and establishes His earthly kingdom.
- After the Millennium, Satan is released briefly, rebellion occurs and then comes the final judgment and the eternal state.

**Common texts emphasized:*

Revelation 20:4-6 (AMP)

"They came to life and reigned with Christ for a thousand years."

Daniel 7:13-14 (AMP)

"I kept looking in the night visions, And behold, on the clouds of heaven One like a Son of Man was coming..."

[Reflection: Millennium view in Revelation 20 is literal straightforward chronological imagery. Critics argue that Revelation is highly symbolic and that other New Testament passages emphasize Christ's **present reign** rather than a future earthly kingdom.]

2. Amillennialism (Millennialism) — The Millennium Is Symbolic of Christ's Present Reign

** Basic view:* The "thousand years" is not a literal future earthly period but symbolizes the present spiritual reign of Christ through His Church between His first and second coming... referred to the "Church Age" by many.

** Key beliefs:*

- Christ inaugurated His Kingdom through His death, resurrection, and ascension.
- Satan is "bound" in the sense that he cannot prevent the worldwide spread of the Gospel.
- The saints reign with Christ spiritually now.
- Christ returns once at the "end of the age" for resurrection, judgment, and the eternal kingdom... "Consummation of all things."

** Common texts emphasized:*

Matthew 28:18 (AMP)

"All authority has been given to Me in heaven and on earth."

Ephesians 1:20-22 (AMP)

"He raised Him from the dead and seated Him at His own right hand in the heavenly places..."

[Reflection: Emphasizes the present reality of Christ's Kingdom and His current heavenly rule. Critics argue that Revelation 20 appears to describe a distinct period of reign rather than the entire Church age.

3. Postmillennialism — Christ Returns After the Millennium

* *Basic view:* The Gospel will progressively advance throughout history, bringing a widespread influence of Christ's Kingdom on earth before Jesus returns.

* Key beliefs:

- The Millennium is a future golden age of Gospel victory, not necessarily a literal 1,000 years. Critics of Old and New Testaments depict "thousand" as unlimited value.
- Through the preaching of the Gospel, discipleship, and the work of the Holy Spirit, nations will increasingly come under Christ's rule.
- After this period of Kingdom advancement, Christ returns for final judgment and the eternal kingdom.

* *Common texts emphasized:*

Matthew 13:31-32 (AMP)

"The kingdom of heaven is like a mustard seed..."

Matthew 28:19-20 (AMP)

"Go therefore and make disciples of all the nations..."

[Reflection: Highlights the power of the Gospel to transform individuals, communities, and nations. Critics point to passages describing increasing opposition and apostasy before Christ's return.

4. Preterism — "Prophecies Were Fulfilled in the First Century"

* *Basic view:* Many biblical prophecies, especially those concerning judgment, tribulation, and the coming of Christ in judgment were fulfilled in the first century, particularly in the destruction of Jerusalem in AD 70. [View the .pdf document on Inner Chambers web page. https://www.thepropheticvoice.com/inner_chambers.html]

* **There are two major forms of the Pretest View:**

***Full Preterism**

• This view is considered outside historic Christian orthodoxy by most churches primarily because it teaches that Christ's Second Coming, the general resurrection of the dead, and the final judgment were all completely fulfilled in the first century (typically associated with AD 70). The central issue is not its denial of a future thousand-year earthly reign or a pre-tribulation rapture—since many orthodox Christians also reject those doctrines—but its denial of the historic creedal hope of a future, bodily resurrection and the visible return of Christ."

***Partial Preterism**

• Teaches and affirms that many New Testament prophecies—especially those concerning the destruction of Jerusalem in AD 70—have already been fulfilled. However, it continues to uphold the historic Christian doctrines of a future visible return of Christ, the bodily resurrection of the dead, the final judgment, and the eternal state. For this reason, Partial Preterism has historically been regarded as a legitimate evangelical and orthodox eschatological position by many Christian scholars and traditions.

* *Key beliefs:*

- Jesus' statements about His "coming" often refer to His covenant judgment upon Jerusalem.
- The Old Covenant age ended, and Christ's New Covenant Kingdom was fully established.
- Christ currently reigns as King on the promised eternal throne of David.

* *Common texts emphasized:*

Matthew 24:34 (AMP)

"I assure you and most solemnly say to you, this generation will not pass away until all these things take place." (Specifies the timing and event of AD 70). Confirmed by:

Revelation 1:7 (AMP)

Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes (nations) of the earth will mourn over Him [realizing their sin and guilt, and anticipating the coming wrath]. So it is to be. Amen.

[Note: this passage is Not literal. It is an image of the Roman Army coming on the clouds of dust to judge and destroy the apostate Jewish nation. Apostate means deserter, rebel, defector, renegade, traitor, as opposed to follower, loyalist, disciple, subordinate.]

Hebrews 12:28 (AMP)

"Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude..."

[Reflection: Takes seriously the time statements of Jesus and the first-century context of many prophecies. **The deepest differences relate to this question:**

Is the Kingdom of Christ primarily past, primarily present or future?

* Premillennialism emphasizes:

"Christ will come and then establish His Kingdom."

* Amillennialism emphasizes:

"Christ has established His Kingdom and will consummate it at His return."

* Postmillennialism emphasizes:

"Christ's Kingdom will advance through the Gospel before His return."

* Partial Preterism emphasizes:

"Christ's Kingdom has been inaugurated and demonstrated through the fulfillment of first-century prophecy, and Christ Now reigns eternally."

* Historicism emphasizes:

"Christ's Kingdom is fully apprehended by social, cultural, and historical phenomena through their historical development, asserting that ideas and institutions are best comprehended within the context of their time. This approach highlights the importance of historical processes in shaping knowledge and values.

[Note: Events and ideas should be understood within their "specific" historical circumstances. Historicism can lead to relativism, undermining the concept of universal truths... The Light of Truth.]

[Reflection: We are having our "spiritual knowledge and understanding" "stretched" in our examination of The Revelation of the Light of Christ Jesus! Our deep search is carrying us by the Word and Spirit of God into realms most have not traveled! A balanced New Testament view is that Jesus Christ has already received all authority].

Matthew 28:18 (AMP)

Jesus came up and said to them, "All authority (all power of absolute rule) in heaven and on earth has been given to Me.

**Jesus Christ presently reigns as King:*

Acts 2:33-36 (AMP)

33 Therefore having been exalted [a]to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this [blessing] which you both see and hear. 34 For David did not ascend into the heavens, yet he himself says, 'The Lord [the Father] said to my [b]Lord [the Son], "Sit at My right hand, 35 Until I make Your enemies a [c]footstool for Your feet.'" 36 Therefore let all the house of Israel recognize beyond all doubt that God has made Him both Lord and Christ (Messiah, Anointed)—this Jesus whom you crucified."

Jesus Christ will has brought all things to their final consummation!

1 Corinthians 15:24-28 (AMP)

24 After that comes the end (completion), when He hands over the kingdom to God the Father, after He has made inoperative and abolished every ruler and every authority and power. 25 For Christ must reign [as King] until He has put all His enemies under His feet. 26 The last enemy to be abolished and put to an end is death. 27 For He (the Father) Has put all things in subjection under His (Christ's) feet. But when He says, "All things have been put in subjection [under Christ]," it is clear that He (the Father) who put all things in subjection to Him (Christ) is excepted [since the Father is not in subjection to His own Son] 28 However, when all things are subjected to Him (Christ), then the Son Himself will also be subjected to the One (the Father) who put all things under Him, so that God may be all in all [manifesting His glory without any opposition, the supreme indwelling and controlling factor of life]. ["It is Finished!"] Jesus is Redeemer, Lord, King, High Priest!

The end-time debate centers on how these truths are arranged in relation to Revelation 20 and its prophetic fulfillment. The same "precept upon precept, rule upon rule" approach applies here. It is important to recognize that the four major eschatological (end-time) systems are not different gospels. They are different attempts to synthesize the prophetic passages of Scripture into a coherent framework. They agree far more than they disagree!

These views or interpretations all affirm:

- Jesus Christ is Lord.
- Jesus Christ died and rose again.
- Jesus Christ reigns with all authority.
- Jesus Christ judges the living and the dead: judgement is determined by righteousness and unrighteousness... (rebellion = disobedience, unrighteousness) or (obedience = righteousness by faith and following Him).
- God's Kingdom is or shall be triumph.
- There is a resurrection of the dead... to be absent from the body as a believer results in being in the eternal realm presence of the Lord. To die as an unbeliever establishes ones soul to eternal damnation in hell.

[Reflection: There is a dual emphasis regarding eternal bliss and eternal hell.

- There is a new heaven and a new earth... (new heaven = "Christ's Kingdom" abides in us! new earth = the Born-Again disciple and spiritual Body of Christ.)

[Note: We observe a well-developed covenantal reading of Scripture that is commonly found within Partial Preterist and realized-kingdom theology. Whereby, we understand the "new heaven and new earth" not as the creation of an entirely new physical universe, but as the establishment of the New Covenant order through the Finished Work of Christ and the indwelling presence of the Holy Spirit.

Following is a developed presentation of this theme:

The New Heaven and the New Earth

The promise of "a new heaven and a new earth" is one of Scripture's greatest declarations of redemption. Rather than merely describing a distant future physical creation, it proclaims the complete Transformation brought about through Jesus Christ. Through His death, resurrection, ascension, and the outpouring of the Holy Spirit, God established an entirely new covenantal order in which heaven and earth are united in Christ!

Isaiah 65:17 (AMP)

"For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind."

[Reflection: This prophecy anticipated far more than geographical renovation. It foretold the passing of the Old Covenant world and the establishment of God's everlasting Kingdom through His Messiah.]

**The New Heaven*

The "new heaven" speaks of the heavenly government of Christ now established forever. Heaven is the realm of God's throne, authority, presence, and rule. Jesus declared after His resurrection:

Matthew 28:18 (AMP)

"All authority (all power of absolute rule) in heaven and on earth has been given to Me."

[Reflection: Christ now reigns upon the eternal throne of David, exercising His dominion over His Kingdom. Through the Holy Spirit, that heavenly Kingdom is no longer distant but dwells within His people.]

Luke 17:20–21 (AMP)

"...the kingdom of God is among you [because of My presence]."

The ascended Christ has brought heaven near. His government, righteousness, peace, truth, and life now abide within every believer through the indwelling Spirit. The new heaven is therefore the present administration of the exalted King dwelling in His redeemed people.

**The New Earth*

[Reflection: The "new earth" is the redeemed humanity created in Christ Jesus. Through the new birth, believers become a new creation, no longer identified by Adam but by Christ, the Last Adam.]

2 Corinthians 5:17 (AMP)

"Therefore if anyone is in Christ [that is, grafted in, joined to Him by faith in Him as Savior], he is a new creature [reborn and renewed by the Holy Spirit]; the old things [the previous moral and spiritual condition] have passed away. Behold, new things have come."

[Reflection: The earth has always represented mankind formed from the dust. Under the New Covenant, God creates a renewed people who become His dwelling place. The new earth is therefore the regenerated Body of Christ—the living temple composed of born-again sons and daughters in whom God permanently resides.]

Ephesians 2:19–22 (AMP)

"...you are being built together into a dwelling place of God in the Spirit."

**The Living Temple*

The new heaven and new earth meet in one glorious reality: Christ dwelling in His Church. The Kingdom above now lives within the people below.

The heavenly King governs an earthly people who have become His holy habitation. No longer does God dwell in temples made with hands; He dwells within living stones joined together into one spiritual house.

1 Peter 2:5 (AMP)

"You [believers], like living stones, are being built up into a spiritual house..."

The following passage fulfills God's eternal purpose:

Revelation 21:3 (AMP)

"Behold, the tabernacle of God is among men, and He will live among them..."

[Reflection: The emphasis is not that mankind ascends into heaven, but that heaven has come to dwell within redeemed humanity through Christ.

**The Fulfilled Covenant Reality*

When the Old Covenant order reached its consummation, the New Covenant stood revealed in all its glory. The old heavens and earth—the covenantal order centered upon the temple, priesthood, sacrifices, and Mosaic administration—gave way to the everlasting Kingdom established by Christ.

Hebrews 12:28 (AMP)

"Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude..."

[Reflection: This Kingdom is the new heaven. Its citizens are the new earth.

Together they form one new creation, united under the sovereign reign of Jesus Christ.]

Every born-again disciple is both a citizen of the heavenly Kingdom and a living stone within God's new creation. Christ reigns from heaven, yet His throne is expressed through His indwelling presence in His Body. The Kingdom is not merely awaited—it is inhabited! Heaven is no longer distant, and God's redeemed people are no longer merely earthly. In Christ, the new heaven and the new earth have become one glorious covenant reality, where God dwells with His people and His Kingdom advances through them until all things are brought under the lordship of the King. [Note: The Kingdom of Divine Motion]

[Reflection: These truths form the unity of the Christian faith regardless of one's millennial position. The differences arise from how Revelation 20 is related to the rest of Scripture.

The Bible Translations of the Light of Truth do not represent one specific eschatological system such as Premillennialism, Amillennialism, Postmillennialism, or Preterism.

These systems are the designs of men (non-gender) *the biblical *Word* confirms the *Word**]

Bible Translations, Manuscript History, and Responsibility of Faithful Interpretation

The Scriptures were originally given through inspired authors in *Hebrew*, *Aramaic*, and *Greek*. Every English Bible is therefore a translation of those original languages. No English Bible is itself the original text; rather, each seeks to faithfully communicate the inspired Scriptures into the language of its readers. The central question is not whether a translation exists, but how faithfully it represents the original manuscripts and how responsibly it communicates their meaning.

** Translation Is Not the Same as Commentary*

The following English Bibles are primarily translations of the biblical text rather than verse-by-verse doctrinal commentaries:

- King James Version (KJV)
- New King James Version (NKJV)
- New American Standard Bible (NASB)
- English Standard Version (ESV)
- Amplified Bible (AMP)
- Amplified Bible, Classic Edition (AMPC)
- New International Version (NIV)

Each was translated from available Hebrew, Aramaic and Greek manuscripts according to a defined translation philosophy. The principal philosophies include:

** Formal Equivalence (word-for-word):* Attempts to preserve vocabulary, grammar, and literary structure of the original languages as closely as English permits.

** Dynamic Equivalence (thought-for-thought):* Prioritizes conveying the intended meaning and readability of the original text rather than preserving its exact wording. Most translations employ a combination of both approaches.

** Why Every Translation Involves Interpretation:* No language transfers perfectly into another language. Hebrew and Greek words often possess broader semantic ranges than any single English word can express. For example, the Greek word "logos" may legitimately be translated as:

• Word • Message • Declaration • Reason • Expression • Divine revelation

The translator must examine grammar, historical setting, literary context, and theological usage before selecting the most appropriate English rendering.

Consequently, every translation necessarily contains an element of interpretation—not because translators wish to change Scripture, but because faithful translation requires informed judgment. This reality does not imply corruption of Scripture; rather, it reflects the complexity of faithfully communicating God's Word across languages and cultures.

** The Goal of Biblical Revelation:*

One important example illustrates this principle. Ephesians 4:13 (AMP)

"Until we all reach oneness in the faith and in the knowledge of the Son of God, [growing spiritually] to become a mature believer, reaching to the measure of the fullness of Christ [manifesting His spiritual completeness and exercising our spiritual gifts in unity]."

[Reflection: Paul emphasizes *movement* toward spiritual maturity. The focus is not merely that something eventually ceases, but that God's people arrive at His intended purpose! Church is continually being *transformed* into the image of Christ!]

Likewise:

Philippians 3:12–14 (AMP)

12 "Not that I have already obtained it [this goal of being Christlike] or have already been made perfect, but I actively press on so that I may take hold of that [perfection] for which Christ Jesus took hold of me and made me His own. 13 Brothers and sisters, I do not consider that I have made it my own yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal to win the [heavenly] prize of the upward call of God in Christ Jesus."

** Does Philippians Teach a Future Millennium?*

Philippians 3:12-14 does not address the timing or nature of Christ's Second Coming, a future millennium, or eschatological chronology. Paul's emphasis is an intensely personal longing:

- To know Christ.
- To become like Christ.
- To finish faithfully.
- To receive the heavenly prize.
- To attain the resurrection life promised in Christ.

[Reflection: Does your personal longing align with Paul? Pause and take time to dwell as to how they are incorporated in your life... Paul's and yours.]

Paul's life demonstrates continual spiritual pursuit. His eyes remained fixed upon Christ Himself. The Christian life is therefore *progressive* sanctification leading ultimately into the fullness of eternal fellowship with Christ. One may beautifully describe this as "the deep calling unto the deep"—the believer is continually drawn into greater communion with the infinite life of God!]

Different theological traditions diversely understand the relationships between the nature of Christ's Second Coming, a future millennium, or eschatological chronology. Some interpret these passages through Premillennialism. Others through Amillennialism. Others through Postmillennialism. Others through Partial Preterism.

[Reflection: Divinely aligned biblical text itself calls believers toward perseverance in research and study rather than establishing a complete prophetic timeline!]

** Christ Comes in More Than One Sense*

Scripture speaks of Christ's "coming" in multiple contexts. These include:

- His incarnation.
- His coming in covenant judgment upon Jerusalem.
- His coming spiritually through the Holy Spirit.
- His coming personally to receive believers into His presence at death.
- His future visible appearing in glory.

[Reflection: Recognizing these various biblical points helps explain why faithful interpreters sometimes reach differing conclusions concerning prophetic passages.

We are centered version and verses that incorporates the biblical passages from the Amplified Bible (AMP), consistent with bring clarity to biblical comprehension.

Care should be exercised before assuming that every biblical reference to Christ's "coming" refers to the Second Coming. Throughout history, countless self-appointed prophets and teachers have repeatedly predicted His return, only to have their dates fail and their sensational claims prove false. Too often, personal visions ("I saw Jesus, and He told me..."), dreams, near-death experiences, world crises, natural disasters, and alarming media headlines have been presented as certain evidence that Christ's coming is imminent. Such speculation appeals to "itching ears" rather than careful, Christ-centered interpretation of Scripture. Only Father God knows the time or season or exact date and hour.

The Apostle Paul forewarned the Church:

2 Timothy 4:3–4 (AMP)

"For the time will come when people will not tolerate sound doctrine and accurate instruction [that challenges them with God's truth]; but wanting to have their ears tickled [with something pleasing], they will accumulate for themselves [many] teachers [one after another, chosen] to satisfy their own desires and to support the errors they hold, and will turn their ears away from the truth and will wander off into myths and man-made fictions."

Our Lord Himself warned against those who would exploit prophetic expectation:

Matthew 24:23–27 (AMP)

"Then if anyone says to you, 'Look! Here is the Christ (the Messiah, the Anointed),' or, 'There He is,' do not believe it. For false Christs and false prophets will appear, and they will provide great signs and wonders, so as to mislead, if possible, even the elect. Listen carefully, I have told you in advance. So if they say to you, 'Look, He is in the wilderness,' do not go out there; or, 'Look, He is in the inner rooms [of a house],' do not believe it. For just as the lightning comes from the east and flashes as far as the west, so will the coming of the Son of Man be."

John likewise exhorted believers to exercise spiritual discernment:

1 John 4:1 (AMP)

"Beloved, do not believe every spirit [speaking through a self-proclaimed prophet]; instead test the spirits to see whether they are from God, because many false prophets and teachers have gone out into the world."

The faithful disciple, therefore, is called neither to fear nor fascination with sensational predictions, but to steadfast confidence in the written Word of God. Every prophetic claim must be tested by Scripture, every interpretation weighed with humility, and every expectation anchored in the person and Finished Work of Jesus Christ rather than in the ever-changing headlines of the day. Biblical discernment—not sensationalism—is the hallmark of spiritual maturity.

By the Word of God, we have been cautioned against modern prophetic speculation without diminishing our anticipation of Christ's abiding presence and His sovereign reign, while allowing Scripture itself to establish the proper framework for understanding His "comings."

To further validate our premise about a 2nd coming examine the following resource:

https://en.wikipedia.org/wiki/Predictions_and_claims_for_the_Second_Coming

A summary of Biblical Texts used to construct your spiritual growth:

** The King James Version and Its Historical Context*

The King James Version (KJV) occupies an honored place in Christian history. Its majestic Elizabethan era English profoundly influenced worship, preaching, literature, and missionary expansion throughout the English-speaking world. Nevertheless, the KJV itself is a translation produced through historical processes. Its Old Testament relied primarily upon the Masoretic Hebrew Text.

The Masoretic Text refers to the authoritative Hebrew and Aramaic text of the Old Testament (Tanakh) as preserved by Jewish scribes known as the Masoretes. These scribes flourished primarily between the 6th and the 10th centuries AD, meticulously copying and standardizing the Hebrew Scriptures to ensure accurate transmission of every word over many generations. Through their painstaking work, they introduced a system of vowel points, accents, and notes to preserve pronunciation and interpretive traditions. The traditional Jewish canon in Hebrew is thus almost universally based on this Masoretic tradition. It has also become the source text for many Christian translations of the Old Testament.

KJV New Testament was translated principally from the Textus Receptus, compiled by Desiderius Erasmus using the limited Byzantine Greek manuscripts available during the early sixteenth century. They are the main source we possess for both ancient Greek and Byzantine civilizations in all their aspects. Other sources -- physical remains, Latin, Arabic, Syriac, Armenian and Slavic texts -- are also significant, but pale before the approximately 55,000 Greek manuscripts which survive (Dain 77) (compared to over 300,000 surviving Latin MSS). Of these about 40,000 date from the Byzantine period, the vast majority from the tenth century and later. The simple fact of the matter is that if Byzantine scholars, intellectuals and church people in the later centuries of the Empire had not pursued, and funded, the copying of manuscripts, the heritage of the ancient, early Christian, and medieval Greek worlds would have been lost.

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The translators also consulted:

** The Septuagint*

The Septuagint is a Greek version of the Hebrew Old Testament and the first known translation of the Bible outside of its original language. It was completed by Hellenistic (Greek-speaking) Jewish rabbis a few hundred years before Christ. It is also called the LXX (or Seventy), was also the version of the Bible that the early Christians primarily relied on — both in Greek and then in Latin translation — until Protestants returned to the Masoretic Hebrew in the 16th century. Even today, it is the version exclusively used by the Eastern Orthodox churches. The Septuagint is anything but ancient history, and its impact is still felt vividly in relations between Catholic, Orthodox, Protestant, and Jewish Bible readers.

**The Latin Vulgate*

The Latin Vulgate is a late-fourth-century Latin translation of the Bible, produced primarily under the labor and scholarship of Jerome (circa 347-420 AD). Its name comes from the Latin word “vulgata,” meaning “common version,” reflecting its purpose to provide a uniform, accessible text for believers throughout the Roman Empire. Over time, the Vulgate became a foundational text, shaping Christian theology, liturgy, and scholarship across centuries.

* *Tyndale's Bible*

William Tyndale lived during the early 1500s, a time when the Western Church restricted access to the Scriptures in the common language. Printed English Bibles were effectively banned, and Church authorities generally favored the Latin Vulgate, which ordinary laypeople often could not understand. Against this backdrop, Tyndale set out to translate the Scriptures directly from the original Hebrew and Greek sources into English.

Born around 1494, Tyndale studied at Oxford and Cambridge, where he encountered new scholarly texts made possible by the printing press. He quickly became convinced that people needed direct access to the Word of God. His famous remark, directed at a clergyman who insisted ordinary people could not interpret Scripture, was that he would make "the boy that driveth the plow" know more of Scripture than many of the learned religious authorities.

In pursuit of this goal, Tyndale traveled throughout Europe-largely in hiding-where he attempted to publish his English translation. Despite persecution, he persisted, driven by the conviction underlying passages such as 2 Timothy 3:16: "All Scripture is God-breathed and is useful for instruction, for conviction, for correction, and for training in righteousness."

* *The Geneva Bible*

The Geneva Bible first appeared in 1560, produced by a group of English Protestant scholars who sought refuge in Geneva during the reign of Queen Mary I (1553-1558). The city of Geneva, at the time governed by leaders sympathetic to the Reformation cause, provided a fertile environment for these scholars to complete a fresh English translation. Their primary motivation was to supply English speakers with a Bible that was both accurate and accessible.

Over multiple editions, the Geneva Bible saw various refinements in text and marginal notes. These translators consulted earlier English translations (notably William Tyndale's work) along with Hebrew and Greek manuscripts. Its production heralded one of the first mass-produced English Bibles, deeply influenced by the Reformation spirit of making Scripture available for personal study and devotion.

* *The Bishops' Bible*

The Bishops' Bible emerged in the mid-16th century as a product of the Church of England's ongoing effort to provide a uniform and authorized English translation of Scripture. Published originally in 1568 and revised in 1572, it served as a replacement for the Great Bible (1539) and as an alternative to the popular Geneva Bible (1560). Its chief architect was Matthew Parker, the Archbishop of Canterbury, who coordinated a group of bishops and scholars to ensure fidelity to the biblical texts and consistency with established doctrines. Queen Elizabeth I made policy decisions regarding religious matters and her administration endorsed the Bishops' Bible to strengthen unity in the English Church.

The translation intentionally minimized marginal notes that might appear controversial, reflecting a desire to restrict interpretive commentary and keep the text focused on straightforward exposition. Matthew Parker and the participating bishops used multiple source texts for translation, including Hebrew manuscripts of the Old Testament and Greek manuscripts of the New Testament that were then available. They drew from earlier English translations-particularly the Great Bible-while consulting scholarly works in original languages to balance readability and accuracy.

Each translator typically worked on separate sections of Scripture, then collaborated with Parker or other supervising editors to refine the wording and resolve any inconsistencies. In an era where scriptural interpretation was the subject of intense religious and political scrutiny, this method sought to guarantee that no single perspective overly influenced the translation. These resources assisted translators in resolving difficult readings and producing consistent English style.

**The King James Bible Has Been Revised*

An often-overlooked historical fact is that the King James Bible has undergone multiple authorized revisions. Major revisions include:

- 1629 Corrected numerous printing errors and translation inconsistencies.
 - 1638 Further standardized the text.
 - 1762 Modernized spelling and punctuation.
 - 1769 Benjamin Blayney produced the edition that became today's standard KJV.
- Consequently, the commonly used KJV today is not identical to the original 1611 printing. Revision has always been part of the history of English Bible translation!

• Continuing Manuscript Discoveries

Since 1611, biblical scholarship has benefited from remarkable manuscript discoveries. Among the most significant are the Dead Sea Scrolls. These ancient Hebrew manuscripts substantially expanded scholarly understanding of the Old Testament text and demonstrated the remarkable preservation of Scripture across centuries. Thousands of additional Greek New Testament manuscripts have likewise become available since the seventeenth century. Modern translations therefore often utilize manuscript evidence unavailable to the original King James translators. This reflects increased historical evidence rather than diminished confidence in Scripture.

The historical context of the KJV translators (1611) is important. However, their theological environment was largely shaped by the Church of England, the Protestant Reformation, and the dominant views of that period.

** What did the KJV translators themselves likely believe?*

As we continue to survey this topic, the translators' theological framework, was closest to historic Protestant amillennialism though the English Reformation era was not completely uniform. They generally believed:

- Christ is currently reigning from heaven.
- The Church is living in the period between Christ's first coming and His final return.
- There will be a future bodily resurrection.
- Christ will return visibly to judge the world.
- The final state is the eternal Kingdom of God.

IMPORTANT! CAUTION! They did not teach the modern dispensational premillennial system that became popular in the 1800s through figures such as John Nelson Darby and later C. I. Scofield in their bible translations. The Scofield Bible includes detailed notes, cross-references, and a system of dividing biblical history into "dispensations." Many people still use the Scofield Bible today, but should we trust it? It is based upon John Darby's work. He wrote and promoted some serious changes to the original texts. According to each of these men's history, they were charlatans!

[Note: The general "saying" is Do your Due Diligence!]

If you have been influenced by the Scofield Reference Bible, it is time to do a deep dive into the scope of his life and national financing and promotion of his Bible to Seminaries across America. Doing a “deep dive” to learn about John N. Darby and Charles I. Scofield is a personal responsibility to initiate to truly be dedicated to the Light of Truth in your discipleship to the King of Kings and Lord of Lords... Jesus Christ.

The Scofield Reference Bible & the Suspicious Life of C.I. Scofield (published 06/24/2025)
<https://jamesjpn.net/eschatology/the-scofield-reference-bible-the-suspicious-life-of-c-i-scofield/>

Most American Christians assume the rapture is ancient doctrine—etched into Scripture, whispered by the early church, affirmed by centuries of faithful believers. It isn't!

The rapture is recent! It is constructed! And it is traceable to one man: John Nelson Darby. Hal Lindsey saw a way to make great profits by promoting fear! He wrote extensively creating books that widely promoted Darby” deceptions!

What is the Origin or History of the Pre-Tribulation Rapture Doctrine?

Search the Truth! Click this link.

<https://www.modernghana.com/news/1275809/what-is-the-origin-or-history-of-the-pre-tribulati.html>

Paul warns of deception! Ephesians 4:14 (AMP)

So that we are no longer children [spiritually immature], tossed back and forth [like ships on a stormy sea] and carried about by every wind of [shifting] doctrine, by the cunning and trickery of [unscrupulous] men, by the deceitful scheming of people ready to do anything [for personal profit].

What Christians Believed Before the Rapture Theology made its impact into the lives of western culture 1900 century Christians:

For the first eighteen centuries of Christianity, believers expected suffering, persecution, and endurance. The church leaders didn't teach a pre-tribulation evacuation. Medieval theologians didn't preach it. The Reformers didn't assume it. Christians believed Christ would return—and that faithfulness might cost them something in the meantime.

It is reported that Darby didn't read Scripture as a living tradition shaped by history, community, and tension. He treated it like a system to be solved. His approach chopped the Bible into eras, divided history into dispensations, and explained contradictions with charts, timelines, and rigid categories. Darby's framework needed a way to remove the church from suffering without contradicting apocalyptic passages. So he built an exit. A sudden, secret evacuation for the faithful before things got bad.

Once the modern religious system demanded it, the doctrine followed!

**Why the Rapture Spread in American Christianity*

The rapture didn't spread because it was persuasive. It spread because it was soothing. Darby offered anxious believers something irresistible: certainty in chaos. Control in collapse. Escape without cost. His mantra: You won't have to endure history's mess. You won't have to suffer alongside the world. You won't have to fix anything. Just wait. Watch the signs. Be ready to leave....that message markets itself—especially in cultures already wired for fear, individualism, and reward.

History records that Darby himself was famously difficult. He fractured communities, declared opponents corrupt, and refused compromise. Disagreement wasn't dialogue—it was disobedience!

Over time, that temperament hardened into a theological posture! Rapture theology doesn't tolerate ambiguity. It doesn't invite humility. It trains believers to equate certainty with faithfulness and doubt with betrayal! This is where doctrine becomes "personality!" It becomes Unscrupulous! Cunning! Deceptive!... False Doctrine!

[Reflection: The power of the promoted rapture isn't that it explains the future. It's that it reshapes the present. Once Christians are trained to expect escape instead of endurance, certainty instead of humility, and evacuation instead of responsibility, faith stops being a way of living in the world and becomes a way of leaving it.]

Modern end-times theology doesn't just predict collapse, but trains believers to crave it, consume it, and outsource moral responsibility to prophecy! Darby didn't invent the entire machine, but he built the first workable prototype! Heretical teaching continues to create arguments instead of unity as Christ prayed.

Ephesians 4:3 (AMP)

"Make every effort to keep the oneness of the Spirit in the bond of peace [each individual working together to make the whole successful]."

If the rapture were truly ancient, it might deserve deference. If it were woven through Christian history, it might warrant trust. But it isn't! It's modern! It's engineered.! And it reflects the anxieties of the man who built it more than the teachings of (the) Jesus he claimed to follow. John Nelson Darby didn't just give Christians a timeline for the end of the world. He gave them permission to abandon it—and to call that abandonment obedience!

Back to our study of biblical texts:

The KJV was produced during a time when the prevailing English Protestant position was:

- Amillennial or Augustinian millennialism — the belief that the "thousand years" of Revelation 20 was symbolic of Christ's present spiritual reign through His Church.
- It also contained elements that later influenced historic premillennial interpretations because many Protestants continue to expect a future visible return of Christ, resurrection, judgment, and the final triumph of God's Kingdom.

The KJV text itself contains passages used by all major positions...

Passage often emphasized by Premillennialists...

Revelation 20:4 (KJV)

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus... and they lived And reigned with Christ a thousand years."

[Reflection: Premillennialists emphasize the chronological reading of this passage.]

* *Passage often emphasized by Amillennialists*

Matthew 28:18 (KJV)

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

[Reflection: Amillennialists emphasize that Christ already possesses His Kingdom authority.]

** Passage often emphasized by Postmillennialists:*

Matthew 13:33 (KJV)

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

[Reflection: Postmillennialists emphasize the expanding influence of God's Kingdom through the Gospel.

** Passage often emphasized by Partial Preterists*

Matthew 24:34 (KJV)

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

[Reflection: Partial Preterists emphasize the immediate first-century context of Jesus' prophetic warnings, not a future series of events toward a final judgment and consummation of all things. Full Preterists consider them as past events.

Revelation 22:18—What Does It Actually Mean?

Revelation 22:18 (AMP)

"I testify and warn everyone who hears the words of the prophecy of this book [its predictions, consolations, and admonitions]: if anyone adds [anything] to them, God will add to him the plagues (afflictions, calamities) which are written in this book."

This passage deserves careful interpretation.

Historically and contextually, John is warning against altering the prophetic message of the Book of Revelation itself. Many scholars also recognize a broader principle that no one possesses authority to corrupt God's revealed Word. However, translating Scripture into another language is fundamentally different from altering divine revelation.

[Reflection: A faithful translation seeks to communicate what God originally inspired!

It does not claim to produce new Redemptive Revelation...

"The Revelation of the Light of Jesus Christ."]

Therefore, translations such as the Amplified Bible, NASB, ESV, NKJV, NIV, and others are not "adding" to Scripture in the sense condemned by Revelation 22:18 merely because they employ explanatory English expressions. The Amplified Bible explicitly identifies its additional wording through brackets and parentheses to help readers appreciate nuances present within the Hebrew and Greek vocabulary.

Whether every amplification is the best interpretive choice may certainly be discussed. But the purpose is explanatory rather than revelatory. Consequently, Revelation 22:18 **should not be applied indiscriminately against** every translation that differs in wording from the King James Version.

**King James VI and I*

King James VI of Scotland became James I of England in 1603.

He authorized the production of what became the King James Version in response to requests for a new English Bible suitable for public worship within the Church of England.

Page 28... A Deeper Spiritual Study...Redemptive Revelation of Christ

Historical records portray him as intellectually gifted, politically experienced, and deeply interested in theology. Like every ruler, however, he possessed significant personal weaknesses. Historians have noted:

- Political inconsistency.
- Strong belief in the divine right of kings.
- Favoritism toward certain court associates.
- Religious policies that often limited those outside the established church.

These characteristics undoubtedly influenced the political and ecclesiastical environment surrounding the translation project. Nevertheless, it is important to distinguish between the personal character of King James and the work of the translation committees.

Approximately fifty scholars, organized into six companies, translated the Scriptures.

Their work underwent multiple stages of review by other companies before publication, creating a system of checks intended to improve accuracy.

While theological and ecclesiastical biases undoubtedly existed—as they do in every translation committee—it would be historically difficult to attribute particular translation decisions solely to the personal character of King James himself.

* *A Balanced Conclusion*

Every faithful English Bible is the product of careful scholarship, available manuscript evidence, linguistic expertise, and theological judgment. No translation is completely free from interpretive decisions because no language transfers mechanically into another.

For example, the Greek word "logos" can mean:

- word
- message
- declaration
- reason
- expression

Therefore, Christians should avoid two opposite errors.

- Assuming one English translation alone perfectly represents every nuance of the inspired originals.
- Assuming all translations are equally accurate regardless of their manuscript basis or translation philosophy.

[Reflection: The ultimate authority rests not in one particular English edition but in the inspired Word of God as faithfully preserved through the Hebrew and Greek Scriptures and carefully translated into the languages of the world!]

A mature student of Scripture benefits from comparing reliable translations, examining historical context, studying the original languages when possible, and allowing Scripture to interpret Scripture under the illumination of the Holy Spirit! Such an approach honors both the divine inspiration of God's Word and the faithful labor of generations of translators who have sought to make that Word known to every nation.

However, even "formal equivalence" word to word comparison requires interpretation because ancient languages do not map perfectly with modern languages word-for-word!

The reader must determine which English word best communicates the intended meaning. Therefore, every translation involves interpretation — the question is whether that interpretation is faithful to the original written scrolls and manuals found and preserved throughout history and especially keeping focused on the fact that the Redemptive Revelation of Christ is SPIRITUAL. This factor demands readers spirit mind to “see” into spiritual realms as well as physical or natural realms. [Note: God is Spirit and Truth!]

Jeremiah 33:2-3 (AMP)

2 “Thus says the Lord who made the earth, the Lord who formed it to establish it—the Lord is His name, 3 ‘Call to Me and I will answer you, and tell you [and even show you] great and mighty things, [things which have been confined and hidden], which you do not know and understand and cannot distinguish.’

Psalms 119:18 (AMP)

Open my eyes [to spiritual truth] so that I may behold Wonderful things from Your law.

Matthew 11:25 (AMP)

At that time Jesus said, “I praise You, Father, Lord of heaven and earth [I openly and joyfully acknowledge Your great wisdom], that You have hidden these things [these spiritual truths] from the wise and intelligent and revealed them to infants [to new believers, to those seeking God’s will and purpose].

1 Corinthians 2:13-15 (AMP)

13 We also speak of these things, not in words taught or supplied by human wisdom, but in those taught by the Spirit, combining and interpreting spiritual thoughts with spiritual words [for those being guided by the Holy Spirit]... (continued on page 22)

14 But the natural [unbelieving] man does not accept the things [the teachings and revelations] of the Spirit of God, for they are foolishness [absurd and illogical] to him; and he is incapable of understanding them, because they are spiritually discerned and appreciated, [and he is unqualified to judge spiritual matters]. 15 But the spiritual man [the spiritually mature Christian] judges all things [questions, examines and applies what the Holy Spirit reveals], yet is himself judged by no one [the unbeliever cannot judge and understand the believer’s spiritual nature].

2 Corinthians 4:18 (AMP)

So we look not at the things which are seen, but at the things which are unseen; for the things which are visible are temporal [just brief and fleeting], but the things which are invisible are everlasting and imperishable.

***Full Preterism** is an organic/historical development (“Reformed and Always Reforming”) of the creedal and *classic Amillennial view combined with the Partial Preterist view*.

***Classic Amillennial View** example:

The New Testament’s use of the “last days” covers the time period between Christ’s first and second comings. There is only ONE “The parousia” or eschatological coming of Christ in the New Testament – the ONE hope revealed through Paul of Christ’s spiritual church.

This is to take place at the “end of the age” at which time...the final judgment and resurrection of the dead and arrival of the New Creation occurs.

[Reflection: In our studies, we keep the spiritual fact that the Born-Again is already judged.

Romans 8:1 (AMP)

Therefore, there is now no condemnation [no guilty verdict, no punishment] for those who are in Christ Jesus [who believe in Him as personal Lord and Savior].

John 3:18 (AMP)

Whoever believes and has decided to trust in Him [as personal Savior and Lord] is not judged [for this one, there is no judgment, no rejection, no condemnation];

[John 3:18 continued: but the one who does not believe [and has decided to reject Him as personal Savior and Lord] is judged already [that one has been convicted and sentenced], because he has not believed and trusted in the name of the [One and] only begotten Son of God [the One who is truly unique, the only One of His kind, the One who alone can save him].

John 5:24 (AMP)

"I assure you and most solemnly say to you, the person who hears My word [the one who heeds My message], and believes and trusts in Him who sent Me, has (possesses now) eternal life [that is, eternal life actually begins—the believer is transformed], and does not come into judgment and condemnation, but has passed [over] from death into life.

[Reflection: "the believer is transformed], and does not come into judgment and condemnation, but has passed [over] from death into life." Mortal has become Immortal]

Jesus declared, "**It is Finished!**" God said, "Until I make Your enemies a footstool for Your feet" This phrase, "Until I make Your enemies a footstool for Your feet" is one of the most important messianic declarations in all of Scripture. It first appears in Psalm 110:1 and is quoted or alluded to more than twenty times in the New Testament. It is not merely poetic language but a declaration of Christ's present enthronement, His authority, and the progressive triumph of His Kingdom. His Body are the warriors who are to conquer the spiritual warfare as the Kingdom dwells within it... the instrumentality of the Church! It, too, possesses authority, power and permission to subdue the demonic influence and possession in the world! Yes! To convert the enemies of unrighteousness by directing them to the Light of Jesus Christ!

Psalm 110:1 (AMP)

"The LORD (Father) says to my Lord (the Messiah, His Son), 'Sit at My right hand, Until I make Your enemies a footstool for Your feet.'"

This is a conversation is recorded as within the Godhead. The Father speaks to the Son immediately following His resurrection and ascension. Jesus has completed His Redemptive work and was invited to sit on the promised eternal throne of David—not because His work had ceased—but because His sacrificial work IS Finished! He now reigns as King while His Kingdom is progressively extended throughout the earth! [Kingdom of Divine Motion!]

The expression "footstool" comes from the ancient Near East. When a king defeated another king, the conquered ruler was often brought before the victorious king, who would place his foot upon the defeated king's neck. This symbolized complete conquest and absolute authority.

Joshua 10:24 (AMP)

"...Come near; put your feet on the necks of these kings." So they came near and put their feet on their necks.

Thus, a "footstool" is not merely something beneath one's feet; it is a visible "symbol" that every opposing authority has been subdued!

[Reflection: The word "until" deserves careful attention. It does not imply that Christ is inactive while waiting. Rather, it marks a period during which the Father, through the Son and by the Holy Spirit working in His Church, progressively subdues every opposing power.]

The New Testament expands this beautifully.

Hebrews 10:12-13 (AMP)

"But this Man, after He had offered a single sacrifice for sins forever, sat down at the right hand of God, then waiting from that time onward until His enemies should be made a footstool for His feet."

Christ is seated because Redemption Revelation is Complete! Yet His reign continues as His victory is manifested throughout history!

Likewise, 1 Corinthians 15:25 (AMP)

"For Christ must reign as King UNTIL He has put all His enemies under His feet."

Notice carefully what Paul says. He does not say Christ will begin to reign later.

He says Christ must reign until every enemy is subdued!

The reign precedes the complete subjugation of His enemies.

This harmonizes perfectly in understanding Christ's present Kingdom. The ascended Christ is not awaiting His kingship; He presently occupies David's eternal throne, ruling from heaven as the exalted Son of David (Acts 2:29–36: the Good News!). His enemies are being progressively brought under His authority through the advance of the Gospel, the growth of His Church, and His sovereign governance over history.

Who are the enemies? Scripture identifies several. • Sin • Satan • Death

• The enemy Sin—its dominion has been broken through the Cross.

Romans 6:14 (AMP)

"For sin will no longer be a master over you..."

• The enemy Satan—his authority has been decisively defeated.

Colossians 2:15 (AMP)

"When He had disarmed the rulers and authorities... He made a public example of them, having triumphed over them through the cross."

• His enemy Death—the final enemy.

1 Corinthians 15:26 (AMP)

"The last enemy to be abolished and put to an end is death."

[Reflection: Death remains the final enemy because believers still experience physical death. Yet even death has lost its victory through Christ's resurrection and will ultimately be abolished in its entirety. This curse has already been rectified! Jesu is the Way, Truth and Life! No one accesses the Father without faith in His Only Begotten Son! The imagery of "conquering" also emphasizes the certainty of Christ's victory. A king does not place his foot on the neck of an opponent while the battle is uncertain. The battle has been decided! The foot on the neck is the public declaration that victory is complete!!! This is "Past" theology! The view of the Preterist.

This is precisely how the New Testament portrays Christ.

Matthew 28:18 (AMP)

"All authority (all power of absolute rule) in heaven and on earth has been given to Me."

The authority and power has already been given. The Gospel is now the means by which that authority is manifested among the nations.

Ephesians 1:20-22 (AMP)

"...He seated Him at His own right hand in the heavenly places, far above all rule and authority and power and dominion... And He put all things [in every realm] in subjection under Christ's feet..." [Past! The view of the Preterist.]

Notice the tense. He "put." Not "will put." Legally and covenantal, Christ already possesses universal authority. What unfolds throughout history is the progressive manifestation of that accomplished victory until every remaining expression of rebellion is finally removed.

This helps distinguish between Christ's accomplished victory and its historical outworking. At the Cross and Resurrection, Satan was defeated, sin's dominion was broken, and Christ was enthroned. Yet the effects of that victory continue to spread through history as His Kingdom Advances... The Ever-Advancing Kingdom... The Kingdom of Divine Motion!

[Reflection: The phrase "Until I make Your enemies a footstool for Your feet" therefore portrays the present age—not an age of uncertainty, but one of victorious reign! The Father has enthroned the Son. The Son reigns from heaven. The Holy Spirit empowers the Church. The Gospel Advances from nation to nation. Every conversion, every act of obedience, every kingdom of darkness overcome, every life Transformed, and every enemy brought under Christ's lordship is another visible expression of Psalm 110 being fulfilled!]

[Reflection: Ultimately, the final enemy—death itself—will be abolished, and Christ's reign will stand openly acknowledged by all creation. In that sense, the "footstool" is not a picture of Christ anxiously waiting for victory. It is the image of a King who has already won the decisive battle and now reigns with absolute authority while the full extent of His triumph is progressively revealed until every enemy is forever under His feet.]

This theme beautifully complements the declaration of Hebrews 2:8-9 (AMP):

"8 Now in putting everything in subjection to him, 9 He left nothing that is not subject to him.

But at present we do not yet see all things subjected to him. But we do see Jesus..." There is a profound distinction between what is already true by Christ's exaltation and what is not yet fully visible in history. Faith looks beyond present appearances and recognizes that the enthroned Christ is already reigning, and history itself is moving toward the complete manifestation of the victory He has already secured.

Hebrews 1:11 (AMP)

Now faith is the assurance (title deed, confirmation) of things hoped for (divinely guaranteed), and the evidence of things not seen [the conviction of their reality—faith comprehends as fact what cannot be experienced by the physical senses].

>We return to our examination of the various views< :

***Partial Preterism (Mostly Postmillennial):**

We have established that the New Testament's use of the "last days" covers the time period between Christ's first coming and His return to close the Old Covenant age by AD 70.

The imminent time texts in the New Testament "demands" that "a" parousia (*presence, coming*) of Christ took place in the fall of Jerusalem in AD 70.

The New Testament's use of "this age" is used as the "Old Covenant age" and as the New Covenant "age to come". A parousia of Christ symbolically took place at the end of the Old Covenant age in AD 70.

According to the Preterist view, Jesus came on the clouds of dust of the massive Roman Army to fulfill His declaration (prophecy) that Herod's Temple and Jerusalem would be destroyed. This judgment is viewed as fulfilled prophecy of the "Great Tribulation" upon the apostate Jews.

To clarify "this age" and "the age to come" is a deep study within itself! It is one of the central theological pillars and deserves careful treatment because it brings together covenant theology, biblical prophecy, the nature of Christ's "coming" (Greek: parousia). Importantly, we need to understand the transition from the Old Covenant to the New Covenant. It is an area of concern where sincere, Bible-believing Christians differ!

What follows is an examination of the Preterist interpretation while also noting where other traditions understand these texts differently.

**The Imminent Time Texts and the Covenantal Transition*

One of the strongest premises advanced by Preterists is that the New Testament repeatedly employs language of imminence that appears to place at least some of Christ's coming within the lifetime of the first-century generation. Rather than dismissing these statements as merely rhetorical or indefinitely postponed, Preterists advocate that they must be understood according to the ordinary meaning of the words used by Christ and His apostles.

[Reflection: Jesus repeatedly spoke of events that would occur **within the lifetime** of those hearing Him!]

Matthew 24:34 (AMP)

"Assuredly I say to you, this generation [the people living at the same time, in a definite, given period] will not pass away until all these things take place."

Likewise, Matthew 16:28 (AMP)

"I assure you and most solemnly say to you, there are some of those standing here who will not taste death until they see the Son of Man coming in His kingdom."

The "eye-witness disciples" echoed the same expectation!

James 5:8-9 (AMP)

"You too, be patient; strengthen your hearts, because the coming of the Lord is near... the Judge is standing right at the door."

Peter likewise declared: 1 Peter 4:7 (AMP)

"The end and culmination of all things is near."

**The Book of Revelation opens and closes with similar declarations.*

Revelation 1:1 (AMP)

"...to show to His bond-servants the things which must soon take place..."

Revelation 22:10 (AMP)

"Do not seal up the words of the prophecy of this book, because the time is near."

Preterists contend that these expressions—"near," "soon," "at hand," "standing at the door," and "this generation"—should first be read in their first-century setting! They contend that these statements refer, at least in part, to the covenantal judgment that culminated in the destruction of Jerusalem and Herod's Temple in AD 70.

**The Meaning of "This Age"*

Another important element concerns the biblical expression "this age."

Modern readers often assume "this age" refers to the entire history of the world before the "Second Coming." Preterists instead contend that Jesus frequently spoke within the framework of Israel's Covenantal History.

The Old Covenant was approaching its divinely appointed conclusion.

The New Covenant had been inaugurated through Christ's death and resurrection but had not yet reached its full covenantal manifestation while the Temple still stood!

Thus two covenantal ages temporarily overlapped. The writer of Hebrews illustrates this remarkable transition. Hebrews 8:13 (AMP)

"When God speaks of a new covenant... He has made the first one obsolete. But whatever is becoming obsolete and growing old is ready to disappear."

[Reflection: "It was becoming obsolete." "It was growing old." It was ready to disappear.]"

Hebrews was written before AD 70 while Temple sacrifices were still being offered. The Old Covenant system had been judicially superseded by Christ, yet its visible institutions remained until their destruction by Rome.

[Question: How do we know Hebrews was written before AD 70?

Let obtain clarity about this question!

The language is transitional rather than retrospective. Had the Temple already been destroyed in AD 70, one might reasonably expect the author to write that the Old Covenant system had disappeared. Instead, he describes it as nearing its visible end!]

Another compelling consideration is the remarkable silence concerning the destruction of Jerusalem. The destruction of Herod's Temple was arguably the most catastrophic event in Jewish history since the Babylonian exile. It permanently ended the Levitical priesthood and the sacrificial system. Since the Book of Hebrews presents at length that Christ's priesthood and sacrifice are superior to the Temple system, the actual destruction of that system would have provided the strongest historical confirmation imaginable of the author's argument.

Yet the writer never mentions it!

This silence is difficult to explain if Hebrews was written after AD 70. While silence alone cannot prove an earlier date, many scholars view it as significant. If the Temple had already been destroyed, it would have served as a powerful illustration that the Old Covenant order had indeed come to its end! This example is one example of the decisive considerations we must take if building our comprehension of the Light of Truth narrowly upon Historicism!

The historical setting of the readers supports an early date!

Hebrews 10:32–34 (AMP) recalls an earlier persecution, yet Hebrews 12:4 says, "You have not yet resisted to the point of shedding blood in your striving against sin."

This suggests a period before the severe persecution under Emperor Nero intensified in the mid-to-late AD 60s for many Christian communities. Read Flavius Josephus, "Wars of the Jews"... Josephus's works serve as a crucial source for understanding Jewish history and culture during this tumultuous period... Free Download:

<https://archive.org/details/theWarsOfTheJews>

There is also the reference of Hebrews 13:24:
"Those from Italy greet you."

[Reflection: While not conclusive, many scholars connect this with the period during or shortly after Paul's imprisonment, often placing the letter in the late AD 60s.]

From a Preterist perspective, all of this fits together naturally. Hebrews was written during the final years of the Old Covenant administration. Christ had already fulfilled the Law through His death, resurrection, and ascension. The New Covenant had been inaugurated, yet the visible institutions of the Old Covenant—the Temple, priesthood, and sacrifices—were still standing. The writer therefore urges Jewish believers not to return to a covenant that was "becoming obsolete and growing old," because its historical removal was imminent.

Consequently, many Preterists understand:

- "This age" as the Mosaic Covenant age.
- "The age to come" as the fully manifested reign of the New Covenant Kingdom.

The destruction of the Temple became the visible historical sign that the former covenant administration had finally come to its end!

**Question: Why the Temple Was Central?*

The Temple represented far more than a building. It embodied:

- the Levitical priesthood,
- the sacrificial system,
- ceremonial purification,
- covenant administration under Moses,
- and Israel's national identity.

[Reflection: Once the Temple was destroyed, biblical Judaism could no longer function according to the Law of Moses... •No sacrifices. •No priesthood. •No Day of Atonement. •No biblical Temple worship.]

From the Preterist perspective, this historical reality powerfully confirmed that Christ had permanently established the New Covenant foretold by Jeremiah 31.

**The Meaning of "Parousia"*

The Greek word *parousia* literally means "presence" or "arrival." While many Christians use it almost exclusively for Christ's final return, Preterists note that Scripture uses "coming-language" in more than one sense. Throughout the Old Testament, God is frequently described as "coming" in judgment upon nations, yet these "comings" are not depictions of God's visible bodily descent to earth. For example: Isaiah 19:1 (AMP)
"Behold, the LORD is riding on a swift cloud and is coming to Egypt..."

No one expected Israel's God to be physically seen riding a cloud over Egypt. Rather, the imagery communicated His sovereign intervention in history through the rise and fall of nations.

The same prophetic imagery appears in:

- Isaiah 13 concerning Babylon,
- Ezekiel 32 concerning Egypt,
- Nahum regarding Nineveh,
- and many other prophetic judgments.

Preterists therefore contend that Jesus deliberately employed this established prophetic language in Matthew 24. They understand His "coming on the clouds" as a declaration of divine authority and covenantal judgment rather than a visible bodily descent in AD 70.

Matthew 24:30 (AMP)

"And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn..."

On this reading, the "coming" is the vindication of the enthroned Son of Man, whose authority is displayed in the historical judgment on Jerusalem. Many interpreters, however, understand this verse as referring to Christ's future visible return, or as blending near-term judgment with an ultimate consummation. The passage remains one of the most discussed in New Testament scholarship.

**The Roman Armies as Instruments of Divine Judgment*

Preterists often describe the Roman legions as the earthly instrument through which Christ exercised divine judgment. This has numerous Old Testament precedents.

•God judged Assyria. • He judged Babylon. • He judged Egypt.

[Note: He accomplished these judgments through human armies!]

[Reflection: Likewise, Jerusalem's destruction is understood as Christ's judicial sentence executed through Rome. Jesus Himself warned Jerusalem repeatedly!]

Luke 19:41-44 (AMP)

"When He approached Jerusalem, He saw the city and wept over it... they will level you to the ground... because you did not recognize the time of your visitation."

[Note: The Coming of their Messiah for which they looked to rescue them from Roman rule.]

Matthew 23:37-38 (AMP)

"Jerusalem, Jerusalem... Behold, your house is being left to you desolate."

Within a generation those words were fulfilled as the Romans destroyed the city and the Temple.

Matthew 27:25 and Covenant Responsibility [Among the most sobering texts connected with this discussion is the crowd's cry before Pilate.]

"And all the people answered, 'Let [the responsibility for] His blood be on us and on our children!'"

[Reflection: This statement has sometimes been tragically misused throughout history to justify hatred and persecution of Jewish people. Such uses are contrary to the Gospel and must be rejected! The New Testament consistently teaches that salvation is offered to Jew and Gentile alike through Christ, and many of the earliest Christians—including all the "eye-witness" (12) apostles—were Jews.]

Within the immediate biblical context, however, Preterists understand this cry as expressing the covenant leaders' acceptance of responsibility for rejecting Israel's Messiah. They see the destruction of Jerusalem in AD 70 as the historical outworking of the covenant curses long warned within passages such as Deuteronomy 28 (Blessings and Curses] and anticipated by Jesus in His lament over the city. The focus is covenantal and historical, not ethnic or perpetual!

**A Covenantal Judgment, Not the End of God's Mercy*

Partial Preterists emphasize that AD 70 did not mark the end of God's mercy toward Jewish people. Rather, it marked the end of the Mosaic covenant order as the governing administration of God's Redemptive Plan.

[Reflection: The New Covenant now stands as God's Everlasting Covenant!
Its Priest is eternal. •Its sacrifice is complete. •Its Temple is Christ and His people.
•Its Kingdom cannot be shaken.

Hebrews 12:28 (AMP)

"Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude..."

The Larger Theological Picture:

Within the Preterist framework, AD 70 is understood as the climactic covenantal transition from the Old Covenant world to the fully manifested New Covenant order. (Motion!) Worship was abolished via the physical administration of the Mosaic Law of Sin and Death officiated by priests through the blood sacrifice of animals. Worship was then established on the sacrifice of the blood of Jesus Christ in His Finished Work: "It is Finished." The New Law of the Spirit replaced the earthly mode of worship! Worship was transferred to Christ in us, the residing presence of the Godhead... Father, Son and Holy Spirit.

Colossians 2:9 (AMP)

For in Him all the fullness of Deity (the Godhead) dwells in bodily form [completely expressing the divine essence of God].

[Reflection: Christ, already enthroned through His resurrection and ascension, exercised His royal authority in judgment against the city that rejected Him, fulfilling His prophetic warnings concerning the Temple and Jerusalem. The destruction of the Temple publicly demonstrated that the Levitical priesthood, sacrifices, and ceremonial system had reached their divinely appointed end, while the Kingdom of "Transformation" established by Christ continued to Advance among all nations!]

At the same time, many Christians outside the Preterist tradition agree that AD 70 fulfilled significant aspects of Jesus' Olivet Discourse while maintaining that Scripture also points to a future, a visible return of Christ, the resurrection of the dead, and the final renewal of creation. These are widely promoted in Pentecostal, Charismatic organizations. Even within Preterism itself, as we have examined, this distinction is reflected in the difference between Partial Preterism and Full Preterism.

This shared conviction is worth keeping in view: regardless of one's understanding of the timing and scope of the "Parousia" passages. All orthodox Christian traditions affirm that Jesus Christ is the crucified, risen, and exalted Lord who reigns having received the Father's right hand (symbolized)...meaning "all power and authority of ruling.] Yes! The Divine acknowledgement that Father gave Christ "all power and authority to rule the physical and spiritual creations is Truth and Life!

[Reflection: The central question in this discussion is not whether Christ reigns, but how the New Testament's prophetic language regarding His "coming" is to be understood in relation to AD 70 and the consummation of God's Redemptive Purposes.]

Another of the foundational convictions of the Preterist understanding is that the destruction of Jerusalem in AD 70 should first be interpreted through the lens of covenant rather than merely political or military history. Again we place our attention on Deuteronomy 28 that established the covenant framework centuries before Christ. Israel was promised extraordinary blessings for covenant faithfulness (Deuteronomy 28:1–14 *Blessings*), but was also solemnly warned that persistent rebellion against the Lord would bring progressively severe covenant curses (Deuteronomy 28:15–68 *Curses”).

These judgments included agricultural devastation, disease, military defeat, foreign invasion, siege, famine, desolation of their cities, the scattering of the people among the nations, and the loss of their national identity under the Mosaic covenant. These were not arbitrary acts of divine wrath but covenant sanctions announced in advance, (prophesied) demonstrating that God governs history according to His covenant faithfulness as surely in judgment as in blessing!

From the Preterist perspective, Jesus repeatedly identified His own generation as standing at the climax of this covenant history. Throughout His ministry He called Israel to repentance, lamented Jerusalem's refusal to receive her Messiah, and warned that "all these things" would come upon that generation (we have examined Matthew 23:36; 24:34, AMP). When the Roman armies surrounded Jerusalem in AD 70, Preterists understand this not merely as Rome exercising imperial power, but as God employing a foreign nation as the instrument of His covenant judgment, just as He had previously used Assyria and Babylon. The horrific siege was recorded by the first-century Jewish historian Flavius Josephus—including famine, internal violence, the destruction of the Temple, and the eventual scattering of the Jewish people.—and viewed as the historical outworking of the covenant curses forewarned in Deuteronomy 28!

In this understanding, AD 70 was not the beginning of God's rejection of Israel, nor was it an ethnic judgment upon the Jewish people as a race. Rather, it marked the judicial conclusion of the Old Covenant order that had rejected its promised Messiah! The destruction of the Temple publicly demonstrated that the Levitical priesthood, the sacrificial system, and the Mosaic administration had reached their divinely appointed end (“the end of the age”) while simultaneously confirming the permanence of the New Covenant established through the once-for-all Blood Sacrifice of Jesus Christ. Thus, the tragedy of AD 70 is seen not as an isolated catastrophe, but as the covenantal fulfillment of warnings spoken through Moses, reaffirmed by the prophets, and ultimately declared by Christ Himself, whose words proved faithful both in salvation to those who believed and in judgment upon the covenant order that had fulfilled its purpose!

Let us additionally dwell more (deeper) in the physical and spiritual elements written (so far).

* *The Judgment Upon Jerusalem*

Jesus repeatedly warned that Jerusalem's continued rejection of God's prophets—and ultimately of the promised Messiah—would culminate in national covenant judgment. His warnings were not expressions of personal vengeance, but the solemn declarations of the covenant Lord who had long extended mercy, patience, and repeated calls to repentance. An awesome book expanding the aspects of God's wrath and vengeance is presented in A book written by David Chilton, “Days of Vengeance, An Exposition of the Book of Revelation.” *Free download:*

https://dn760100.eu.archive.org/0/items/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton.pdf

[Reflection: Throughout Israel's history, God sent prophets to call His covenant people back to faithfulness. Many were rejected, persecuted, and even killed. Jesus declared that this tragic pattern had reached its climax in the rejection of the Son of God Himself.

** Jerusalem Personified: The Covenant Identity of Israel*

Luke 13:34 (AMP)

"O Jerusalem, Jerusalem, who kills the prophets and stones [to death] those [messengers] who are sent to her [by God]! How often I have wanted to gather your children together [around Me], just as a hen gathers her young under her wings, but you were not willing!"

[Reflection: We restate: Jesus' repetition of "Jerusalem, Jerusalem" as one of the most poignant laments recorded in Scripture! This is not merely an expression of sorrow over a geographic city. It is covenant language in which Jerusalem stands as the representative, or personification, of the nation of Israel under the Old Covenant. Jerusalem was more than a capital city. It embodied Israel's covenant life. It was the location of the Temple, the priesthood, the sacrifices, the throne of David, and the nation's religious leadership. To speak to Jerusalem was, in effect, to speak to the covenant nation itself!]

** Jerusalem as the Covenant Representative*

In biblical thought, Jerusalem represented the heart of Israel's worship and national identity. What occurred in Jerusalem reflected the spiritual condition of the nation! When the prophets addressed Jerusalem, they often meant the covenant people who had become spiritually unfaithful.

Isaiah 1:21 (AMP)

"How the faithful city has become a harlot! She who was full of justice! Righteousness once lodged in her, but now murderers."

Here, Jerusalem is portrayed as an unfaithful wife—not because the buildings had sinned, but because the covenant people had abandoned the Lord.

Likewise: Jeremiah 22:8–9 (AMP)

"And many nations will pass by this city; and they will say one to another, 'Why has the LORD done such a thing to this great city?' Then they will answer, 'Because they abandoned the covenant of the LORD their God and bowed down to other gods and served them.'"

[Reflection: The city represents the covenant relationship between God and His people!]

**The Double Address: "Jerusalem, Jerusalem"*

The repetition of a name in Scripture often expresses deep emotion, urgency, and covenant significance! Examples include:

- "Abraham, Abraham" — Genesis 22:11 (AMP)
- "Moses, Moses" — Exodus 3:4 (AMP)
- "Samuel, Samuel" — 1 Samuel 3:10 (AMP)
- "Martha, Martha" — Luke 10:41 (AMP)
- "Simon, Simon" — Luke 22:31 (AMP)
- "Saul, Saul" — Acts 9:4 (AMP)

Each repetition marks a decisive moment in God's dealings with an individual.

[Reflection: Have you personally used this “**pattern of the Son**”?
When and Where? Under what circumstances?]

When Jesus cries, "Jerusalem, Jerusalem," He is speaking as Israel's Messiah and covenant Lord to the covenant city that has become the symbol of national unbelief! The repetition reveals profound grief rather than anger alone. Unbelief is Judged! It is the reason and beginning of the Divine Redemption Process!

[Reflection: The Divine Redemption Process is the unfolding plan (day by day) by which God restores fallen humanity and all creation to Himself through Jesus Christ.

From eternity, the Father purposed Redemption; throughout the Old Testament He progressively revealed that purpose through covenants, promises, sacrifices, the priesthood, and the prophets—all pointing to the coming Messiah. Kingdom in Motion!

In the fullness of time, Jesus Christ fulfilled the Law and the Prophets through His sinless life, atoning death, resurrection, and ascension, inaugurating the New Covenant. Through faith in Him, believers are justified, regenerated by the Holy Spirit, progressively sanctified into His likeness, and immediately adopted into the family of God as His dwelling place. [The Godhead abides in His people... the Spiritual Body of Christ... the church.]

The Divine Redemption Process reaches its consummation in the complete restoration of God's Kingdom, where sin and death are abolished, God's people dwell forever in His presence, and His original purpose—unbroken fellowship with humanity—is perfectly fulfilled. From Genesis to Revelation, the entire biblical narrative reveals one continuous **Redemptive Revelation,,, God Reconciling all things to Himself through His SON, Jesus Christ, Is the CONSUMMATION of All Things!**

**The Long History of Rejecting God's Messengers*

Jesus summarizes centuries of Israel's history in one sentence:
"...who kills the prophets and stones those who are sent to her..."
This was not an isolated event but a **recurring “pattern!”**

God repeatedly sent prophets to call His people to Repentance.

•Many suffered rejection. •Some were imprisoned. •Some were beaten. •Some executed.

Hebrews 11:36–38 (AMP)

"And others experienced the trial of mocking and scourging, even chains and imprisonment. They were stoned to death, they were sawed in two, they were tempted, they were put to death with the sword..."

[Reflection: Jesus identifies Himself as standing in continuity with every prophet God had previously sent. The rejection of Jesus therefore represents the climax of Israel's long history of rejecting God's covenant messengers!]

** "How Often I Wanted..."*

Perhaps the most remarkable statement is: "How often I have wanted to gather your children together..." These words reveal the compassionate heart of Christ!

• He is the personified and spiritual likeness of Divine Light! He is the Divine Light!

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- His desire was restoration and continues to be... ("pattern of the Son")
- His desire was protection and continues to be... ("pattern of the Son")
- His desire was reconciliation and continues to be... ("pattern of the Son")

While announcing judgment, His heart remained filled with mercy and continues to be!

The imagery recalls God's covenant care throughout Israel's history.

Remember God's "pattern" for Adam? It was and continues to be: Tend, Guard, Keep.

Genesis 2:15 Amplified Bible, Classic Edition

15 And the Lord God took the man and put him in the Garden of Eden to tend and guard and keep it.

This Divine Theme remains foundational throughout the Old and New Testaments!

Deuteronomy 32:11 (AMP)

"Like an eagle that protects its nest, That flutters over its young, He spread out His wings and took them..."

Likewise: Psalm 91:4 (AMP)

"He will cover you and completely protect you with His pinions, And under His wings you will find refuge..."

[Note: Jesus applies this divine imagery to Himself. This is a profound Christological declaration! Jesus speaks with the voice and authority of the covenant God who had protected Israel throughout her history!]

It is not time to vacate what Holy Ghost is doing in this narrative regarding Jerusalem and Christ's declaration... O' Jerusalem, Jerusalem.

We want to search deeper into the very Heart of God!. We will return to the principles of His cry regarding the hen gathering her chicks as we are led.

** The Divine Pattern: "Tend, Guard, Keep"—The Shepherd Heart of God*

Jesus' lament over Jerusalem unveils far more than human sorrow. It reveals the eternal Heart of God toward His covenant people. When Jesus declared,

Luke 13:34 (AMP)

"O Jerusalem, Jerusalem... How often I have wanted to gather your children together [around Me], just as a hen gathers her young under her wings, but you were not willing!"

He was not introducing a new expression of God's love. He was revealing the same divine "pattern" that has existed from the beginning of creation.

From Genesis to Revelation, one consistent theme emerges: God creates, nurtures, protects, preserves, and restores. Beginning with the creation of Adam in Genesis. His desire has always been to dwell with His people, providing both fellowship and security.

NOW to build upon the basic work we have accomplished regarding the importance of the view or interpretative depth related to our comprehension and building upon: The Revelation of the Light of Jesus Christ...

- The Light of Truth
- Light of Life
- Light of the Holy Spirit

It makes an important difference in the spiritual process of attaining understanding, discernment, comprehension to properly address interpretation as to the translation of the Holy Bible. Your belief foundation from which you choose to read and study will fully have daily bearing upon what you think and speak.

Let us consider the biblical influence each of the following translations impact upon understanding god's Holy message to the world:

- King James Version, (KJV)
- New King James Version, (NKJV) •New American Standard Bible (NASB)
- English Standard Version (ESV) • Amplified Bible Translation (AMP)
- Amplified Bible, Classic Edition (AMPC) • New International Version (NIV)

**Comparisons:* Genesis 2:15

(KJV) And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

(NKJV) Then the Lord God took the man and put him in the garden of Eden to tend and keep it.

(NASB) Then the Lord God took the man and put him in the Garden of Eden to cultivate it and tend it.

(ESV) The Lord God took the man and put him in the garden of Eden to work it and keep it.

(AMP) So the Lord God took the man [He had made] and settled him in the Garden of Eden to cultivate and keep it.

(AMPC) And the Lord God took the man and put him in the Garden of Eden to tend and guard *and* keep it. • New International Version (NIV)

(NIV) The Lord God took the man and put him in the Garden of Eden to work it and take care of it.

Which of these best empowers us to experience the deepest, widest, longest and highest spiritual enrichment to mature us in Christ Jesus?

Paul reveals that Christ gave His functioning ministries in His Ascension. In doing so, He provided for demonstration of the Kingdom of God that would be perpetual in equipping and empowering His Spiritual Body!

Ephesians 4:13 (AMP)

13 until we all reach oneness in the faith and in the knowledge of the Son of God, [growing spiritually] to become a mature believer, reaching to the measure of the fullness of Christ [manifesting His spiritual completeness and exercising our spiritual gifts in unity].

Now, shall we examine a path God established for our maturity reaching to the measure of the fullness of Christ? This path of examination will be based upon the (AMPC).

Have you observed there are three (3) grammatical verbs rather than two (2)?

The *Blessing {the Seed-Word of God}* initiates *Increase* which is given by God in *Multiplicity!*

1 Corinthians 3:6 (AMP) Paul writes:

I planted, Apollos watered, but God [all the while] was causing the growth.]

Paul planted the Revelation of the Light of Christ consistently. Apollos watered (supported and expounded) upon the Revelation. God expanded the Kingdom through this unity. He brought exponential growth of Born-Again converts to Christ's Body.

Habakkuk 2:14 (AMP)

For the earth shall be filled with the knowledge of the glory of the LORD,
as the waters cover the sea.

[Note: (spiritually-symbolically) the "waters" are the manifest working Presence of the Holy Spirit. The "sea" is the global community of mankind.]

We just previously presented Ephesians 4:13 (AMP)

We have surveyed that this provides the fullness from which God exposes His Redemptive Plan. Also we want to focus on the insights Holy Spirit has already set to guide us in this study! Therefore, we direct our study to the following:

**The First Divine Commission*

The "pattern" first appears in Eden. Genesis 2:15 (AMPC) Amplified Bible, Classic Edition
"And the Lord God took the man and put him in the Garden of Eden to tend and guard and keep it."

These three *responsibilities* establish "THE" foundational principles of God's Kingdom!

- Tend... To cultivate, nourish, develop, and bring life to maturity.
- Guard... To protect against every destructive influence that would threaten life and fellowship with God.
- Keep... To watch over, preserve, maintain, and faithfully steward what has been entrusted.

[Reflection: Adam's commission reflected God's own character. Humanity was created to exercise stewardship walking in the "pattern" of the Creator Himself. Although Adam failed in this calling, God never abandoned His purpose. Throughout Scripture, the Lord continually reveals Himself as the One who tends, guards, and keeps His covenant people!]

**God's Covenant Care Throughout Israel's History*

[Reflection: The Lord's dealings with Israel consistently reflects this divine "pattern!"

- He tended Israel. •He called Abraham. •He nurtured a covenant family.
- He delivered Israel from Egypt. •He fed them with manna.
- He gave water from the rock. •He established His Law.
- He sent judges, priests, kings, and prophets. •He continually cultivates His vineyard!

Isaiah beautifully describes Israel as God's vineyard, lovingly planted, cultivated, and expected to bear fruit.

Isaiah 5:1–2 (AMP)

"My Well-beloved had a vineyard on a very fertile hill. He dug around it, cleared away its stones, and planted it with the choicest vine..."

The language is that of careful cultivation. God tended His people. He guarded them! And, He kept them for His purposes that they not perish from the earth.

Deuteronomy 32:11–12 (AMP)

"Like an eagle that protects its nest, That flutters over its young, He spread out His wings and took them, He carried them on His pinions. So the LORD alone led him..."

This is one of Scripture's most powerful pictures of divine Guardianship.

The eagle does not merely defend its young. It trains them. Strengthens them. Carries them. Protects them until they are able to fly.

[Reflection: Likewise, God patiently formed Israel into His covenant nation. He also diligently kept them. Again and again Scripture declares that the Lord watches over His people.]

Psalm 121:7–8 (AMP)

"The LORD will protect you from all evil; He will keep your life. The LORD will guard your going out and your coming in from this time forth and forever."

The Hebrew concept of "keeping" conveys vigilant, covenantal care. God does not merely observe His people from afar; He faithfully watches over them with steadfast love.

**Under His Wings*

The imagery of wings becomes one of the richest symbols of God's covenant protection.

Psalm 91:4 (AMP)

"He will cover you and completely protect you with His pinions, And under His wings you will find refuge; His faithfulness is a shield and a wall."

Isaiah 40:31 (AMP)

But those who wait for the Lord [who expect, look for, and hope in Him] Will gain new strength and renew their power; They will lift up their wings [and rise up close to God] like eagles [rising toward the sun]; They will run and not become weary, They will walk and not grow tired.

As we look closely at this symbolism, "wings" represent far more than shelter.

They represent: • Protection from danger. • Warmth and nurture. • Covenant security.
• Nearness and intimacy. • Faithful oversight.

[Reflection: To dwell under God's wings is to live within His covenant care!]

** Jesus Reveals the Shepherd Heart of God*

When Jesus says, "How often I have wanted to gather your children together..."

He deliberately identifies Himself with the "Covenant God" who had always shepherded Israel. This is a profound revelation of His divine identity!

The compassion expressed by Jesus is the very compassion repeatedly displayed by Yahweh throughout the Old Testament!

- The Shepherd of Psalm 23.
- The Eagle of Deuteronomy 32.
- The Refuge of Psalm 91.
- The Keeper of Psalm 121.
- The Husband of Hosea 2:16
- The Father of Israel.

Jesus embodies each of these seven (7) covenant roles! As such, let us reach deeply into the Old and New Testaments to survey the continuity within them. We shall develop each of them as to how they echo the **Light of Truth!**

[Note: A foundational principle embraced by many students of Scripture is that the Old Testament conceals the identity and Redemptive work of Jesus Christ in promises, types, shadows, sacrifices, prophecies, and covenant "patterns," while the New Testament progressively reveals, discloses, and unveils Him as their complete fulfillment.

Therefore, to understand the fullness of God's Redemptive Plan, we must reach deeply into the Old Testament and carefully trace its continuity with the New Testament, recognizing that both testify of the same Messiah and the same Divine Redemption Process.

The Old Covenant, established with natural Israel, was administered through the Law of Sin and Death, the Levitical priesthood, sacrifices, and the earthly Temple, serving as a divinely ordained tutor pointing forward to Christ. The New Covenant, inaugurated through the "Finished Work" of Jesus Christ, establishes the Law of the Spirit of Life, bringing freedom, righteousness, and reconciliation through His atoning blood. Thus, Scripture reveals one Almighty God (The Holy Trinity) unfolding one eternal Redemptive Purpose through two covenant administrations!

[Reflection: First, is His covenant nation of natural Israel, through whom the Messiah would come. Ultimately, through Jesus Christ, the creation of a new covenant people is created—Spiritual Israel—His redeemed Body. This nation is composed of all who are united to Him by faith and indwelt by the Holy Spirit. Together, the Old and New Testaments proclaim one continuous revelation: God's eternal purpose to redeem, restore, and dwell among His people through His Son, Jesus Christ.]

****The Shepherd of Psalm 23 Fulfilled in Jesus Christ***

One of the most beautiful and enduring revelations of God's character is that of the Shepherd. Throughout Scripture, the shepherd is one who tends, feeds, leads, guards, rescues, heals, and keeps the flock. This imagery reaches its fullest expression in Jesus Christ, who identifies Himself under these complementary shepherd identities:

- Good Shepherd: Represents Jesus as the protector and caretaker of His followers.
- Chief Shepherd: Emphasizes His authority and leadership over the Church.
- Great Shepherd: Highlights His guiding and nurturing believers in spiritual maturity.
- The Lamb of God: Reflects His sacrificial identity, complementing His shepherd roles.
- The Door of the Sheep: Illustrates His role as the entry point to salvation and security for His flock.

Psalm 23:1 (AMP) David begins with a profound declaration:

"The LORD is my Shepherd [to feed, to guide and to shield me], I shall not want."

The Hebrew name translated "LORD" is Yahweh—the covenant name of God. David is not merely describing one who watches sheep; he is confessing that the covenant God Himself is personally tending every aspect of his life.

****The entire psalm unfolds the Divine Shepherd Pattern:***

- He provides. "I shall not want."
- He gives rest. "He lets me lie down in green pastures."
- He nourishes. "He leads me beside the still and quiet waters."
- He restores. "He refreshes and restores my soul."
- He guides. "He leads me in the paths of righteousness."
- He protects. "Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me."
- He disciplines and comforts. "Your rod and Your staff, they comfort me."
- He prepares. "You prepare a table before me in the presence of my enemies."
- He anoints. "You have anointed and refreshed my head with oil."

- He preserves. "Surely goodness and mercy and unfailing love shall follow me all the days of my life."
- He brings His people home. "And I shall dwell forever throughout all my days in the house and in the presence of the LORD."

[Reflection: Divine Shepherd "Pattern" is far more than poetic imagery. It is the Revelation of the Covenant Character of God and Demonstration of His Sovereignty.]

• *Jesus Reveals Himself as the Good Shepherd*

When Jesus declared, John 10:11 (AMP)

"I am the Good Shepherd. The Good Shepherd lays down His own life for the sheep."

His listeners would immediately recognize the connection to Psalm 23 and the prophetic promises concerning Israel's Shepherd. They would have been "schooled" in the admonition of the Lord and the Law and the Prophets.

Jesus was not introducing a new metaphor. He was identifying Himself as the covenant Shepherd whom David worshiped. The "I Am" declaration itself echoes God's self-revelation to Moses.

Exodus 3:14 (AMP)

"God said to Moses, 'I AM WHO I AM...'"

Thus, Jesus identifies Himself not only as a shepherd, but as the divine Shepherd—"Yahweh" in the flesh.

[Reflection: "Yahweh" is widely recognized as the primary covenant name for God in the Hebrew Scriptures. It carries the connotation "I AM," encompassing God's eternal existence, sovereignty, and self-sufficiency. "I AM WHO I AM," identifies God Himself as the unchanging One who is the source of all being. The name underscores that God has life in Himself and depends on no one. Jesus as the Son, emanating from the Father speaks that He and the Father are "One."]

John 10:30 (AMP)

I and the Father are One [in essence and nature]."

**The Shepherd Promised by the Prophets*

The prophets repeatedly foretold that God Himself would come to shepherd His scattered people. Ezekiel 34:11–12 (AMP)

"For thus says the Lord GOD, 'Indeed, I Myself will search for My sheep and seek them out. As a shepherd cares for his herd... so I will care for My sheep...'"

Later in the same chapter, God declares that He will establish "My servant David" as the Shepherd over His flock, pointing ultimately to the Messiah.

**Jesus fulfills both dimensions of this prophecy.*

He is David's greater Son. He is also the Lord who said, "I Myself will search for My sheep." Only in Christ do these promises perfectly unite.

* *The Shepherd Who Knows His Sheep*

Unlike hired shepherds who abandon the flock when danger approaches, Jesus possesses a personal covenant relationship with His people.

John 10:14–15 (AMP)

"I am the Good Shepherd; and I know [without any doubt] My own, and My own know Me, just as the Father knows Me and I know the Father; and I lay down My life for the sheep." This intimate knowledge reflects the heart of the New Covenant.

**The Shepherd does not merely oversee a flock.*

- He knows each sheep by name. • He calls them. • He leads them. • He protects them.
- He never abandons them.

** The Shepherd Who Seeks the Lost*

Throughout the Gospels, Jesus fulfills another aspect of Psalm 23 by actively seeking those who have wandered.

Luke 19:10 (AMP)

"For the Son of Man has come to seek and to save that which was lost."

Like the shepherd leaving ninety-nine sheep to find one that is lost, Jesus reveals God's relentless redemptive love.

His mission is not merely to gather a flock but to restore those who have become separated from the Shepherd.

** The Shepherd Who Gives His Life*

What distinguishes Jesus from every earthly shepherd is that He voluntarily becomes both Shepherd and Sacrifice.

John 10:17–18 (AMP)

11 I am the Good Shepherd. The Good Shepherd lays down His [own] life for the sheep.

12 But the hired man [who merely serves for wages], who is neither the shepherd nor the owner of the sheep, when he sees the wolf coming, deserts the flock and runs away; and the wolf snatches the sheep and scatters them. 13 The man runs because he is a hired hand [who serves only for wages] and is not concerned about the [safety of the] sheep.

14 I am the Good Shepherd, and I know [without any doubt those who are] My own and My own know Me [and have a deep, personal relationship with Me]— 15 even as the Father knows Me and I know the Father—and I lay down My [very own] life [sacrificing it] for the benefit of the sheep. 16 I have other sheep [beside these] that are not of this fold. I must bring those also, and they will listen to My voice and pay attention to My call, and they will become [d]one flock with one Shepherd. 17 For this reason the Father loves Me, because I lay down My [own] life so that I may take it back. 18 No one takes it away from Me, but I lay it down voluntarily. I am authorized and have power to lay it down and to give it up, and I am authorized and have power to take it back. This command I have received from My Father."

[Reflection: Psalm 23 points toward a divine moment! The Shepherd who feeds the sheep ultimately gives Himself for them. He chooses to lay down His life! At the Cross, the Shepherd becomes the Lamb!]

[Reflection: The One who leads the flock also bears their judgment! He is the New Covenant bearer! He attests the sovereignty as the "I AM." His Father and He are "One!"

As He sees the Father do, so does He.... Continuity of Old and New Testaments!]

Hebrews 13:20 (AMP)

"...our Lord Jesus, the Great Shepherd of the sheep..."

He is the Chief Shepherd because His resurrection established the everlasting covenant.

1 Peter 5:4 (AMP)

"And when the Chief Shepherd appears, you will receive the unfading crown of glory."

He is the Chief Shepherd because every spiritual leader ultimately serves under His authority.

[Reflection: John 10 reveals Him as the Good Shepherd. Peter proclaims Him as the Chief Shepherd. Hebrews presents Him as the Great Shepherd. Together, these Identities reveal the fullness of His Shepherding Ministry. He gifts this ministry function as one of the five (5) Ascension gifts to His Spiritual Body, the church, the New Jerusalem!!]

Ephesians 4:11-12 (AMP)

11 And [His gifts to the church were varied and] He Himself appointed some as apostles [special messengers, representatives], some as prophets [who speak a new message from God to the people], some as evangelists [who spread the good news of salvation], and some as pastors and teachers [to shepherd and guide and instruct], 12 [and He did this] to fully equip and perfect the saints (God's people) for works of service, to build up the body of Christ [the church];

[Reflection: the functioning gift of shepherd is commonly referred to as "pastor" who guides. The appointment of teachers are educators who train disciples in the principles of the bible.]

*** *The Shepherd Theme and the Divine Redemption Process***

The Shepherd theme is woven throughout the entire biblical narrative!

- In Eden, God tends, guards, and keeps Adam in His daily walks.
- In the wilderness, He shepherds Israel.
- In Psalm 23, David rejoices in the Lord as his Shepherd.

Through the prophets, God promised to come personally to gather His scattered sheep. In Jesus Christ, that promise is fulfilled. Yes! Again and again we are blessed with the assurance of David's revelation: "Deep calls to deep."

- He tends. • He guards. • He keeps. • He gathers. • He restores. • He lays down His life.
- He rises again. • He equips and empowers. • He leads His flock into eternal life.

Thus, when Jesus says, Luke 13:34 (AMP)

"How often I have wanted to gather your children together..."

[Reflection: He is speaking as the Shepherd of Psalm 23, the covenant Lord of Israel, now revealed in human flesh. The compassion expressed over Jerusalem is the same shepherd heart that led David beside still waters, carried Israel like an eagle, sought wandering sheep through the prophets, and now calls every believer into the security of His everlasting care!]

The Good Shepherd of Psalm 23 and the Good Shepherd of John 10 are one and the same—Jesus Christ, the incarnate Son of God, faithfully tending, guarding, keeping, and gathering His people into eternal fellowship with Himself.

*** *The Eagle of Deuteronomy 32 Fulfilled in Jesus Christ***

One of the most majestic pictures of God's covenant care is found in the Song of Moses, where the Lord is portrayed as an eagle lovingly training, protecting, and carrying its young.

This imagery is not primarily about strength or power, but about God's faithful nurture, guidance, and preservation of His covenant people. The New Testament reveals that these divine attributes are perfectly manifested in Jesus Christ.

Deuteronomy 32:10–12 (AMP)

10 "He found him in a desert land, In the howling wasteland of a wilderness;
He kept circling him, He took care of him, He protected him as the apple of His eye.
11 "As an eagle that protects its nest, That flutters over its young,
He spread out His wings and took them, He carried them on His pinions.
12 "So the Lord alone led him; There was no foreign god with him.

[Reflection: This passage describes God's care for Israel following the Exodus. Israel had no ability to sustain herself in the wilderness. Every provision came from the Lord. He found, protected, instructed, disciplined, and safely carried His people toward the inheritance He had promised.

** The Eagle Reveals God's Covenant Character*

The eagle represents several aspects of God's covenant relationship.

- He seeks. "He found him..."

[Reflection: God always takes the initiative in Redemption! Israel did not discover God in the wilderness; God sought and called Israel out of Egypt! He also sought Adam and Eve in the Garden and called them to Him! He had a Plan to Redeem them. He has a Plan for us!]

Redemption begins not with humanity seeking God, but with God seeking humanity. Scripture consistently presents God as the Initiator of Redemption, the Seeker of the lost, and the One who provides the way of restoration before man even understands his need!

** God Always Takes the Initiative in Redemption*

[Reflection: One of the most profound themes woven throughout the entire biblical narrative is that God always takes the initiative in Redemption. Fallen humanity does not discover God by its own wisdom, nor does it devise a way back into His presence. Rather, God lovingly pursues those who have become separated from Him!]

This divine "pattern" is always a provision available before or after a fall of one's own strength. Genesis 3:8–9 (AMP)

"And they heard the sound of the LORD God walking in the garden in the cool of the day, so the man and his wife hid and kept themselves hidden from the presence of the LORD God among the trees of the garden. But the LORD God called to Adam, and said to him, 'Where are you?'"

God's question, "Where are you?" was not asked because He lacked knowledge of Adam's location. The omniscient Creator knew exactly where Adam and Eve were hiding. The question was an invitation to step out of hiding and return to covenant fellowship. It was the first call of divine grace to fallen humanity!

[Reflection: Adam did not seek God. God sought Adam. Adam hid. God called. Adam sinned. God pursued! This is the first revelation of the Divine Redemption Process: God came not to destroy His image-bearers but to restore them. Even as He pronounced the consequences of sin, He simultaneously announced the promise of Redemption!]

Genesis 3:15 (AMP)

"And I will put enmity Between you and the woman, And between your seed (offspring) and her Seed; He shall [fatally] bruise your head, And you shall only bruise His heel."

Her Seed is the Messiah!

Before Adam and Eve left the Garden, God had already promised the coming Redeemer. Redemption was not an afterthought; it was God's gracious response to humanity's fall!

This same "pattern" appears throughout Israel's history.

- Israel did not search for God in the wilderness. • God first called Abraham.
- God remembered His covenant. • God raised up Moses. • God confronted Pharaoh.
- God delivered His people. • God led them by the pillar of cloud and fire. • God fed them with manna. • God gave them water from the rock. • God established His covenant.

[Reflection: Even before Israel cried out in faith, God was already acting according to His covenant promises!! Stop and dwell: What is your experience in this matter?]

The historic Christian understanding of Genesis 3:15, *reflects* "the first proclamation of the Gospel!" The passage introduces the coming Messiah immediately after humanity's fall and sets the stage for the entire biblical narrative of Redemption!

Read Genesis 3:15 again. Let's refine as an insight!

Immediately following Adam and Eve's fall into sin, God did not leave humanity without hope. Even as He pronounced judgment upon the serpent, He announced the first promise of Redemption...the first announcement of the Good News! Hallelujah!

[Reflection: The expression "her Seed" is remarkable! Throughout the Old Testament, genealogies and covenant promises are ordinarily traced through the man's seed. Yet here, Scripture uniquely speaks of **the woman's Seed**, pointing beyond ordinary human descent to the coming Messiah. Christians have historically understood this as anticipating the virgin birth of Jesus Christ, who was born of a woman by the power of the Holy Spirit.]

Are you inspired and hungry to know more about this first Messianic prophecy?
Let's dive deeper!

The first prophecy reveals two opposing kingdoms that would exist throughout history:

- the seed of the serpent, representing all who oppose God's kingdom,
- the Seed of the woman, fulfilled in Jesus Christ, who came to overthrow the works of the devil! Before we adventure into receiving what the Word of God reveals about these two opposing Kingdoms we want to know more about Evil against Good!

From the "symbolic" Tree of Knowledge of Good and Evil of which Adam was commanded "not to eat." Why did God command? What does He establish in a command?

These questions reach to the Heart of biblical theology and the doctrine of humanity. The Tree of the Knowledge of Good and Evil was not an arbitrary test. It represented God's sovereign authority to define what is good and what is evil. Adam's obedience would express loving trust in God's wisdom. His disobedience would be an attempt to seize moral autonomy. It would be mankind determining good and evil independently of God.

The Tree of the Knowledge of Good and Evil stood at the center of God's covenant with Adam as the visible expression of His sovereign authority. God created Adam in the "likeness" of God in "His own image" endowed with genuine freedom!

Adam had the capacity to love, trust, and obey! We can now better understand the advent of the Son of God when we hear that He came to reveal the Father! Jesus demonstrates the attributes of Father God's Love. Jesus demonstrated how to love, trust and obey!

The command "not to eat" from the tree was not given because the tree itself was evil, but because it represented the divine boundary between the Creator and His creation.

We must "see" this not by intelligence, but, by spirit!

God alone possesses absolute authority to define what is good and what is evil.

By commanding Adam not to eat, God invited him to live by faith, trusting that God's wisdom, goodness, and provision were sufficient!

Now, we can more fully understand God's response to Paul's approach three (3) times about an issue of deep personal concern.

2 Corinthians 12:9 (AMP)

"but He has said to me, "My grace is sufficient for you [My lovingkindness and My mercy are more than enough—always available—regardless of the situation]; for [My] power is being perfected [and is completed and shows itself most effectively] in [your] weakness."

Therefore, I will all the more gladly boast in my weaknesses, so that the power of Christ [may completely enfold me and] may dwell in me.

[Reflection: Paul caught the spirit of the matter! God's wisdom, goodness, and provision were sufficient! He refocused upon the goal to apprehend Christ in fullness!]

Philippians 3:14 (AMP)

"I press on toward the goal to win the [heavenly] prize of the upward call of God in Christ Jesus. " Paul finally understood and received the Divine provisions of God's sovereign aspects of love, trust and obedience. [Note: We observe these qualities and natures conclusively in the co-existence of the Godhead working in us, the believer!]

Back to Adam: Genesis 2:16–17 (AMP)

"And the LORD God commanded the man, saying, 'You may freely (unconditionally) eat the fruit from every tree of the garden; but [only] from the tree of the knowledge (recognition) of good and evil you shall not eat, otherwise on the day that you eat from it, you shall most certainly die [because of your disobedience].'"

[Reflection: When Adam and Eve ate from the tree, the temptation was not simply to consume forbidden fruit. No, it was more sinister than that! They were deluded to embrace the serpent's deception that they could become "like God" by determining truth, morality, and righteousness apart from Him! This was their sin! It was an act of "covenant rebellion," exchanging dependence upon God for self-rule! In that moment, humanity sought autonomy instead of faithful stewardship, replacing trust with self-determination.]

Who else do you know who tried to exert himself above God?

Oh! Yes! It was Lucifer filled with false pride!

God kicked he and one third of the angels that supported him out of heaven!

Does this teaching demonstrate illumination, enlightenment and revelation for you?

Exploring God's sovereignty is a wonderful expression of that which we have been studying as to the importance of bible translations and interpretation views.

Genesis 3:5 (AMP)

"For God knows that on the day you eat from it your eyes will be opened [that is, you will have greater awareness], and you will be like God, knowing [the difference between] good and evil."

Ironically, Adam and Eve did gain experiential knowledge of good and evil—but not as God possesses it. God knows good and evil as the holy and sovereign Judge. Humanity came to know good and evil through the painful experience of guilt, shame, alienation, corruption, and death. What had been understood intellectually became tragically personal!

From that point forward, the entire biblical narrative reveals two opposing ways of life. One is the way of trusting God's Word and submitting to His authority. The other is the way of autonomous humanity defining truth, morality, and purpose apart from God. Scripture consistently presents these as the two spiritual paths that run throughout history.

The good news is that where the first Adam failed, the Last Adam, Jesus Christ, perfectly obeyed the Father! Romans 5:19 (AMP)

"For just as through one man's disobedience the many were made sinners, so also through the obedience of the One the many will be made righteous."

Jesus never sought independence from the Father. He lived in perfect obedience, fulfilled the covenant Adam broke, conquered sin and death, and restored the way to the Tree of Life. Thus, the Tree of the Knowledge of Good and Evil introduces the great conflict between rebellion and obedience, while the Cross of Christ reveals God's victorious answer through the Divine Redemption Process. In Christ, humanity is invited to return—not merely to a garden—but to restored fellowship with God, where His wisdom, righteousness, and life once again become the source and pattern of our existence!

The serpent would bruise the Messiah's heel—a vivid picture of Christ's suffering and crucifixion. His wounds were real, but they were not His defeat. In contrast, the Messiah would bruise, or crush, the serpent's head—a decisive and fatal victory over Satan's dominion, accomplished through His death, resurrection, and exaltation to the throne!

[Reflection: The promise of the SEED becomes the foundation upon which Divine biblical Redemption unfolds. Every covenant, every sacrifice, every priest, every prophet, every king, and every promise points forward to the Seed of the woman. [1st prophesy fulfilled]

From Genesis to Revelation, Scripture traces God's unwavering purpose to bring forth the Messiah, who *would redeem and *has redeemed fallen humanity, destroyed the power of sin and death and restored His people into eternal fellowship with Himself. "It is finished!"

Paul echoes this victory: Romans 16:20 (AMP)

"The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus be with you." [Note: **"It is finished!"**]

Ephesians 6:14-15 (AMP)

14 So stand firm and hold your ground, having tightened the wide band of truth (personal integrity, moral courage) around your waist and having put on the breastplate of righteousness (an upright heart), 15 and having strapped on your feet the gospel of peace in preparation [to face the enemy with firm-footed stability and the readiness produced by the good news].

Likewise, the John the Beloved declares: 1 John 3:8 (AMP)

"The Son of God appeared for this purpose, to destroy the works of the devil."

[Reflection: Thus, Genesis 3:15 is far more than a prophecy about future conflict. It is the opening declaration of the Divine Redemption Process. Before Adam and Eve were expelled from the Garden, God had already revealed His Redemptive plan. His Plan... The Promised Seed—the Messiah, Jesus Christ—would ultimately triumph over the serpent, accomplish humanity's Redemption, and fulfill God's eternal purpose of restoring His creation {He is spirit and His restored people are a New Creature... He now dwells forever (eternally) with His reconciled "redeemed" people!}]

**Returning to God... He Always Takes the Initiative in Redemption*

Exodus 3:7–8 (AMP)

"The LORD said, 'I have in fact seen the affliction of My people... I have heard their cry... I know their pain and suffering. So I have come down to rescue them...'"

[Notice the repeated emphasis: "I have seen..." "I have heard..." "I know..." "I have come down..." Redemption begins with God's initiative!]

The same divine "pattern" reaches its fullest expression in Jesus Christ.

Luke 19:10 (AMP)

"For the Son of Man has come to seek and to save that which was lost."

- Jesus did not say humanity found its way to God.
- He declared that He came seeking those who were lost.

Likewise, John 15:16 (AMP)

"You have not chosen Me, but I have chosen you..."

And, Romans 5:8 (AMP)

"But God clearly shows and proves His own love for us, by the fact that while we were still sinners, Christ died for us."

Even the Cross reveals God's initiative. Before humanity sought reconciliation, God provided the sacrifice! Before anyone could earn forgiveness, Christ accomplished Redemption! Salvation begins with God's grace and is received through faith!

The following reveals the Heart of the Father from Genesis to Revelation:

- He is the God who seeks. •He calls. •He gathers. •He rescues.
- He restores. •He keeps. •He dwells with His people.

[Reflection: The Divine Redemption Process, therefore, is not humanity climbing upward to reach God. It is God descending in grace to rescue those who cannot rescue themselves. The incarnation of Jesus Christ is the supreme expression of this truth. The eternal Son entered our fallen world, bore our sin upon the Cross, conquered death through His resurrection, and now calls all people into restored fellowship with the Father!]

John beautifully summarizes this initiative of divine love: 1 John 4:19 (AMP)

"We love, because He first loved us."

This simple statement captures the entire movement of Redemption. Every human response of faith, repentance, worship, and obedience is itself a response to God's prior love and gracious initiative.

From Eden's garden to Egypt's deliverance, from Bethlehem to Calvary, and ultimately by the Law of the Spirit of God... we enter the New Jerusalem, the Body of Christ! **Redemption Revelation** is the evidence of God seeking, calling, redeeming, and restoring a people for Himself so that they might once again dwell in His presence forever!

This anticipates Jesus' own declaration:

Luke 19:10 (AMP)

"For the Son of Man has come to seek and to save that which was lost."

The Shepherd who seeks His sheep is the same covenant Lord who sought Israel in the wilderness! • He surrounds. • "He kept circling him..."

Deuteronomy 32:10 (AMP)

"He found him in a desert land, In the howling wasteland of a wilderness;
He kept circling him, He took care of him, He protected him as the apple of His eye."

The picture is one of continual watchfulness. God never abandoned His people. His presence surrounded them day and night through the pillar of cloud and the pillar of fire.

Likewise, Jesus *promised* His disciples: Matthew 28:20 (AMP)

"...and lo, I am with you always [remaining with you perpetually—regardless of circumstance, and on every occasion], even to the end of the age." (the Old Covenant)

The "covenant presence" that accompanied Israel now abides permanently with believers through Christ in the Law of the Spirit! The New Covenant!

• He protects. "He protected him as the apple of His eye."

The expression "apple of His eye" refers to the pupil of the eye—the most carefully guarded and sensitive part of the human body. It communicates God's precious regard for His covenant people.

**Jesus echoes this same protective care.*

John 10:27–29 (AMP)

"My sheep hear My voice... and they will never, ever perish; and no one will snatch them out of My hand."

[Reflection: The divine protection celebrated by Moses finds its fulfillment in Christ's promise of eternal security.]

**Jesus trains.*

"Like an eagle that stirs up its nest..."

The eagle does not leave its young in perpetual comfort. It stirs the nest so they may learn to fly.

Likewise, God often matures His people through testing, discipline, and dependence.

James 1:2–4 (AMP)

"Consider it nothing but joy... whenever you fall into various trials..."

The **goal** is not punishment but maturity! Encouragement gifts of the Spirit of God: are comfort, exhortation and consolation.

The New Testament often joins these three ministries together because they express different dimensions of God's care for His people. Though closely related, each has a distinct emphasis.

- Comfort is the ministry of strengthening the weary heart. It is God's presence brought near to those who are burdened, grieving, fearful, or discouraged. Comfort does not merely soothe emotions; it imparts divine courage, stability, and peace, enabling the believer to stand firm amid trials. It reminds the suffering that God has neither abandoned nor forgotten them.
- Exhortation is the ministry of urging believers onward in faith and obedience. It lovingly challenges, motivates, and inspires others to pursue Christ with renewed zeal. Exhortation awakens spiritual resolve, stirs holy courage, strengthens commitment, and calls God's people to persevere, mature, and fulfill His purposes. It not only consoles the discouraged but also compels the willing toward greater faithfulness.
- Consolation is the ministry of restoring hope through God's promises. It speaks reassurance into seasons of loss, disappointment, or uncertainty by directing hearts to the faithfulness of Christ. Consolation quiets troubled souls, renews confident expectation, and lifts the eyes from present sorrow to the certainty of God's unfailing covenant and eternal kingdom. It transforms grief into hope and despair into confident expectation.

Together, comfort strengthens the heart, exhortation stirs the will, and consolation renews hope. United by the Holy Spirit, these gracious ministries bring healing to the wounded, encouragement to the weary, and fresh courage to the saints, building up the Body of Christ in love and steadfast faith.

Jesus continually prepared His disciples through instruction, correction, and experience so they would grow into spiritual maturity.

He was as an eagle to them! Deuteronomy 32:11 (AMP)

"As an eagle that protects its nest, That flutters over its young, He spread out His wings and took them, He carried them on His pinions.

** Jesus carries.*

"He spread out His wings... He carried them..."

This is perhaps the most beautiful image in the passage.

The young eagle flies because the parent eagle first bears it!

Israel survived because God carried them.

Isaiah later recalls this same covenant faithfulness.

Isaiah 46:4 (AMP)

"...I have made, and I will bear; Even I will carry you, and I will save you."

** Jesus reveals this same divine ministry.*

He carries the weary!

Matthew 11:28–30 (AMP)

"Come to Me, all who are weary and heavily burdened... and I will give you rest."

[Reflection: The One who carried Israel through the wilderness now carries believers through life's wilderness.]

**Jesus Reveals the Eagle's Compassion*

Although Jesus never explicitly calls Himself an eagle, He applies the eagle's protective imagery to Himself through another familiar picture.

Luke 13:34 (AMP) We have returned to the "hen and young!"

"O Jerusalem, Jerusalem... How often I have wanted to gather your children together [around Me], just as a hen gathers her young under her wings, but you were not willing!"
The bird changes, but the covenant meaning remains the same!

Whether eagle or hen, the emphasis is identical as to:

• Gathering. • Protection. • Shelter. • Nurture. • Sacrificial care.

Jesus deliberately identifies Himself as the covenant Lord whose wings have always been the refuge of His people!

The One who spread His wings over Israel in the wilderness now longs to gather Jerusalem beneath His wings... with emphasis on the past, present and day by day!

The continuity is unmistakable. Christ Is the Covenant Lord of Deuteronomy!

{Reflection: One of the profound truths of the New Testament is that the Son did not begin His work at Bethlehem. The eternal Son was active throughout Redemptive history!}

Paul writes: 1 Corinthians 10:1–4 (AMP)

"...all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ."

Paul identifies Christ with God's sustaining presence during Israel's wilderness journey!

Likewise, John's Gospel declares: John 1:3 (AMP)

"All things were made and came into existence through Him..."

The eternal Son participated in creation and throughout God's covenant dealings with Israel. Therefore, Christians understand the compassion of Deuteronomy 32 not merely as revealing the Father's character, but as revealing the character of the Holy Trinity of God, 9the Godhead bodily (spirit) fully manifested in Jesus Christ!

**The Eagle and the Divine Redemption Process*

The eagle of Deuteronomy beautifully illustrates the Divine Redemption Process.

- God finds those who are lost. •He gathers them into covenant relationship.
- He guards them with steadfast love. •He trains them toward maturity.
- He carries them when they are weak. •He leads them into their inheritance.

Jesus fulfills each of these divine actions. [**"It is finished!"**]

- He is the Shepherd who seeks the lost.
- He is the Bridegroom who gathers His people.
- He is the Good Shepherd who lays down His life for the sheep.
- He is the covenant Lord who never leaves nor forsakes His own.

[Reflection: Thus, the Eagle of Deuteronomy 32 finds its fullest expression in Jesus Christ. The One who once carried Israel through the wilderness now carries His redeemed through the wilderness of this present age, preserving them by His grace until they enter the fullness of their eternal inheritance. His heart has never changed.]

From Eden to Sinai, from Jerusalem to Calvary, and from the empty tomb to His everlasting Kingdom, He continues to tend, guard, keep, gather, and carry all who belong to Him!]

*** *The Refuge of Psalm 91 Fulfilled in Jesus Christ***

One of the most comforting revelations of God's covenant character is that He is the Refuge of His people. Throughout Scripture, the Lord is portrayed as the place of safety, security, and abiding rest for all who trust in Him. A refuge is more than a place of escape from danger; it is a place of continual protection, covenant fellowship, peace, and preservation. This divine refuge finds its complete fulfillment in Jesus Christ!

Psalm 91:1–2 (AMP)

"He who dwells in the secret place of the Most High Shall remain stable and fixed under the shadow of the Almighty [Whose power no enemy can withstand]. I will say of the LORD, 'He is my refuge and my fortress, My God, in whom I trust [with great confidence, and on whom I rely]!'"

[Reflection: The psalm does not merely promise occasional protection. It describes an abiding relationship. The believer is invited to dwell continually in God's presence, living beneath His covenant care. The refuge is not simply a location—it is the presence of God Himself!]

*** *The Refuge Is God's Presence***

We continue to acknowledge God's Heart regarding His people! Adam was the beginning, God's desire has always been to dwell with His people and to become their place of safety!

In Eden, Adam and Eve lived securely in the immediate presence of God. We have examined this Truth. Following the Fall, humanity was driven from the Garden, yet God immediately initiated His Divine Redemption Process to restore that lost fellowship.

Throughout Israel's history, God Himself became Israel's refuge.

Psalm 46:1 (AMP)

"God is our refuge and strength [mighty and impenetrable], A very present and well-proved help in trouble."

Notice that Scripture never says God merely provides refuge. • He is the Refuge!

• His presence is the sanctuary. • His covenant faithfulness is the fortress.

• His love is the shelter! All of God's people are very aware of John 3:16 and God's Love!

• *Under the Shadow of the Almighty*

Psalm 91 repeatedly speaks of dwelling "under the shadow" of God.

This imagery recalls the Tabernacle and later the Temple, where God's glory overshadowed the mercy seat above the Ark of the Covenant containing the stone tablets of God's 1st Laws given to and through Moses!

To dwell beneath His shadow was to remain within His Covenant Presence. Likewise, the cloud that overshadowed Israel in the wilderness became both guidance and protection. The "shadow" symbolizes God's continual, Covenant Presence dwelling with and protecting His people. Throughout the Old Testament, His presence overshadowed the Tabernacle and later the Temple as the visible sign that God was in their midst. This imagery reaches its glorious fulfillment in Jesus Christ.

John 1:14 (AMP)

"And the Word (Christ) became flesh, and lived among us..."

[Reflection: The Greek word translated "lived" literally means "tabernacled" or "pitched His tent among us." In Jesus, God's abiding Presence was no longer manifested in a tent or temple made with hands, but in the incarnate Son, Immanuel—"God with us"—the living Tabernacle in whom God's Presence permanently dwells with His people. The true Refuge was no longer found in an earthly sanctuary but in the living Presence of Jesus Christ.]

** Jesus Invites the Weary into His Refuge*

Throughout His ministry, Jesus continually invited people to find rest and safety in Him.

Matthew 11:28–30 (AMP)

"Come to Me, all who are weary and heavily burdened... and I will give you rest."

These are not merely words of comfort. They are the invitation of the Divine Refuge.

[Reflection: Jesus does not simply point people toward safety. He Himself is their place of rest. He fulfills the longing expressed throughout the Psalms.]

**The Refuge Who Protects*

Psalm 91 continues: Psalm 91:4 (AMP) We have examined this under our study.

"He will cover you and completely protect you with His pinions, And under His wings you will find refuge; His faithfulness is a shield and a wall."

This beautiful picture reveals covenant protection. The emphasis is not merely on escaping danger but on remaining secure because of God's faithful Presence! Does this knowledge give you comfort? You are secure in Christ Jesus! No one can keep you from Him or He from you!

The One inviting Jerusalem beneath His wings is the Refuge of Psalm 91.

He speaks with the same covenant compassion that has always characterized God's dealings with His people! The refuge offered by Jesus is not different from the refuge celebrated by David! It is the same divine Refuge now revealed in human flesh Who is exalted to the promised eternal throne of David!!!

**Satan's Misuse of Psalm 91*

Remarkably, Satan himself quoted Psalm 91 during Christ's temptation!

Matthew 4:5–7 (AMP)

The devil urged Jesus to throw Himself from the pinnacle of the Temple, quoting Psalm 91 concerning angelic protection.

Matthew 4:5-6 (AMP)

5 Then the devil took Him into the holy city [Jerusalem] and placed Him on the pinnacle (highest point) of the temple. 6 And he said [mockingly] to Him, "If You are the Son of God, throw Yourself down; for it is written, 'He will command His angels concerning You [to serve, care for, protect and watch over You]';

Jesus answered by affirming that trust never presumes upon God.

[Reflection: The refuge of God is entered through faith and obedience, not by demanding miraculous intervention. Even as confronted by Satan, Jesus demonstrates perfect covenant faithfulness where Adam and Israel had failed]

**The Refuge Through the Cross*

The Cross becomes the ultimate revelation of God as Refuge.

There, Jesus willingly stood exposed to judgment so that those who believe in Him might forever find shelter from sin, condemnation, and death.

Romans 8:1 (AMP)

"Therefore there is now no condemnation [no guilty verdict, no punishment] for those who are in Christ Jesus."

[Reflection: Notice Paul's expression: "In Christ." The believer's refuge is not merely a doctrine. It is a Person! To be "in Christ" is to dwell permanently in the place of divine acceptance, protection, and reconciliation.]

**The Eternal Refuge*

The refuge promised throughout Scripture reaches its glorious consummation in the eternal Kingdom whether earth is eternally a harvest field of souls or there is a final end to God's universal creation. The Pretest opts for Seedtime and Harvest of the earth to Remain eternally. Genesis 8:22 (AMP)

"While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease."

Following the Flood, God established a covenant with creation, promising the ongoing stability of the natural order. The enduring cycles of seedtime and harvest, the seasons, and the regular succession of day and night testify to His faithful providence and sustaining power. Partial Preterism understands this covenant as affirming the continuity of the created order while distinguishing it from the passing away of the Old Covenant age.

Accordingly, the judgments culminating in AD 70 concerned the dissolution of the Mosaic covenantal system—not the annihilation of the physical heavens and earth. Thus, the earth continues to fulfill its God-ordained purpose as the stage upon which Christ advances His Kingdom and gathers the nations to Himself. The ongoing rhythm of seedtime and harvest remains a perpetual witness to God's covenant faithfulness through the complete consummation of His Redemptive purpose.

This understanding harmonizes with the words of Solomon:

Ecclesiastes 1:4 (AMP)

"One generation goes and another generation comes, But the earth remains forever."

The Hebrew expression "forever" (*'olam*) often denotes an enduring or indefinite continuance according to God's appointed purpose. Together with Genesis 8:22, quoted above, it emphasizes the stability and continuity of God's creation under His sovereign care.

[Reflection: The Scriptures consistently present the earth not as a temporary accident awaiting destruction, but as the sphere of God's Redemptive activity, where His glory is revealed, His Kingdom is manifested, and His eternal purposes unfold through Jesus Christ!]

This theme reaches its fullest significance in Christ, "through whom all things were created" and "in whom all things hold together"...

Colossians 1:16–17 (AMP)

16 For by Him all things were created in heaven and on earth, [things] visible and invisible, whether thrones or dominions or rulers or authorities; all things were created and exist through Him [that is, by His activity] and for Him. 17 And He Himself existed and is before all things, and in Him all things hold together. [His is the controlling, cohesive force of the universe.] The same Lord who created the world also sustains it, governing both creation and Redemption according to the Father's eternal purpose. As long as the earth remains, its ordered cycles continue to proclaim the faithfulness of its Creator and Redeemer, inviting every generation to behold His wisdom, power, and covenant love.

[Reflection: The Divine Refuge is ultimately not a city, a temple, or even heaven itself. The Refuge is God's own Presence.]

Revelation 21:3 (AMP)

"And I heard a loud voice from the throne, saying, 'See! The tabernacle of God is among men, and He will live among them, and they will be His people, and God Himself will be with them [as their God].'"

[Reflection: From Eden to the New Jerusalem, His eternal purpose has remained unchanged—to gather a redeemed people into the safety of His Presence.]

We have examined this facet of the Role Jesus is revealed in the Refuge of Psalm 91. He is the secret place of the Most High, the shadow of the Almighty, the shelter beneath God's wings, the fortress that cannot be shaken, and the everlasting dwelling place of all who believe in Him. The Divine Redemption Process reaches one of its most beautiful expressions: Once again! God Himself is the eternal Refuge of His redeemed people!

This theme also beautifully harmonizes with the other six covenant roles we are developing. Christ is not merely One who gives refuge; He is the Refuge Himself. As with the Shepherd, the Husband, and the Eagle, the Old Testament reveals the covenant character of Yahweh. While the New Testament unveils that same covenant Lord in the Person of Jesus Christ, He is the Light of Truth to whom each of these covenant roles ultimately points!

*** The Keeper of Psalm 121 Fulfilled in Jesus Christ**

The One who shelters His people is also the One who continually watches over and preserves them!

One of the most reassuring revelations of God's covenant character is that He is the Keeper of His people. The Hebrew word translated "keep" (shamar) carries the rich meaning of watching over, guarding, preserving, protecting, attending with care, and faithfully maintaining that which has been entrusted. Throughout Scripture, God reveals Himself as the One who never slumbers, never abandons His people, and never ceases His covenant watchfulness. This divine ministry also finds its perfect fulfillment in Jesus Christ!

Psalms 121:1–2 (AMP)

"I will lift up my eyes to the hills [of Jerusalem]—From where shall my help come? My help comes from the LORD, Who made heaven and earth."

[Reflection: The psalmist immediately directs his confidence away from the hills themselves and toward their Creator. His security does not rest in geography, military strength, or religious institutions, but in the covenant Lord who made heaven and earth.]

**The Divine Keeper*

The central theme of Psalm 121 is expressed through one repeated truth:
"The LORD is your Keeper."

Psalm 121:3–8 (AMP)

"He will not allow your foot to slip; He who keeps you will not slumber. Behold, He who keeps Israel Will neither slumber nor sleep. The LORD is your Keeper; The LORD is your shade on your right hand... The LORD will protect you from all evil; He will keep your life. The LORD will guard your going out and your coming in From this time forth and forever."

Six times in these verses the Lord is described as the One who "keeps." This repetition emphasizes His continual covenant faithfulness. God's protection is neither occasional nor uncertain. His watchful care is constant, unwavering, and eternal.

We are experiencing the awesome order of our steps for which we were led to the Amplified Classic Edition Translation (AMPC)! There we were presented with: Tend, Guard and Keep! We had no rational thought as to how Holy Spirit would shine the Light of Truth directing our path of discovery!

** God's Keeping Throughout Redemption History*

The ministry of "keeping" appears throughout the Divine Redemption Process.

We recall once again regarding Eden, where within God entrusted Adam to tend, guard, and keep the Garden. We have diligently documented that Adam failed in that sacred trust, allowing sin to enter God's creation.

Yet we also observed that even after the Fall, God remained the Keeper of His covenant promises. • He is a Keeper! • He kept Noah and all that was on the Ark through the Flood. • He kept Abraham according to His covenant. • He watched over Joseph in Egypt. • He kept and preserved Israel in the wilderness. • He guarded David through countless dangers, keeping him alive in every battle and kept him safe and protected from King Saul who wanted to kill him.. In every generation, God's covenant faithfulness has remained unchanged in every generation. The Keeper never ceased keeping!

** Jesus Reveals the Divine Keeper*

When Jesus came, He revealed Himself as the living embodiment of the Keeper celebrated in Psalm 121: 3-8. John 17:12 (AMP) Christ's devotion to keeping His disciples safe:
"While I was with them, I kept and protected them in Your Name..."

[Reflection: Jesus consciously describes His earthly ministry as one of keeping, guarding, and preserving those whom the Father had entrusted to Him! His words echo Psalm 121! The covenant Keeper had now appeared in human flesh! His birth had been foretold by Isaiah seven hundred years before He arrived!]

**The Keeper Who Never Loses His Own*

Jesus extends this promise even further... John 10:27–29 (AMP)

"My sheep hear My voice, and I know them, and they follow Me; and I give them eternal life, and they will never, ever perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater and mightier than all; and no one is able to snatch them out of the Father's hand."

[Reflection: Here Jesus reveals the security of the believer resting not upon human strength but upon divine keeping! The sheep remain secure because the Shepherd never ceases watching over them! The Keeper of Psalm 121 now speaks with His own voice.]

**Kept by Divine Power.*

The eye-witness disciples (forerunners/apostles/visionaries) continued this theme.
1 Peter 1:5 (AMP)

"Who are being protected and shielded by the power of God through your faith for salvation..."

The word "protected" carries the divine essence of being continually guarded by God's power. Likewise, Jude 24 (AMP) shares deeper knowledge:

"Now to Him who is able to keep you from stumbling, and to present you blameless and faultless in the presence of His glory with triumphant joy..."

Jesus Christ is the One who keeps His people throughout life. He is also the One who presents them complete before the Father! ["It is finished!"]

**Christ Keeps His Church*

Jesus does not merely preserve individual believers.

- He keeps His entire Body.
- He preserves His Church through persecution.
- He guards His truth throughout every generation.
- He intercedes continually as our Great High Priest.

Hebrews 7:25 (AMP)

"Therefore He is able also to save forever (completely, perfectly, for eternity) those who come to God through Him, since He always lives to make intercession for them."

[Reflection: His intercession is itself an expression of His keeping ministry. Because He lives forever, His care never ceases.

**The Keeper and the Divine Redemption Process*

From Genesis to Revelation, the theme remains beautifully consistent.

- God sought Adam. •God preserved Noah. •God kept Abraham. •God guarded Israel.
 - God shepherded David. •God promised through the prophets. •God came in Christ.
 - Jesus kept His disciples. •Jesus keeps His Church.
 - Jesus keeps His redeemed until they stand eternally in His glorious Presence.
- "O' Death where is your Sting?"

Shout! Shout! Blow the Trumpets!! Tear down the "walls" built up against God's Presence everyday! There is true life in vulnerability!

[Reflection: And if we can trust God to be our keeper and shield, living with openness and love towards him, ourselves, and others, we'll experience a greater abundance of life than we thought was possible. Let's come before God today with courage, trust, and humility. The Keeper of Psalm 121 is always available! Yes! Jesus Christ Himself! The covenant Lord who neither slumbers nor sleeps has revealed His faithful heart! He is the Keeper who

- Watches over His people with unfailing love. • Guards them through every trial. • Sustains them by His grace. • Intercedes for them continually. • Preserves them unto eternal life.

His keeping is not merely an act of divine protection—it is the steadfast expression of His covenant faithfulness. He who sought His people also keeps them, and He who keeps them will never fail to bring them safely into the fullness of His everlasting Kingdom!

Today and Eternity!]

This theme of the Keeper completes another beautiful facet of our developing sequence.

• The Shepherd tends His flock. • The Eagle carries His young. • The Refuge shelters those who trust in Him. • The Keeper continually watches over what He has redeemed.

Together, they reveal one unchanging covenant Lord whose heart has always been to seek, gather, guard, keep, and ultimately dwell forever with His redeemed people!

****The Husband of Hosea 2:16***

The biblical imagery of "husband" as it relates to Jesus Christ is one of the richest covenant themes in Scripture. It should be understood first as covenant relationship rather than merely as a metaphor for marriage! Throughout the Bible, God reveals Himself as One who enters into a faithful, loving, and enduring covenant with His people. Earthly marriage becomes the divinely ordained picture of that greater spiritual reality.

**** Hosea's Prophetic Picture of Covenant Restoration***

Perhaps no Old Testament prophet illustrates God's covenant love more vividly than Hosea. Through Hosea's own marriage, God portrays His enduring love for an unfaithful people. Although Israel repeatedly pursued other gods, the Lord promised that He would restore His covenant relationship through His redeeming grace.

Hosea 2:16 (AMP)

"It shall come about in that day," says the LORD, "That you will call Me Ishi (my Husband) And will no longer call Me Baali (my Baal)."

This remarkable prophecy marks a profound transformation in the covenant relationship.

The Hebrew word "Baali" literally means "my master" or "my lord." While the word itself can simply denote a master or owner, it also became inseparably associated with Baal, the Canaanite deity whose worship continually tempted Israel into idolatry. God therefore declares that the old terminology would give way to a far deeper covenant intimacy.

****Instead of "Baali," His people would call Him "Ishi."***

"Ishi" means "my husband," but the word conveys much more than a marital title. It expresses affection, covenant fidelity, companionship, belonging, and mutual relationship. The emphasis shifts from authority alone to loving covenant fellowship. This does not diminish God's Sovereign Lordship. Rather, it reveals that His ultimate purpose has never been merely to rule over His people, but to dwell in loving covenant communion with them.

The prophecy finds its fullest expression in Jesus Christ. The One who identified Himself as the Bridegroom is the very covenant Lord whom Hosea foresaw. Through His death and resurrection, Christ established the New Covenant, reconciling His people to God and bringing them into an everlasting relationship characterized by grace, faithfulness, and love.

****The Apostle Paul echoes this fulfillment.***

Ephesians 5:25 (AMP)

"Husbands, love your wives, just as Christ also loved the church and gave Himself up for her..."

[Reflection: Paul presents earthly marriage as the living illustration of Christ's covenant love for His Church. What Hosea anticipated prophetically finds its fulfillment in the self-giving love of the Bridegroom who lays down His life for His Bride.

Thus, the movement from "Baali" to "Ishi" beautifully illustrates the Divine Redemption Process. God's Redemptive Purpose is not simply to rescue sinners from judgment, but to restore them into intimate covenant fellowship with Himself. The relationship moves from distance to nearness, from external obligation to inward transformation, from ritual observance to communion, and from the shadow of the Old Covenant to the glorious reality fulfilled in Jesus Christ.

This theme harmonizes beautifully with Jesus' own lament over Jerusalem:

[Note: Revisit Luke 13:34 (AMP) above in this document.]

[Reflection: The One longing to gather Jerusalem is the same covenant Husband who, through Hosea, declared His desire to restore His people into loving fellowship. His heart has always been to tend, guard, keep, and gather those who belong to Him. From Eden to the New Jerusalem, that divine purpose remains unchanged!]

His words reveal continuity rather than contrast!

- The God who walked with Adam...
- The God who called Abraham...
- The God who led Moses...
- The God who dwelt in the Tabernacle...
- The God whose glory filled Solomon's Temple...

This "Person of the Trinity of God," the Son, stands before Jerusalem in human flesh!

John 1:14 (AMP)

"And the Word (Christ) became flesh, and lived among us..."

The One lamenting over Jerusalem is none other than the covenant Lord who had pursued His people through every generation.

** The Tragedy of Refused Love*

Jesus' lament reaches its emotional climax in one brief statement:

"...but you were not willing."

These words reveal one of Scripture's deepest tragedies. The issue was never God's unwillingness to redeem. His arms remained extended. His invitation remained sincere. His compassion remained unchanged. The barrier was persistent covenant unfaithfulness.

[Reflection: The leaders who were entrusted to shepherd God's flock rejected the Chief Shepherd standing in their midst. Rather than gathering the sheep, they scattered them. Rather than recognizing the Shepherd's voice, they rejected Him. Yet even in announcing judgment, Jesus speaks as the Shepherd seeking His flock. His heart remains restorative.]

** The Pattern Fulfilled in Christ*

The “pattern” established in Eden reaches its fullness in Christ. Adam failed to tend, guard, and keep the garden entrusted to him.

- Israel repeatedly failed to tend, guard, and keep the covenant entrusted to them.
- The priests often failed to tend, guard, and keep the sanctuary.
- The kings frequently failed to tend, guard, and keep the nation.

But Jesus, the Last Adam and the Great Shepherd, fulfills perfectly what all others failed to accomplish.

- He tends His people by nourishing them with the bread of life.
- He guards them from the evil one.
- He keeps them securely in the Father's love.

John 10:11 (AMP)

"I am the Good Shepherd. The Good Shepherd lays down His own life for the sheep."

John 17:12 (AMP)

"While I was with them, I kept and protected them in Your Name..."

The language is unmistakable. Jesus consciously fulfills the divine “pattern” first revealed in Eden!

** The “Pattern of the Son” Continues Through the Church*

{Reflection: This pattern did not cease with Christ's earthly ministry. The risen Lord continues His work through His Spirit and His people. Those entrusted with spiritual leadership are repeatedly called to reflect God's own character by tending, guarding, and keeping His flock.}

[Note: Inner Chambers lists the document “Pattern of the Son” in the .pdf section.

It is a separate work. It is rich in its contents and focus. To: [Inner Chambers web page](#).

Acts 20:28 (AMP)

"Take care and be on guard for yourselves and for the whole flock... to shepherd the church of God which He purchased with His own blood."

[Reflection: Likewise, believers are called to "keep" themselves in the love of God—not by earning His favor, but by abiding in the sphere of His covenant fellowship (Jude 21).

Thus, the divine commission first given in Eden becomes, in Christ, a lifelong pattern of faithful stewardship.]

**The Eternal Theme of Redemption*

From the Garden of Eden to the New Jerusalem, Scripture reveals one unbroken “pattern”:

- God tends. •God guards. •God keeps. •He seeks. •He gathers. •He protects. •He restores.

The lament over Jerusalem is therefore not merely a cry over one city. It is the voice of the Shepherd-King whose heart has always been to gather His people into the safety of His Presence. The invitation first echoed in Eden continues through the prophets, finds its fullest expression in Jesus Christ, and reaches its glorious consummation when the redeemed dwell forever with Him.

There, the Divine Redemption Process is complete—not because God's shepherding ceases, but because every one of His redeemed has been perfectly tended, faithfully guarded, and eternally kept in His presence.

We Now return to the image of Jesus as the covering Hen!

• The Hen Gathering Her Chicks

The image of a mother hen is one of the tenderest metaphors in Scripture. A hen gathers her chicks when danger approaches. She exposes herself to danger so her young may live.

Jesus portrays Himself as the One willing to absorb judgment to provide refuge. This imagery anticipates the Cross. At Calvary, Christ would indeed bear divine judgment so that all who came to Him might find eternal safety.

**"But You Were Not Willing"*

The tragedy does not lie in any lack of divine compassion. It lies in persistent covenant resistance. Jesus does not say, "I was unwilling." He says, "You were not willing." This statement highlights the moral responsibility of those who continually rejected God's gracious invitations.

[Reflection: Their refusal was not merely intellectual. It was covenantal rebellion! The religious leaders, entrusted with shepherding Israel, had largely rejected the Shepherd Himself!]

**The House Left Desolate*

Luke's parallel account is complemented by Jesus' declaration in Matthew as well: Matthew 23:38 (AMP)

"Listen carefully: your house is being left to you desolate (abandoned, destitute of God's protection)!" The expression "your house" is significant!

Earlier, Jesus referred to the Temple as "My Father's house."

John 2:16 (AMP) Now He calls it "your house."

The shift reflects a solemn Covenant Transition! A Transformation!

[Reflection: The Temple had become identified with those who rejected its true Lord. The glory of the New Covenant would no longer be centered in a building of stone but in the Risen Christ and His people!]

** Jerusalem and the End of the Old Covenant Order*

From the perspective of Partial Preterism, Jesus' lament forms part of His prophetic announcement that the Old Covenant administration was approaching its ordained conclusion! Within a generation, Jerusalem would be surrounded by Roman armies, the Temple destroyed, and the sacrificial system brought to an end! [End of the age] **"It is Finished!"**

This catastrophic event did not signify God's abandonment of His Redemptive Plan. Rather, it publicly demonstrated that the shadows had given way to their fulfillment in Christ! Hebrews 8:13 (AMP) "When God speaks of a new covenant... He has made the first one obsolete. And whatever is becoming obsolete and growing old is ready to disappear."

Many interpreters understand this as referring to the approaching end of the Mosaic covenantal order, historically consummated in the destruction of the Temple in AD 70.

• *The Greater Fulfillment in Christ*

Jesus' lament ultimately points beyond judgment to Redemption. The One who wept over Jerusalem is the same One who stretched out His hands upon the Cross.

The One who desired to gather Israel under His wings now gathers people from every tribe, language, people, and nation into one new covenant family! Glory to God!

John 12:32 (AMP)

"And I, if I am lifted up from the earth [on the cross], will draw all people to Myself."

Thus, the lament over Jerusalem is not merely the closing chapter of the Old Covenant story. It is also the doorway into the universal Kingdom of God, where the true dwelling place of God is no longer confined to Jerusalem but is found in Jesus Christ Himself and in His redeemed people through the indwelling Holy Spirit! This movement from the earthly city to the Messiah, and from the Temple of stone to the "living Temple" composed of Christ and His people, is the Good News central theme of the New Testament!

* **Jesus Reveals the Father of Israel**

Among the most tender covenant revelations in Scripture is that God is the Father of His people. His fatherhood is not merely a title expressing authority, but a covenant relationship characterized by love, compassion, discipline, provision, inheritance, and unwavering faithfulness. Throughout the Old Testament, the Lord repeatedly identifies Himself as Israel's Father. In the New Testament, Jesus Christ perfectly reveals that same Father's heart, making Him known to the world! Jesus, Himself becomes the "father" of Salvation!

The Lord first declared His Covenant Sonship over Israel through Moses.

Exodus 4:22–23 (AMP)

"Then you shall say to Pharaoh, 'Thus says the LORD, "Israel is My son, My firstborn. So I said to you, 'Let My son go that he may serve Me..."'"

Israel was not merely a nation among nations. She was God's Covenant son! The Father desired not merely obedience but fellowship just as he desired with Adam. He redeemed Israel from bondage so they might worship Him and live under His loving care.

• *A Father's Compassion*

Throughout Israel's history, the Lord revealed Himself with the Heart of a Compassionate, Loving Father. Psalm 103:13 (AMP)

"As a father has compassion on his children, So the LORD has compassion on those who fear Him [with reverence]."

- His discipline was never vindictive.
- His correction flowed from covenant love.
- His mercy continually exceeded His people's failures.

Like every loving father, He sought to restore rather than destroy.

The prophet Isaiah likewise records the Heart of God...God's fatherly heart.

Isaiah 63:16 (AMP)

"For You are our Father... You, O LORD, are our Father; Our Redeemer from everlasting is Your name."

[Reflection: Notice the inseparable relationship between Father and Redeemer. The One who fathers His people is also the One who redeems them.

This revelation anticipates the ministry of Jesus Christ. Usually, we are focused upon Jesus coming to earth to reveal the Father. However, there were times when Heavenly Father's attention is focused on revealing His Son. Jesus came not only to accomplish Redemption, but to reveal the Father whom Israel had known only in part.

- The Father Revealed in the Son

John 14:9 (AMP)

"Anyone who has seen Me has seen the Father."

This statement is one of the clearest declarations of continuity between the Old and New Testaments. Jesus does not reveal a different God!

He reveals the same Covenant Lord who called Abraham, delivered Israel, spoke through Moses, shepherded David, and loved His people with everlasting love.

Every act of compassion performed by Jesus reveals the Heart of God...the Father's heart!

- Every miracle. • Every word of forgiveness. • Every act of mercy. • Every invitation to the weary. • Every tear shed over Jerusalem. • All reveal the eternal Father's Covenant love.

- *The Everlasting Father*

Isaiah's great Messianic prophecy provides an astonishing revelation of Christ.

Isaiah 9:6 (AMP) (This is the reference scripture referred to above regarding 700 years)

"For to us a Child shall be born, to us a Son shall be given... And His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

[Reflection: The title "Everlasting Father" does not teach that Jesus is the Person of the Father within the Holy Trinity. Rather, it describes the Messiah as the eternal source, protector, and covenant guardian of His redeemed people. In Hebrew thought, a "father" can denote the originator, protector, benefactor, or one who lovingly cares for those under his charge. Thus, Isaiah portrays the coming Messiah as One who exercises fatherly care over His Kingdom forever!]

Jesus Himself consistently distinguished His relationship with the Father while perfectly revealing the Father's character.

John 10:30 (AMP)

"I and the Father are One."

They are one in divine essence, purpose, will, and Redemptive work. The Son reveals the Father because He shares fully in the Father's divine nature!

- The Father Who Seeks His Children

The fatherhood of God reaches one of its most beautiful expressions in Jesus' parable of the prodigal son.

Luke 15 portrays a father • Who waits. • Who watches. • Who runs. • Who embraces.

• Who forgives. • Who restores. This is not merely an illustration of human forgiveness.

It is a Redemptive Revelation of the Heart of God, His own fatherly heart!

His Heart reflects the covenant Lord who has always sought His wandering children.

- It echoes Eden. • God sought Adam.
- It echoes Egypt. • God called His sons out of bondage.
- It echoes Jerusalem. • Jesus wept over His rebellious people.

From the beginning, the Heart of God, (Father), reveals Himself and draws His children into loving fellowship. Throughout the Scriptures, God is not portrayed as One hiding from humanity, but as One continually seeking, calling, revealing, and reconciling. His eternal purpose has always been relationship. The Father's greatest revelation of Himself was not merely through prophets, miracles, or covenants, but through His beloved Son, Jesus Christ.

When Jesus came into the world, the Father openly identified, revealed, and approved Him. At His baptism the heavens were opened, and the Father's voice declared, "This is My beloved Son, in whom I am well-pleased." Again, on the Mount of Transfiguration, the Father proclaimed, "This is My beloved Son...listen to Him." The Father testified that Jesus was the exact expression of His own heart, character, and purpose. To know the Son was to encounter the Father Himself.

Jesus, in perfect unity with the Father, spent His entire earthly ministry revealing the Father's heart. He never sought His own glory but continually pointed people to the One who had sent Him. He declared that He spoke only what the Father gave Him to speak, performed only what He saw the Father doing, and that whoever had seen Him had seen the Father. Every miracle, every act of compassion, every word of forgiveness, and every invitation to come near unveiled the Father's immeasurable love for humanity.

[Reflection: The Father's desire has never changed. He is still seeking His children. His pursuit reached its highest expression when "God so greatly loved and dearly prized the world, that He gave His one and only begotten Son" (John 3:16, AMP). The cross was not merely an act of sacrifice; it was the supreme demonstration of the Father's relentless love, reaching into a broken world to restore sons and daughters to Himself.

Jesus, the Father's only begotten Son, now beckons all mankind to seek the very Heart of God. His invitation is not merely to embrace a doctrine or adopt a religion, but to enter into a living relationship with the Father. This is why Jesus declared:

Matthew 22:37 (AMP)

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."

[Reflection: This command is far more than a requirement; it is an invitation into the very relationship for which humanity was created. God seeks wholehearted love because He first loved us with His whole heart.]

** The ministry of Christ culminated in reconciliation.*

As Paul wrote: 2 Corinthians 5:18-19 (AMP)

"But all these things are from God, who reconciled us to Himself through Christ...that is, that God was in Christ reconciling the world to Himself, not counting people's sins against them [but canceling them]. And He has committed to us the message of reconciliation."

[Reflection: Notice that reconciliation begins with God. Humanity did not initiate peace with heaven; the Father did. • He moved first. • He loved first. • He gave first. • He sought first. Through His Son, He removed every barrier that separated mankind from Himself and extended the invitation to return home to God's loving Presence! When we obey the drawing of the Word of God and Holy Spirit to reconcile, we are filled with God's Presence! The Kingdom of God becomes residual within our soul, heart and mind by the indwelling Holy Spirit!]

Today, the Church carries this divine mission. Just as the Father revealed the Son, and the Son revealed the Father, believers are entrusted with revealing Christ to the world. We are ambassadors of reconciliation, inviting others to discover the Heart of God and to experience His restoring grace! This is the foundation of Redemptive Revelation in Christ!

The entire Redemptive Revelation record flows from one unchanging truth: the Father has always been seeking His children. He revealed His Son; the Son revealed the Father; and through the Holy Spirit the invitation continues today. The call of heaven remains unchanged—to seek God with all our heart, soul, and mind, and to receive the immeasurable love of the Father who has never ceased seeking those whom He created for Himself. God is so magnificent! His Love is beyond sensational, epic, colossal!

Psalm 139:13-14 (AMP)

13 For You formed my innermost parts;

You knit me [together] in my mother's womb.

14 I will give thanks and praise to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well.

** The Father's House*

Jesus also revealed the Father's ultimate purpose. John 14:2–3 (AMP)

"In My Father's house are many dwelling places...

I am going there to prepare a place for you."

The Divine Redemption Process has always moved toward one glorious destination: The Father desires His children to dwell with Him forever!

- This was Eden's purpose. • This was the purpose of the Tabernacle.
- This was the purpose of the Temple. • This was fulfilled in Christ.
- This is consummated in the New Jerusalem... We are the Tabernacle of God, today!

Revelation 21:3 (AMP)

"See! The tabernacle of God is among men, and He will live among them, and they will be His people, and God Himself will be with them..."

- The Father's house ultimately is not merely a location. Christ in us... "It is Finished!"
- It is eternal communion with God Himself! Christ in us!... **"It is Finished!"**

** The Father of Israel Fulfilled in Jesus Christ*

Jesus is the perfect Revelation of the Light of the Father of Israel! The Covenant Father who called Israel His firstborn Son, who carried His people through the wilderness, who disciplined them in love, who forgave their rebellion, and who continually called them back to Himself is fully revealed in the Son... Jesus Christ!

[Reflection: Every word Christ spoke, every miracle He performed, every sinner He forgave, every burden He carried, and every life He restored displayed the very Heart of God! The One who declared, "Anyone who has seen Me has seen the Father," unveiled the Covenant love that had been present from the beginning. Thus, the Father of Israel is not a distant figure concealed in the Old Testament but the same Covenant God whose compassion, mercy, holiness, and redeeming love shine with perfect clarity in His Son.

This role (*Jesus Reveals the Father of Israel*) beautifully completes the progression we have been developing in our reach into "Deep calls to the deep." • The Shepherd tends His flock. • The Eagle carries His young. • The Refuge shelters His people. • The Keeper preserves them. • The Husband enters into covenant with them. • And the Father lovingly adopts, disciplines, provides for, and welcomes His children into His everlasting house! Each of these Redemptive roles reveals another ray of the same Light of Truth—Jesus Christ, the full revelation of God's Covenant Heart!

There is a "quickenings" to return to the examination of the various views of Interpretation!

* **Full Preterism** (Synthesis / "Reformed and always reforming"):

In review, the New Testament's use of the "last days" covers the time period between Christ's first and second comings which brought an end to the Old Covenant age in AD 70. Millennialism continues to predict a 2nd Coming of Christ in physical form reigning on the physical earth from Jerusalem. Regardless of one's conviction to a particular view, anything is Possible with God who created the cosmic expanse and ALL THINGS related to the earth!

The imminent time texts and the analogy of a scriptural principle of interpretation in the New Testament demands that "THE (ONE) parousia" took place in AD 70.

Preterism seeks to take the strengths and common sense approaches of both these "orthodox" views to form its "orthodox" (or straight) view.

For example the strength of the Postmillennial Partial Preterist view is how it correctly seeks to deal with the clear New Testament's imminent time statements such as: "some standing here shall not taste death till...", "this generation shall not pass away until all these things be fulfilled," "shortly," "quickly" "at hand" soon "about to be" "in a very little while," etc... which all point to Christ's coming or His parousia being fulfilled in AD 70.

And the strength of the classic Amillennial view is the analogy of Scripture that such passages as these are describing the SAME event – Matthew 13:39-43; Matthew 24-25; 1 Thessalonians 4:15–5:11; 2 Thessalonians 2:1; 1 Corinthians 15:23-24, 52; Revelation 1:7 ; Revelation 3:11; Revelation 11:15-18; Revelation 22:6-7, 10-12, 20.

[Note: Rather than extend these passage here in our study, the .pdf "An Amillennial View" Is listed in the .pdf section of Inner Chambers web page.]

The answer depends on how we view its notes and theological framework. While it is a historically significant study bible, it contains theological biases, unbiblical interpretations, and errors that can mislead believers if they are not careful. When considering these deeply embedded biases, there are purer forms of Translations from which to study.

* *A concise conclusion regarding Translations*

The KJV Bible is not a Premillennial, Amillennial, Postmillennial, or Preterist Bible. It is a translation used by Christians holding all these views. Historically, the KJV translators were closest to an amillennial/historic Protestant understanding. However as we have examined, there are Translations that provide illumination shining greater clarity for enrichment of comprehension. Explore "drop down" on: <https://www.biblegateway.com/>

HGMI places emphasis on *Christ's present reign on David's eternal throne and a Partial Preterist perspective with preference of study through the Amplified Bible Translation as you are experiencing.

As previously stated Our approach to deeper studies of the biblical texts aligns most closely with Partial Preterism combined with a "Kingdom-Now" emphasis, while affirming resurrection and final consummation clarifications as we have examined!

God Himself is unfathomably deep!

- His wisdom has no end.
- His knowledge has no limit.
- His love cannot be measured.
- His purposes stretch from eternity past into eternity future.

Romans 11:33 (AMP)

"Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and decisions and how unfathomable and untraceable are His ways!"

Job 38:4 (AMP) [God speaking to Job... mankind]

4 "Where were you when I laid the foundation of the earth?

Tell Me, if you know and have understanding.

[Reflection: Paul erupts into worship because the greatness of God exceeds human comprehension. The believer never reaches the end of discovering Christ!

The Holy Spirit is the One who introduces believers into God's depths.

1 Corinthians 2:10 (AMP)

"For God has unveiled them and revealed them to us through the Holy Spirit; for the Spirit searches all things diligently, even sounding and measuring the profound depths of God."

[Reflection: Holy Spirit is continually revealing the character, purposes, wisdom, and glory of Christ. He does not lead believers into religious activity alone. He leads them into divine intimacy.]

Every person possesses an inner longing that earthly pursuits cannot satisfy.

- Success cannot satisfy it.
- Money cannot satisfy it.
- Knowledge cannot satisfy it.
- Religion alone cannot satisfy it.

Only God Himself satisfies the deepest chambers of the heart.

Ecclesiastes 3:11 (AMP)

"He has made everything beautiful and appropriate in its time. He has also planted eternity [a sense of divine purpose] in the human heart [a mysterious longing which nothing under the sun can satisfy except God]..."

[Note: For a rich and rewarding experience dwelling in the 'deep' things of God, search the web pages and .pdf articles within Heart of God Ministries International https://www.thepropheticvoice.com/inner_chambers.html]

[Reflection: God placed eternity within humanity. Therefore, the human spirit naturally responds when God calls. Christ Invites Believers into Greater Depth. Jesus never invited people merely to observe Him. He continually invited them deeper.

Luke 5:4 (AMP)

"When He had finished speaking, He said to Simon, 'Put out into the deep water and lower your nets for a catch.'"

Although this event concerned fishing, it beautifully illustrates the Kingdom of God! The greatest harvests are found in deeper waters. Likewise, the richest spiritual experiences are found beyond spiritual comfort zones.

Paul prayed that believers to continually grow into greater dimensions of Christ's love. Ephesians 3:17–19 (AMP)

"So that Christ may dwell in your hearts through your faith. And may you, having been deeply rooted and securely grounded in love, be fully capable of comprehending with all the saints (God's people) what is the width and length and height and depth of His love [fully experiencing that amazing, endless love]; and that you may come to know [practically, through personal experience] the love of Christ which far surpasses mere knowledge [without experience], that you may be filled up [throughout your being] to all the fullness of God..."

Notice the progression!

• Rooted. • Grounded. • Comprehending. • Experiencing. • Filled with the fullness of God. This is the "Journey Pattern" as the Deep calls to the deep!

**Wisdom Is Found in the Deep:*

God reveals His hidden treasures to those who seek Him.

Proverbs 25:2 (AMP)

"It is the glory of God to conceal a matter, But the glory of kings is to search out a matter."

[Reflection: Kingdom seekers are explorers. God delights in revealing Himself to those who diligently pursue Him!]

**The Depth of Christ's Riches:*

Paul often described Christ's riches as inexhaustible.

Ephesians 3:8 (AMP)

"To me, though I am the very least of all saints (God's people), this grace [which was so generously entrusted to me] was granted: to preach to the Gentiles the unfathomable riches of Christ."

[Reflection: The riches of Christ cannot be exhausted for Christ Himself is infinite.

Every season in Him reveals fresh beauty, greater wisdom, deeper peace, and fuller joy.

**Deep Prayer:*

Prayer itself matures from simple requests into profound communion.

28 Then one of the scribes [an expert in Mosaic Law] came up and listened to them arguing [with one another], and noticing that Jesus answered them well, asked Him,

"Which commandment is first and most important of all?" 29 Jesus answered, "The first and most important one is: 'Hear, O Israel, the Lord our God is one Lord; 30 and you shall love the Lord your God with all your heart, and with all your soul (life), and with all your mind (thought, understanding), and with all your strength.'

Matthew 6:33 (AMP)

33 But first and most importantly seek (aim at, strive after) His kingdom and His righteousness [His way of doing and being right—the attitude and character of God], and all these things will be given to you also.

[Reflection: The infinite Heart of God continually calls to the redeemed heart of man. As believers answer that call, they discover that there is always more of Christ to know, more of His love to experience, more of His wisdom to receive, more of His grace to enjoy, and more of His glory to behold!]

Philippians 3:10–11 (AMP) Paul writes,

"[For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His Person more completely], and [that I may in that same way come to know] the power outflowing from His resurrection [which it exerts over believers], and [that I may so share His sufferings as to be continually transformed in spirit into His likeness, even] to His death, [in the hope] that if possible, I may attain to the resurrection [that will raise me] from the dead."

May every believer respond to the gracious invitation of the Father, allowing "the deep" within their spirit to answer "the Deep drawing" of God's own eternal heart, while being transformed "from glory to glory" into the image of His beloved Son.

Summary: Deep calls to the deep

In our study of "the Deep calls to the deep." it has been marked by a certain patience as you have labored with the work! The writers of HGMI hope you continually invite exploration, refinement, and careful examination of Scripture into your spiritual walk that allows Holy Ghost to mature you rather than merely accumulate knowledge.

There is a proverb that comes to mind:

Proverbs 25:2 (AMP)

"It is the glory of God to conceal a matter, But the glory of kings is to search out a matter."

[Reflection: That verse has often been misunderstood to encourage searching for hidden secrets... even though that is good thing on which to focus. You are encouraged to focus emphasis upon understanding and comprehending in diligent, humble inquiry into the works and ways of God. Scripture rewards careful study—not because God delights in obscurity, but because He delights in revealing Himself to those who seek Him with reverence!]

Furthermore our study has reminded of another image:

When a jeweler examines a diamond, he does not create new facets. He simply turns the diamond so that different facets catch the light. The diamond remains the same; the light reveals its richness.

Christ is like that in Scripture.

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The more one studies the Law, the Prophets, the Psalms, the Gospels, and the Epistles, the more the same "Diamond" reflecting "The Light of Truth," The Light of Life," and "The Light of the Holy Spirit" comes into view!

- Sometimes you see His grace! • Sometimes His justice! • Sometimes His kingship!
- Sometimes His priesthood! • Sometimes His compassion! • Sometimes His victory!

[Reflection: The object of study never changes.

Only the angle from which His glory is seen.]

That image, in many ways, describes what we've been doing. We have not been trying to invent meanings or force symbolism. We have simply been turning the biblical "Diamond" a little at a time—looking at spiritual dimension through Paul's revelation of the Love of God through Christ:

Ephesians 3:17-18 (AMP)

17 so that Christ may dwell in your hearts through your faith. And may you, having been [deeply] rooted and [securely] grounded in love, 18 be fully capable of comprehending with all the saints (God's people) the width and length and height and depth of His love [fully experiencing that amazing, endless love];

Each of these "dimensional facets" reflects upon the same Lord! They originate from the One to whom every part of the Holy, Dynamic, Living Bible ultimately points.

Reflect upon this summary from the New Testament!

It captures the spirit of everything we've explored:

Colossians 1:17-19 (AMP)

"He Himself is before all things, and in Him all things hold together. He is also the Head [the life-source and leader] of the body, the church; and He is the beginning, the Firstborn from the dead, so that He Himself will occupy first place [He will stand supreme and be preeminent] in everything. For it pleased the Father for all the fullness [of deity—the sum total of His essence, all His perfection, powers, and attributes] to dwell [permanently] in Him."

If every page of our study quietly leads readers to that truth—that Christ "occupies first place in everything"—then we believe it will have served its purpose well.

That is a conclusion... that is not only intellectually satisfying but spiritually nourishing!

We end where we started... Deep calls to the deep!

Jeremiah 33:2-3 (AMP)

"Thus says the Lord who made the earth, the Lord who formed it to establish it—the Lord is His name, 'Call to Me and I will answer you, and tell you [and even show you] great and mighty things, [things which have been confined and hidden], which you do not know and understand and cannot distinguish.'

Thank you for your participation in the works of Heart of God Ministries Internation!