

# THE LEGACY

*from the eternal Father  
to His beloved Son,  
and from the Son  
to His brothers and sisters*

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*I bequeath this book  
to my family, as a form of  
spiritual heritage,  
and to all the faithful  
joint-heirs of Christ*



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## *Introduction*

Through the years, the author has been excited by the different emphases of the beautiful and harmonious divine truth. His interest was sometimes captured by the prophecies, and at other times by the various ideas within the Word. Later he found as significant the practical issues of Christian religion, closely connected to salvation and godly life, as well as the timely theme of so called “present truth”. His last enlightenment provides **the true foundation and framework**<sup>1</sup> for the studies of his past and therefore he felt prompted to share it with you, the readers. This book is the first part of THE LEGACY tetralogy. The concepts that it contains are based on the Scripture. They are additionally confirmed by the testimony in Ellen White’s writings, which has an evidential weight especially for those who believe that her messages are inspired.

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1 The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God’s word came from Him. **But these priceless gems had been placed in false settings.** Their precious light had been made to minister to error. God desired them to be removed from their settings of error and **replaced in the framework of truth.** This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. **Christ had come to place it where it would glorify God, and work the salvation of humanity.** *White, Ellen, Desire of Ages – p. 287, par. 4*

## I. THE LEGACY

*...I will declare the decree: the LORD hath said unto me,*

*Thou art my Son; this day have I begotten thee.*

*Ask of me, and I shall give thee the heathen for thine inheritance,*

*and the uttermost parts of the earth for thy possession...*

*Psalm 2:7, 8*



## I. 1. The Beginning

*Thus speaketh the LORD of hosts, saying, behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. (Zachariah 6:12, 13)*

Each of us has wondered sometimes about the beginning, the origin of all things - visible and invisible. This issue is important because it is linked to our identity - who are we really? Scriptures are the repository for this knowledge:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. John 1:1-3.

This verse speaks about the beginning of all. It tells us that there had been nothing else before this beginning except for the eternal God and the Word.<sup>2</sup> It also tells us that the Word proceeded out of Him, and that He created all things through Him. What is that Word or rather Who is that Word? We learn through the verses further in the same passage that speak about Jesus Christ's coming on the earth:

And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of **the only begotten of the Father**, full of grace and truth... No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he hath declared him. John 1:14, 18

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2 Exodus 3:14 "Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. **Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.**" White, *Ellen Great Controversy* – p. 493, par. 1

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We know from these verses that the Word which proceeded from God, was God's only-begotten Son Himself. Then, the *Beginning* is very exciting because it tells us the story of a Father and His Son. As it is written in another passage in Proverbs:

Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? **What is his name, and what is his son's name**, if thou canst tell? Proverbs 30:4

The Apostle John wrote specifically about the origin of the Son of God in eternity past:

Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth** and **came from God**; neither came I of myself, but he sent me. John 8:42

For the Father himself loveth you, because ye have loved me, and **have believed that I came out from God**. 28 **I came forth from the Father**, and **am come into the world**: again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this **we believe that thou camest forth from God**. John 16:27-30

For I have given unto them the words which thou gavest me; and they have received them, and have known surely **that I came out from thee**, and they have believed that thou didst send me. John 17:8

Jesus is here speaking about two separate events – (1) that He proceeded from/came out of His Father, and that (2) He came to the world.<sup>3</sup> We also

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3 A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but **a Son begotten** in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with

## 1. THE BEGINNING

know that God created the Universe and all beings in it by His Son:

Who is the image of the invisible God, the firstborn of every creature: For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: **all things were created by him**, and for him: And he is before all things, and by him all things consist. Colossians 1:15-17<sup>4</sup>

In Proverbs 8 the Son of God represents Himself as Wisdom -and speaks about this same beginning when God was working by Him:

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When [there were] no depths, **I was brought forth; when [there were] no fountains** abounding with water. Before the mountains were settled, before the hills was **I brought forth**: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. **When he prepared the heavens, I [was] there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, [as] one brought up [with him:]** and I was daily [his] delight, rejoicing always before him; **Rejoicing in the habitable part of his earth; and my delights [were] with the sons of men.** Proverbs 8:22-31, KJV

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God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. *White, Ellen Signs of the Times - May 30, 1895, par. 3*

“The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind.” {RH July 9, 1895, par. 13}

- 4 **By Christ the Father wrought in the creation of all heavenly beings.** (Colossians 1:16 quoted); and **to Christ, equally with the Father, all heaven gave allegiance.** *White, Ellen The Great Controversy p. 493, par 1*

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It is not a coincidence that the Son of God presents Himself as the Wisdom of God.<sup>5</sup> Before God began creating, it was necessary that He should lay down the cornerstone of His work. Because nobody was above Him, He could not obey anyone. But in order for all the beings that He would create to be permanently connected to Him, the Source of all life, God would provide a living example of loving obedience for the whole Universe. When God begat His Son – One both equal to Him and obedient – He provided exactly this example. In the passage above we read that the Son delighted in His Father’s love and at the same time He followed His will in everything. Thus through the Son, the life of God would flow to all created beings in the Universe, because in His face they would have the perfect example for a correct relationship to the Source of life.<sup>6</sup>

God made His Son the heir of all things as it is written in the Epistle to the Hebrews<sup>7</sup>:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by [his] Son, whom **he hath appointed heir of all things**, by whom also he

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5 1 Cor 1:24; Col 2:2, 3

6 **All things Christ received from God**, but He took to give. So in the heavenly courts, in His ministry for all created beings: **through the beloved Son, the Father’s life flows out to all**; through the Son it returns, in praise and joyous service, a tide of love, **to the great Source of all**. And thus through Christ the circuit of beneficence is complete, representing **the character of the great Giver**, the law of life. *White, Ellen Desire of Ages – p. 21, par. 2*

Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save.

Such is the character of Christ as revealed in His life. **This is the character of God. It is from the Father’s heart that the streams of divine compassion, manifest in Christ, flow out to the children of men.** Jesus, the tender, pitying Saviour, was God “manifest in the flesh.” 1 Timothy 3:16. *White, Ellen Steps to Christ – p. 12 par. 1, 2*

7 **By right of inheritance the universe belonged to Christ**,... *White, Ellen Youth Instructor – January 11, 1900 – Par. 2*

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made the worlds. Heb. 1:1, 2<sup>8</sup>

True love had ever been the law of God's government.<sup>9</sup> The happiness of all immortal beings created by Him had been a priority from the very beginning in the councils of Heaven. The perfect purity and holiness of these relationships had been habitual to all the inhabitants of the universe during the entirety of its history ever since the moment of their creation.

### *The Legacy*

The Word of God also reveals to us the bequeathing ceremony for the heritage to the Son, by the will of God - His Father:

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8 **„Our great Exemplar was exalted to be equal with God.** He was high commander in heaven. **All the holy angels delighted to bow before Him.** “And again, **when He bringeth in the First-begotten into the world,** He saith, And let all the angels of God worship Him...” *White, Ellen Testimonies Vol. 2 – p. 426, par. 2*

**The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.**

“**God,** who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us **by His Son,** whom **He hath appointed heir of all things, by whom also He made the worlds;** who **being the brightness of His glory, and the express image of His person,** and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as **He hath by inheritance obtained a more excellent name than they.** For unto which of the angels said He at any time, **Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?**” Hebrews 1:1-5.

**God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.** *White, Ellen Testimonies, Vol. 8 – p. 268 par. 1-3*

9 1 John 4:8 „He that loveth not knoweth not God; for God is love.”

In setting aside the law of God, men know not what they are doing. **God's law is the transcript of His character.** It embodies **the principles of His kingdom.** He who refuses to accept these principles is placing himself **outside the channel where God's blessings flow.** *White, Ellen Christ's Object Lessons – p. 305, par.3*

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And I -- I have anointed My King, Upon Zion -- My holy hill. I declare concerning a statute: Jehovah said unto me, 'My Son Thou [art], I to-day have brought thee forth. Ask of Me and I give nations -- thy inheritance, And thy possession -- the ends of earth. Psalm 2:6-8 (YLT)

Nothing in the councils of heaven was decided without the voluntary participation of all parts. The Son of God Himself was invited to make a decision if it was His desire to receive the heritage from His Father. In these verses the Everlasting Covenant<sup>10</sup> between God and His Son is revealed. The Everlasting Covenant represents the Legacy. The Father bequeathed the kingdoms of the earth to His Son. This Legacy, not only attributes the right of property to the Son, but also secures the future safety of all beings in the universe in case a fatal problem would emerge.<sup>11</sup> Knowing that God foresaw "the end from the very beginning", He could not only be taken by surprise from whatever would come, but He also had a plan to meet every problem.<sup>12</sup> If at any time in the universe a "deadly" problem would come upon the created beings, the loving Creator had made all as a measure of precaution. This all must have been included in His Everlasting Covenant with His Son. It is interesting that the Son of God Himself desired to become the Surety for the heritage in case someone chooses to follow the perilous path. Apostle Peter wrote about this decision of God and Christ from eternity:

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10 The Hebrew word for covenant (תִּרְבָּה) means a division of parts and reminds of dividing of animal carcasses into halves making the covenant between God and Abraham (Gen. 15:1-21). In Greek "covenant" (διαθήκη) has the sense of separation as the separation of hereditary property of a will or testament (Gal. 3:15).

**„Before the foundations of the earth were laid, the Father and the Son had united in a covenant..."** *White, Ellen Desire of Ages – p.834, par. 2*

11 Psalm 74:2 "When Christ spoke these words, He addressed His Father. Christ was not alone in making this great sacrifice. It was the fulfilment of the covenant made between the Father and the Son before the foundation of the earth was laid. With clasped hands they entered into the solemn pledge that **Christ would become the substitute and surety for the human race...**" *White, Ellen 12 MR – p. 408, par. 3*

12 Isaiah 46:10

## 1. THE BEGINNING

Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: **Who verily was foreordained before the foundation of the world,** but was manifest in these last times for you. 1 Peter 1:18-20

The Son of God was ready to give His life so that He may protect what was bestowed by His Father. We read about His fateful decision in the epistle of Paul to the Ephesians:

And to make all men see what is the fellowship of the mystery, which **from the beginning of the world hath been hid in God**, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, **according to the eternal purpose which he purposed in Christ Jesus our Lord.** Ephesians 3:9-11

But what kind of problem could emerge in an environment so pure that would demand the death of the Beloved, the only begotten Son of God, and how could it explain our present condition? We are going to think about this in the second chapter.

## I. 2. Hereditary troubles

*And Sarah saw the son of Hagar the Egyptian,  
which she had born unto Abraham, mocking.  
Wherefore she said unto Abraham,  
cast out this bondwoman and her son:  
for the son of this bondwoman shall not be heir  
with my son, even with Isaac.  
Genesis 21:9, 10*

The first one who determined to live independently of God was Lucifer – a cherub who received the highest position among the angels next to the Son of God<sup>13</sup>:

Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty... **Thou art the anointed cherub that covereth**; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. **Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.** Ezekiel. 28:12, 14, 15

The beauty, talents, and glory of this angel led him to proud self-oblivion. The merit of all that was given to him by God, he started attributing to himself. His perverted picture of himself made him envious of the Son of God – the One enjoying full right to God's councils and the One Lucifer was created by. Rejecting the order constituted by the Creator Himself, Lucifer coveted the glory which was prerogative to the only begotten of God alone<sup>14</sup>:

For thou hast said in thine heart, I will ascend into heaven, I will exalt my

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13 „Satan in Heaven, before his rebellion, was a high and exalted angel, **next in honor to God's dear Son...**” White, Ellen *The Spirit of Prophecy*, Vol. 1 *The Great Controversy* – p. 17, par. 1

14 Satan **was envious of Christ**, and gradually **assumed command which devolved on Christ alone.** Ibid.



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throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; **I will be like the most High**. Isaiah. 14:13, 14

God warned Lucifer with fathomless love about the perilous consequences of the path chosen by him, pleading for him to come back into the right relationship with his Creator.<sup>15</sup> Lucifer not only encouraged himself to follow his own will, but he treacherously deceived the other angels to follow his steps toward apostasy, teaching them that they as holy beings needed not a law to tell them what is right.<sup>16</sup>

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15 The great Creator assembled the heavenly host, **that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father**, and the heavenly throng of holy angels was gathered around them. **The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself**; so that wherever was the presence of his Son, it was as his own presence. **The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host**. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, **but would do nothing of himself alone. The Father's will would be fulfilled in him**.

**Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that he had heretofore received. The angels wept.** They anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice? *Ibid* – p. 17, 19

16 Satan grew bold in his rebellion, and **expressed his contempt of the Creator's law**. This Satan could not bear. **He claimed that angels needed no law; but should be**

## 2. HEREDITARY TROUBLES

### *Rejection of God's Wisdom*

Ascribing to himself the dignities of beauty and glory that he was clothed with by God, Lucifer manifested a new philosophy. According to this philosophy, the value of a person is defined not by his or her relations to God, but by his or her own personal qualities (beauty, intellect). This mode of thinking finally led Lucifer to reject the authority of the Son of God, because he began to think that it was not just to worship a being, which had received all things from God. Satan questioned why he was considered less worthy of such authority?<sup>17</sup> Rejecting the authority of the Son of God – the archetypal example of Sonship and an obedient and loving connection to the Source of life - Lucifer rejected the Wisdom of God and made himself an orphan. Infected by the same philosophy, the angels who had followed him would try to hide from humanity this key fact that Christ was a real Son of God.<sup>18</sup> The final consequences of embracing this philosophy deprived its adherents from their privilege to participate in the inheritance, because they could not anymore perceive themselves true sons and daughters of God.

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**left free to follow their own will, which would ever guide them right**; that law was a restriction of their liberty, and that to abolish law was one great object of his standing as he did. The condition of the angels he thought needed improvement. *Ibid.* - p. 22, par. 3

- 17 Satan thought that he was himself a favorite in Heaven among the angels. He had been highly exalted; **but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself.** He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. **Were not his garments light and beautiful? Why should Christ thus be honored before himself?** *White, Ellen, Spirit of Prophecy – p. 18, par. 1*
- 18 Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because **they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God,** and they came to consider that they were not to consult Christ. *White, Ellen, This Day with God – p. 128, par. 2*

*Desecration of the covenant*

Essentially, the violation of the sacred relations to his Creator means transgression of the covenant and voluntary deprivation of the privileges that come from the sacred relation to the One who was the Source of life. Lucifer could not violate the law of love and at the same time keep his right to the everlasting heritage:

**Thou hast defiled thy sanctuaries** by the multitude of thine iniquities, by the iniquity of thy traffick.... Ezekiel 28:18

The fallen angel desecrated the relationships of the everlasting covenant. **The covenant relationship between God and His Son is the universal standard of relationships, guaranteeing the eternal bliss of the inhabitants of the whole Universe. This same relationship expresses itself in the relation of parental love and filial trust and obedience. It was not only presented in written form and preserved in the heavenly temple in the ark of God's covenant, but it shows itself as the true context of the Law of God. Through this perspective, the commandments of God are perceived as promises and not as any kind of limitations, because this is the way the Son of God looks at His Father's commandments.<sup>19</sup> Through the perspective of one real Legacy which God bequeathed to His Son in reality, and where the Son is explicitly presented as begotten of God in eternity (Psalm 2:7, 8), we have the most favorable opportunity to see in the face of Jesus Christ the full revelation of God's character and thus to know what really He is like; and through this to have everlasting life (John 17:3). We present these fundamental ideas here only in germ form, and their development we shall trace in the rest of chapters in this part of the series, and in the rest of its parts as well.<sup>20</sup>**

Lucifer's hatred was especially toward the Son of God.<sup>21</sup> One third of angels

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19 Hebrew 8:6 „The Ten Commandments, Thou shalt, and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe...”  
*Ellen White – p. 86, par. 6*

20 Rev. 11:19

21 Satan, with associate rebellious angels, having **swerved from his allegiance to the**

## 2. HEREDITARY TROUBLES

joined his rebellion.<sup>22</sup> Scriptures records this dark moment in the history of the universe:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Revelation. 12:7, 9

The Son of God was then known by the name Michael,<sup>23</sup> as the Captain of the heavenly host.<sup>24</sup> With their joining to the first apostate those angels expressed the same relational disloyalty toward their Creator as that of their leader. The transgression of the covenant on their part is described as follows:

... And the angels which kept not their first **estate**, but left their own **habitation**... Jude 6

That which the angels “left” is described with the Greek words ἀρχή and οὐκτηρίων<sup>25</sup> - the first word relates to their original hereditary property as

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**Lord God, the only Potentate**, was driven from Heaven, and **the holy angels who became disloyal and untrue help him as he seeks to conform all things to his image and to infuse his own nature into individuals**. Stimulated with **hatred against God’s holy law**, he approaches man, seeking to gain his attention that he may misrepresent and falsify God... **When Satan dissolved relationship with the universe, and the Son of God in particular, he became altogether selfish, and ceasing to be a universal good, he became a universal evil**. *White, Ellen Ms 4 – 1891.5*

22 Rev. 12:3, 4

23 Μιχαήλ - the translation of this term from Hebrew means „Who is like God?“ (Note Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7; 1 Thess. 4:16)

24 Judges 5:14, 15

25 The word „oiketerion“ is used in only one passage of the New Testament (2 Corinthians 5:2) where the apostle Paul speaks about heavenly dwellings of the believers, which they should “cloth” upon with their departure of earthly houses/bodies compared in the same text to tabernacles or sanctuaries.

God's creatures, the second is concerning their inability to remain in the holy dwellings where God's covenant order rules.

*Adam and Eve represent the relationship between God and His Son*

Through the creation of humanity, God planned to give additional light concerning the pattern of the relationship contained in the Legacy toward His Son:

And God said, **Let us make man in our image, after our likeness**; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man **in his own image, in the image of God created he him; male and female created he them**. Genesis 1:26, 27

God and His Son created man after their image on the sixth day, and on the seventh day they rested and shared Their delight with the man and woman and all the other creatures.<sup>26</sup> Adam and Eve were a unique creation which were to represent the relationships between God and His Son. The same way as God and His Son were both divine, Adam and Eve were both man, and like the Son was from the Father, the woman proceeded from the man. This also becomes apparent from the original words in Hebrew for man and woman in the following verse:

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26 After the earth was created, and the beasts upon it, **the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image**. They had wrought together in the creation of the earth and every living thing upon it. And **now God says to his Son, "Let us make man in our image."**... *White, Ellen, Spirit of prophecy, Vol. 1 – p. 24, par. 2*

**In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation**. When "the heavens and the earth were finished, and all the host of them" (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7. *White, Ellen, Desire of Ages – p. 769, par. 2*

When Adam came from the Creator's hand, he bore, in **his physical**, mental, and spiritual nature, **a likeness to his Maker. "God created man in His own image"** (Genesis 1:27),... *White, Ellen, Education – p. 15, par. 1*

## 2. HEREDITARY TROUBLES

And Adam said, This is now bone of my bones, and flesh of my flesh: **she shall be called Woman, because she was taken out of Man.** Gen. 2:23<sup>27</sup>

This relationship had to underline the universal meaning of the Son's voluntary submission and honor to His Father before the whole universe.<sup>28</sup> Lucifer felt underprivileged also because he was not given rights to participate in the plans for the creation of our planet and the opportunity to be delegated with authority over it.<sup>29</sup> Now, when he anticipated the new creation's unique role, he decided to put his efforts into their disqualification from their holy mission. When God said to His Son "Let Us make man in our image"<sup>30</sup>, Satan became even more envious of Jesus. After the breathtaking sight of the creation of our world, the Devil<sup>31</sup> turned his attention to the new creation, hoping to draw them on his side:

**Thou hast been in Eden the garden of God;** every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx,

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27 The original words of the biblical text for man and woman - אִישׁ וְאִשָּׁה - literary translated mean something like "man" and "female-man"; the logic of Adam's utterance in this passage even in English draws the same conclusion.

28 1 Cor. 11:3-7, 10

29 The creation of our world was brought into the councils of heaven. **There the covering cherub prepared his request that he should be made prince to govern the world then in prospect.** This was not accorded him. **Jesus Christ was to rule the earthly kingdom; under God He engaged to take the world with all its probabilities. The law of heaven should be the standard law for this new world, for human intelligences. Lucifer was jealous of Christ** and this jealousy worked into rebellion and he carried with him a large number of the holy angels. **Jesus, the Son of God, was not deceived by Lucifer's sophistry. He stood true to principle and resisted every line of reasoning of Lucifer and all the angels who had taken sides with him, thus evidencing that as He stood, every angel might have stood.**  
*White, Ellen, Ms 43 b - 1891.3*

30 Genesis 1:26

31 The name Devil in Greek means accuser or slanderer, and is similar to its Hebrew equivalent Satan which can also be understood as foe or adversary (Rev 12:9).

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and the jasper, the sapphire, the emerald, and the carbuncle, and gold.  
Ezekiel 28:13

If he managed to deceive also humanity to transgress the covenant, Satan would win advantage in the Great Controversy between himself and Christ, because humanity would be used as a confirmation to the ideas he used to lure the angels.

### *The Test*

All that God created on Earth, which was perfectly good, was for the human family, but their attitude toward the tree of knowledge of good and evil would display, through their free choice, whose kingdom they would like to be subjects to – Satan's or God's. The consequences of this decision were clearly outlined to them<sup>32</sup>:

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32 Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, and do all in his power **to defy the authority of God and his Son**. He acquainted them with his plans. If he should come boldly upon Adam and Eve and make complaints of God's own Son, they would not listen to him for a moment, but would be prepared for such an attack. Should he seek to intimidate them because of his power, so recently an angel in high authority, he could accomplish nothing. He decided that cunning and deceit would do what might, or force, could not.

**God assembled the angelic host to take measures to avert the threatened evil. It was decided in Heaven's council for angels to visit Eden and warn Adam that he was in danger from the foe. Two angels sped on their way to visit our first parents.**

The holy pair received them with joyful innocence, expressing their grateful thanks to their Creator for thus surrounding them with such a profusion of his bounty. Everything lovely and attractive was theirs to enjoy, and everything seemed wisely adapted to their wants; and that which they prized above all other blessings, **was the society of the Son of God** and the heavenly angels, for they had much to relate to them at every visit, of their new discoveries of the beauties of nature in their lovely Eden home, and they had many questions to ask relative to many things which they could but indistinctly comprehend.

The angels graciously and lovingly gave them the information they desired. **They also gave them the sad history of Satan's rebellion and fall. They then distinctly informed them that the tree of knowledge was placed in the garden to be a pledge of their obedience and love to God; that the high and happy estate of the holy**

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And the LORD God took the man, and put him into the garden of Eden to dress it **and to keep it**. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof **thou shalt surely die**. Genesis 2:15-17

The Creator wished for His creature to pass successfully the test of faithfulness

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*angels was to be retained upon condition of obedience; that they were similarly situated; that they could obey the law of God and be inexpressibly happy, or disobey, and lose their high estate, and be plunged into hopeless despair.*

*They told Adam and Eve that God would not compel them to obey—that he had not removed from them power to go contrary to his will; that they were moral agents, free to obey or disobey. There was but one prohibition that God had seen fit to lay upon them as yet. If they should transgress the will of God, they would surely die. They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven out of Heaven who united with him in questioning the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.*

*They told them that Satan purposed to do them harm, and it was necessary for them to be guarded, for they might come in contact with the fallen foe; but he could not harm them while they yielded obedience to God's command; for, if necessary, every angel from Heaven would come to their help rather than that he should in any way do them harm. But if they disobeyed the command of God, then Satan would have power to ever annoy, perplex, and trouble, them. If they remained steadfast against the first insinuations of Satan, they were as secure as the heavenly angels. But if they yielded to the tempter, He who spared not the exalted angels, would not spare them. They must suffer the penalty of their transgression; for the law of God was as sacred as himself, and he required implicit obedience from all in Heaven and on earth.*

*The angels cautioned Eve not to separate from her husband in her employment; for she might be brought in contact with this fallen foe. If separated from each other, they would be in greater danger than if both were together. The angels charged them to closely follow the instructions God had given them in reference to*



to the covenant relationships and to remain forever in the glorious realm of God. However, true love had to allow the right of voluntary choice even when it would bring death. This was one of the reasons<sup>33</sup> why God continued sustaining Lucifer's life even though He could cease doing it, so to allow every being to be thoroughly convinced of the true intentions of the enemy, who by then was masterfully concealing them. If God would straight away cease from giving Lucifer life, all would serve Him driven by fear and suspicion, and this is in contrast with His character of love. The fallen cherub's wish was to represent a

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*the tree of knowledge; for in perfect obedience they were safe, and this fallen foe could then have no power to deceive them. God would not permit Satan to follow the holy pair with continual temptations. He could have access to them only at the tree of knowledge of good and evil.*

Adam and Eve assured the angels that they should never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful *adoration to the Father and Son*. And as Satan heard it, his envy, hatred, and malignity, increased, and he expressed his anxiety to his followers to incite them (Adam and Eve) to disobedience, and at once bring down the wrath of God upon them, and change their songs of praise to hatred, and curses to their Maker. *White, Ellen, The Spirit of Prophecy, Vol. 1 – p. 32-34*

33 Satan's representations against the government of God, and his defense of those who sided with him, were a constant accusation against God. His murmurings and complaints were groundless; **and yet God allowed him to work out his theory. God could have destroyed Satan** and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. **But by so doing he would have given a precedent for the exercise of force. All the compelling power is found only under Satan's government. The Lord's principles are not of this order. He would not work on this line.** He would not give the slightest encouragement for any human being to set himself up as God over another human being, feeling at liberty **to cause him physical or mental suffering. This principle is wholly of Satan's creation.**

**The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy, and love. Self-evidencing light** was to be recognized and freely accepted by all who occupied positions of trust and power. They must accept **God's principles, and, through the presentation of truth and righteousness, convince all who were in his service.** This was the only power to be used. **Force must never come in.** All

## 2. HEREDITARY TROUBLES

distorted image of God as a tyrant who acts of selfish motives. That is why, using the snake as a medium he said to Eve:

...Yea, hath God said, Ye shall not eat of every tree of the garden? And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Genesis 3:1, 4, 5

In the book of Genesis Satan is not shown clearly; it speaks about the serpent as if that animal was guilty of deceiving humanity. Moreover, the serpent had obviously been able to fly because one of the punishments that God ascribed to her was “upon thy belly shalt thou go”<sup>34</sup>- which means that she had not been going the way we know today. So, there are several similarities between Lucifer and the Serpent:

1. She was pronounced the most cunning animal, and Lucifer was the

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who thought that their position gave them power to command their fellow beings, and control conscience, must be deprived of their position; for this is not God’s plan...

In the councils of heaven it was decided that principles must be acted upon that would not at once destroy Satan’s power; for it was God’s purpose to place things upon an eternal basis of security. Time must be given for Satan to develop the principles which were the foundation of his government. The heavenly universe must see worked out the principles which Satan declared were superior to God’s principles. God’s order must be contrasted with Satan’s order. The corrupting principles of Satan’s rule must be revealed. The principles of righteousness expressed in God’s law must be demonstrated as unchangeable, perfect, eternal.

The Lord saw the use Satan was making of his powers, and he set before him truth in contrast with falsehood. Time and time again during the controversy, Satan was ready to be convinced, ready to admit that he was wrong. But those he had deceived were also ready to accuse him of leaving them. What should he do?—submit to God, or continue in a course of deception? He chose to deny truth, to take refuge in misstatements and fraud. *White, Ellen, Review and Herald - September 7, 1897, par. 7-11*

34 Genesis 3:14

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wisest among the angels;<sup>35</sup>

2. The Serpent lost her ability to fly and Lucifer was chased from heaven;
3. The Serpent behaves like a higher being than what God ordered for the animal kingdom (she uses human speech), and Lucifer tried to take the Son of God's position in heaven, which surpassed his rights as a created being.<sup>36</sup>

The snake claims that Eve possesses within herself a source of life independent of God, and that the development of this potential of hers, along with the power she could obtain from outside of her through the fruit of the tree of the knowledge of good and evil, would make her god. This lie represents the foundational principle of spiritualism – the teaching based on the belief of the immortality of the human soul. We see here that Lucifer's utterance is opposite to what God had said. God said "ye shall surely die", but Satan said "ye shall not surely die"<sup>37</sup>. In order to protect His children from evil, God gave His COVENANT PROMISE: "ye shall surely die". Every covenant should be "established" on promises<sup>38</sup>. When Adam and Eve received as truth Lucifer's lie they showed unfaithfulness toward the promise of God and thus they transgressed the covenant:

And they, as Adam, transgressed a, There they dealt treacherously against me. Hosea 6:7 (YLT)

Accepting Lucifer's promise, which was contrary to what God said, they actually made covenant to Satan. The transgression of the covenant by the humankind's ancestors deprives all their descendants of the heritage promised to the Son and that relational disloyalty to God is called "sin" in Scripture<sup>39</sup>. Still, Adam and Eve did not die "in the day" they ate of the fruit of the tree of

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35 Gen. 3:3 cf. Ezekiel 28:12

36 Ezekiel 28:2, 13

37 The commandment of God „ye shall surely die“ (Genesis 2:17) and the lie of Satan „ye shall not surely die“ is emphasized through the repetition of the Hebrew verb (מת, death, die)

38 Hebrew 8:6

39 1 John 3:4 - Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

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knowledge of good and evil. Is it because God was not faithful to His promise or is there another explanation for this? We are going to discuss this and other vital questions in the next chapter.

## I. 3. The Adoption

*Now in Shushan the palace there was a certain Jew,  
whose name was Mordecai, the son of Jair, the son of Shimei,  
the son of Kish, a Benjamite; Who had been carried away from Jerusalem  
with the captivity which had been carried away with Jeconiah king of Judah, whom  
Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that  
is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was  
fair and beautiful; whom Mordecai, when her father and mother were dead, took for his  
own daughter. Esther 2:5-7*

Two facts explain why Adam and Eve's sentence was not executed immediately. The first one is that they actually died spiritually and this is why their descendants though physically alive are considered "dead in trespasses and sins"<sup>40</sup>. This fact, however, is not able to explain why Adam and Eve did not die physically because the commandment said "ye shall surely die" without any distinct specification on whether it meant only physical or spiritual death. Then, what was the reason behind the postponement of their rightful execution since "the wages of sin is death"?<sup>41</sup> As we saw it in chapter one, the Everlasting Covenant between the Father and His Son includes Surety for those who would be misled to start on the path of sin. We also saw that, the Surety was the Son of God Himself. There is no wonder then when Scriptures state<sup>42</sup>:

...the Lamb slain **from the foundation of the world**. Revelation 13:8; KJV

The clothes made of skin, which God made for Adam and Eve testify to the same plan of atonement, showing that Somebody ought to make Himself a sacrifice for

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40 Ephesians 2:1

41 Romans 6:23

42 Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?—Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made. *White, Ellen – Review and Herald April 23, 1901, Art. A, par. 9*

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the sin of humanity so that its moral nakedness should be hidden.<sup>43</sup> If this is the case then the leaves from the fig tree that Adam and Eve used to make themselves aprons symbolizes the attempt of humanity to *sew* itself righteousness so that it may conceal that nakedness.<sup>44</sup> The promise given to Eve about her Seed who would smash the serpent's head shows God's merciful desire to restore the transgressed covenant:

And I will put enmity between thee and the woman, and between thy seed and **her seed**; it shall bruise thy head, and thou shalt bruise his heel.  
Genesis 3:15

### *The Son of God had to become one of us*

According to the covenant plan of restoration, the Son of God had to come on our planet, be born by a woman as a human in order to overcome sin and Satan while in human form. Now we can pay attention to one of the texts quoted in chapter one from the gospel of John speaking about the incarnation of Christ – the living Word:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made... **And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,** full of grace and truth. John 1:1-3, 14

When Satan deceived Adam and Eve to transgress the covenant, it deprived them of their legacy, because sin made them strangers to God to a degree that they were now more children of Satan than God's children. Through the triggering of the plan of salvation simultaneously to the fall, God "put enmity" between the human race and Satan, giving them opportunity to return to Him if they would. However, it was not enough for God to give them time and power against inclinations to evil; the Son of God became the Son of man so that He may redeem man from the fallen condition he was in now:

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43 Genesis 3:21

44 Genesis 3:7

### 3. THE ADOPTION

But when the fullness of the time was come, God sent forth his Son, **made of a woman, made under the law**, To redeem **them that were under the law**, that **we might receive the adoption of sons**. Galatians 4:4, 5

What condescension in that mighty act of the rescuing love of God – to send His Son as a man on Earth, to win the battle *locally* returning the right of God to adopt and own his kidnapped children. The sending of the Son of God in the darkest moment of humanity's sinful history was an act which astonished even the angels themselves.<sup>45</sup>

Let us remember how it all started, so that we may better appreciate what God has done for us. In eternity the Father and Son made a covenant whereby Father gave the nations as inheritance to His Son.<sup>46</sup> The Earth and the people on it are owned by God because He made them.<sup>47</sup> However, when humanity transgressed the covenant by taking the fruit of the tree of knowledge of good and evil the world ceased to be owned by God because it received, so to speak, **character and spirit that were strange to God**. This explains why, when the Son

45 With intense interest the unfallen worlds had watched **to see Jehovah arise, and sweep away the inhabitants of the earth**. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. **Had the world been destroyed, he would have claimed that his accusations were proved true**. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. **But instead of destroying the world, God sent His Son to save it**. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. **And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled**. *White, Ellen, Desire of Ages – p. 37, 2*

46 Psalm 2:8

47 Revelation 4:11

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of God was tempted by Satan in the desert, the enemy dared to offer Him all the kingdoms if He accepted to worship him. <sup>48</sup> This also explains why Jesus said to the Jews disputing with Him, "you are of your father the devil"<sup>49</sup>.

It was an incredible challenge for God to redeem his estranged property, and it required the greatest sacrifice ever to offer all His deluded children a way back to heaven, to the kingdom of His Son. But how could this happen? No doubt, the Son of God's incarnation was inevitable:

Forasmuch then as the children are partakers of flesh and blood, **he also himself likewise took part of the same**; that through death he might destroy him that had the power of death, that is, the devil. Hebrew 2:14

This verse tells us that the Son of God would not be able to achieve a real victory over the *new owner* of humanity (the Devil) without taking upon Himself human nature. The challenge is even greater if we take in consideration that, the nature of Mary – the earthly mother of the Savior – is drastically deteriorated compared to Eve's nature after the fall, because passing of 4000 years of human history made a tremendous difference. By the law of genetic heredity according to which the parents' sinful inclinations are transferred to their children, the nature of Jesus' mother was burdened and weakened by the long-accumulated consequences of sin of all the generations lived from the time since the fall until Jesus' birth in Bethlehem:

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8:3, 4

### *Fulfilled the Law in human flesh by faith in His Father*

During His whole thirty-three-and-a-half-year life here on our planet, the Son of God lived victoriously and righteously. Did He do that through His own

48 Matthew 4:8-10

49 John 8:44



### 3. THE ADOPTION

power? If that was the case then He would not have been able to win the battle in favor of man. Someone would say: "We know that Christ is God, so was it not enough for Him to win the battle on His own? If Christ relied on His own power He would affirm Satan's lie, that man possess his own source of life hence he could be righteous on his own. This Satan taught of angels too, saying that they didn't need the law to tell them what is right for **they were able to do righteousness of themselves**. Here is what Christ Himself says about His victorious life on Earth:

I can of mine own self do nothing... John 5:30

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. John 6:57

#### *A Perfect Mediator between creatures / humans and God*

It is also necessary to make more precise, both in heaven and on earth, that Christ was always the Mediator between the created and God, and as such the Son of God is the best example of the order by which the life of God flows to His creatures. Concerning the Son's intermediary position we read:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1:18

For there is one God, and one mediator between God and men, the man Christ Jesus; 1 Tim. 2:5

The Son of God's Mediation is presented in two of His titles given to Him by His Father: Angel of the Covenant and Priest after the order of Melchizedek:

Behold, **I send an Angel before thee**, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for **he will not pardon your transgressions**: for **my name is in him**. Ex. 23:20, 21

Behold, I will send my messenger, and he shall prepare the way before

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me: and **the Lord, whom ye seek**, shall suddenly come to his temple, even **the messenger of the covenant**, whom ye delight in: behold, he shall come, saith the LORD of hosts. Mal. 3:1

The Leader of Israel, appointed by God, was Christ, who as the Son of God was able to fully reveal the holy relationship of the Legacy. He is also the Priest of the everlasting covenant who presents the great God before Israel, and Israel before the great God:

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchizedek. Hebrew 5:5, 6

### *Eternal Priesthood that proceeds from His Sonship*

Here we see that the Son of God had been anointed both for a King and for a Priest, but because of sin, the final establishment of those powers would pass through certain phases.<sup>50</sup> It is clearly seen here, that the High Priest after the order of the Legacy could be only Christ as the Son of God. It was made a decision in eternity for Him to be both the Sacrifice, and the High Priest. When God stated "I have set my King in Zion, my holy hill"<sup>51</sup>, it included also the Priesthood, because Zechariah, the prophet confirms that "he shall be a priest upon his throne"<sup>52</sup>. About this double ordination of the Son we read in Psalm 110 as it was quoted by the author of the letter to the Hebrews. This passage is

50 John 18:37 "Pilate therefore said unto him, **Art thou a king then?** Jesus answered, Thou sayest that I am a king. **To this end was I born,** and **for this cause came I into the world**, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The priesthood of Christ commenced as soon as man had sinned. He was made a priest after the order of Melchizedek. The order had fallen and [they were] under the dominion of death, but they were made prisoners of hope; they were not left to become extinguished. Satan thought the Lord had given up His hold on man, but the Star of Hope lighted up the dark and dismal future in the gospel preached in Eden...  
*White, Ellen Ms43b-1891.5*

51 Ps. 2:7

52 Zach. 6:13

### 3. THE ADOPTION

really the heart of the meaning of the Legacy:

**The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.** 2 The LORD shall send the rod of thy strength **out of Zion**:... 4 The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.** Psalm 110:1-4

Christ is God's absolute representative, and therefore when His disciple, Philip, wished to see the Father, Jesus told him:

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father? John 14:9

#### *Victory in the settings of full dependence on God*

Christ had to be born and live on Earth as a clear cut human being in order for Him to meet the enemy on the ground where the battle is really fought. If Christ would have used even for a moment His own power independently from God it would give Satan an advantage and the victory on behalf of man could not be won. This is why Satan's first temptation in the wilderness, was to make Jesus use power apart from God:

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, **If thou be the Son of God, command this stone that it be made bread.** Luke 4:1-3

Forty days before that moment during Jesus' baptism the Father declared clearly by voice from heaven that Christ was His Beloved Son<sup>53</sup>. Now Satan, wanting to take advantage of Jesus' poor condition in the wilderness was trying to make Him doubt His relationship with the Father. It might remind us of what

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53 Mark 9:7

## THE LEGACY

happened in the garden of Eden in the beginning. If the Devil succeeded in making Jesus use His strength independently of His Father it would be a faithless act, a sin, and Jesus, and with Him the universe would be lost. That is why during His whole lifetime on Earth the Son of God lived in full dependency on the Father:

Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself**, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.... For as the Father hath life in himself; so hath He given to the Son to have life in himself. John 5:19

Christ assures us that the Source of His life is God:

For as the Father hath life in himself; so **hath He given to the Son to have life in himself**; John 5:26

Jesus' saying here is in radical opposition to Satan's lie that man possesses a life source independent of God. Spiritualism not only denies that man is dependent on God for his life, but it also denies that Christ, at His birth in eternity, had also received this original life from His Father, and thus it denies His Sonship and the Fatherhood of God.<sup>54</sup> Christ is the Son of God in the highest sense of the word.<sup>55</sup>

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54 And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, "who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways." 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. **They refuse to acknowledge Christ as the Son of God.** *White, Ellen Patriarch and prophets – p. 686, par. 1*

55 "Therefore the Jews sought the more to kill Him because He not only had broken the Sabbath, but **said also that God was His Father, making himself equal with God.**" The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged. But they accused Jesus of blasphemy, showing that **they understood that Christ claimed God as His Father in the very highest sense.** *White, Ellen Review and Herald - March 5,*

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Christ's victory was achieved on the foundation of a full reliance and obedience to His Father rather than through the use of divine power apart from God.<sup>56</sup> Even though the beginning of the victory is signalled at the end of the forty days in the wilderness, its final gain is when Christ died on the cross. Extraordinary death came upon Jesus because the burden of the world's sin hung over Him. When He cried "It is finished!" the agreement of the everlasting covenant between Him and His Father was sealed by His own blood. The lost heritage was regained by this price<sup>57</sup>. Christ is the Legator toward humanity and we are His coheirs of the heritage given Him by the Father. At the cross, Christ fulfilled the unavoidable term for the ratification of the legacy on behalf of the heirs:

And for this cause **he is the mediator of the new testament**, that by means of death, for the redemption of the transgressions [that were] under the first testament, **they which are called might receive the promise of eternal inheritance**. For **where a testament [is], there must also of necessity be the death of the testator. For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth**. Hebrew 9:15-17

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1901, par. 9

God's love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of divinity... **And what material did He use? A part of Himself...** *White, Ellen Our High Calling – p. 12, par.2*

56 When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. **But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God.**

**As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour...** *White, Ellen, Desire of Ages – p. 336, par. 2*

57 John 19:30

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### *His victories as Man are bequeathed to us through His Spirit*

The ownership document over God's heritage is sealed by God's Son's own blood and what was won by Him includes "all things that [pertain] unto life and godliness".<sup>58</sup> Because the subjects of the kingdom need to be morally synchronized to the order of the kingdom Christ's victory promises the dearest gift – the Spirit of Christ Himself:

But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, **that we might receive the adoption of sons**. And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; **and if a son, then an heir of God through Christ**. Galatians 4:4-7

All inhabitants of the universe living in agreement with God's covenant are moved by the Spirit of God. Sinners are the only ones who had made themselves strange to it, because sin is the opposite of God's character. Christ won on the cross the right to return the Spirit to the fallen who accept through faith the renewed covenant:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; **for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you**. John 14:15-18

This is the same eternal Spirit that Christ won the victory by as a Son<sup>59</sup>. As the Son of God, Christ possesses the Spirit of His Father; this same Spirit He longs to impart to us as His joint-heirs:

But ye are not in the flesh, but in the Spirit, if so be that **the Spirit of God** dwell in you. Now if any man have not **the Spirit of Christ**, he is none of

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<sup>58</sup> 2 Peter 1:3

<sup>59</sup> Hebrew 9:14

### 3. THE ADOPTION

his. And **if Christ [be] in you**, the body [is] dead because of sin; but the Spirit [is] life because of righteousness. But if **the Spirit of him that raised up Jesus from the dead dwell in you**, he that raised up Christ from the dead shall also quicken your mortal bodies **by his Spirit** that dwelleth in you... For as many as are led by **the Spirit of God**, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, **Abba, Father**. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then **heirs; heirs of God, and joint-heirs with Christ**; if so be that we suffer with [him], that we may be also glorified together. Romans 8:9-11, 14-17

Only the Spirit of the One that has conquered sin in our humanity as the real Son of Man, and at the same time was connected to God with the most intimate possible relation as the real begotten Son of God in eternity, could adequately present our prayers to our heavenly Father.<sup>60</sup> Therefore in this same chapter of Romans we read:

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Romans 8:26

Sometimes our hardest struggles and troubles that we pass through could be of such a nature, that human language could not express them. But **the Spirit of the One, who lived on earth like us, and passed through all our difficulties and sorrows and trials, but without sin, can transport through the unutterable groanings our petitions in the best manner to our Father in heaven.**<sup>61</sup> Glory to

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60 Hebrews 1 explains why it is important for Him to be the true Son of God, and the second chapter – why He need be a real man who had taken upon Himself the seed of Abraham.

61 **His Spirit** “maketh intercession for us with groanings which cannot be uttered.” As the “whole creation groaneth and travaileth in pain together” (Romans 8:26, 22), **the heart of the infinite Father is pained in sympathy**. Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to

God for this heavenly comfort, that passes beyond all knowledge!

*Adopted through the Spirit of the Son*

The adoption process is impossible without God's Spirit. This is the same Spirit through which the Father and Son can dwell within the believer:

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.** John 14:23

After His ascension, Christ went into the capital of the universe first to present the evidence of the ratified covenant<sup>62</sup>. It is there where His official as King was made over the promised heritage<sup>63</sup>. After this incredible and glorious ceremony, which we could hardly imagine, He came back to Earth to affirm the believers in the reality of His resurrection. He was doing this forty days, appearing on different occasions before the disciples<sup>64</sup>. They needed time so that they might realize the full meaning of what had happened, concerning which He had told them even before He went to death:

... But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears:

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**destroy sin and its results He gave His best Beloved, and He has put it in our power, through co-operation with Him, to bring this scene of misery to an end.**

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. *White, Ellen, Education – p. 263, par. 2*

"We have **only one channel** of approach to God. Our prayers can come to him **through one name only**,—that of the Lord Jesus our advocate. **His Spirit** must inspire our petitions. **No strange fire** was to be used in the censers that were waved before God in the sanctuary. So the Lord himself must kindle in our hearts the burning desire, if our prayers are acceptable to him. **The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered.**" *White, Ellen, Review and Herald - February 9, 1897, par. 10*

62 John 20:17

63 Psalm 24:7-10

64 1 Corinthians 15:5, 6



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for **the Son of man shall be delivered into the hands of men. 45 But they understood not this saying,**... Luke 9:43-45

After His resurrection, He appeared to two of His disciples as a stranger, so that He might reveal from Scriptures what had happened in God's plan in reality:

And said unto them, Thus it is written, and thus it behoved **Christ to suffer, and to rise from the dead** the third day: 47 And that **repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.** 48 And ye are witnesses of these things. 49 And, behold, I send **the promise of my Father** upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24:46-49

What joy filled the disciples' hearts when they began to realize how blind and deaf they had been concerning their Lord's triumphing victory; that the event that appeared to them as a complete defeat, God perceived as the true sealing of the Legacy for eternity:

...**All power is given unto me** in heaven and in earth. Matthew 28:18

God's possession is already juridically confirmed property of the Son of God/the Son of Man. Christ made His disciples witnesses to it, so that everyone who wants it may be invited to take part in His inheritance.<sup>65</sup> Even though He was about to ascend to heaven, He assures His disciples that He would be with them "even unto the end of the world"<sup>66</sup> But how was it possible for Him to go to heaven and not forsake them? We have already seen that a little while before He had been given to death Christ promised His disciples that He would not leave them comfortless and would come to them spiritually. He also explained that this appearance of His, unlimited through space, would be conducted by His Spirit, which is also the Spirit of His Father.<sup>67</sup> This is why He told them to stay

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65 1 John 1:1-4

66 Matthew 28:20

67 John 14:16-23 cf. Romans 8:9-17; Gal. 4:6

We want that complete and perfect understanding which the Lord alone can give. It

## THE LEGACY

and wait for “the promise of My Father”. Yes! The most glorious promise of the Legacy toward the Son includes the impartation of Their Spirit to those who by faith would become joint-heirs with Christ.<sup>68</sup>

The power given to Jesus was complete because the Father's command states: "...and the uttermost parts of the earth for thy possession.." <sup>69</sup> However if they should be witnesses, the disciples had to wait ten more days to receive the most important promise of the covenant – the Spirit:

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24:49

Jesus' disciples faithfully fulfilled what was commissioned to them by Christ. In ten days they were "all continued with one accord in prayer and supplication..."<sup>70</sup>. God fulfilled His promise, and on the day of Pentecost, when Jews from different Roman provinces were gathered for the festival in Jerusalem<sup>71</sup>:

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is not safe to catch the spirit from another. *We want the Holy Spirit, which is Jesus Christ*. If we commune with God, we shall have strength and grace and efficiency. *White, Ellen, Letter 66 - 1894.18*

68 Joel 2:27-29

69 Psalm 2:8

70 Acts 1:14

71 Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. **When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.** *White, Ellen, Acts of Apostles - p. 38, par. 3*

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Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance... Acts 2:2-4

Now the disciples themselves received the priestly and royal power of their Lord, in order to employ it on earth in attracting more of those who wish to benefit from the priceless privileges of the Everlasting Covenant<sup>72</sup>. Logic makes us ask ourselves in what condition were the believers before Christ's coming to affirm the covenant? The Apostle Paul gives the answer:

Now I say, [That] **the heir, as long as he is a child**, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. **Even so we, when we were children, were in bondage under the elements of the world**: But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, **God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.** Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Galatians 4:1-7

In the times before the sealing of the Legacy, God also operated through His Spirit in a remarkable way, but not with such completeness. After the ratification of the Legacy, God gained juridically the right to pour out the Spirit of His Son as mighty rain over the joint-heirs.<sup>73</sup> Only through the Spirit of Christ

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72 Revelation 1:6

73 As we talk of Jesus, as we call upon Him in prayer, our confidence that He is our personal, loving Saviour will strengthen, and His character will appear more and more lovely... We may enjoy rich feasts of love; and **as we fully believe that we are His by adoption**, we may have a foretaste of heaven.

...We feel indeed **an abiding Christ in the soul**.

...**With strong confidence we can call God our Father**...

**When Christ is abiding in the soul**, the fact cannot be hid, for He is like a well

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are the joint-heirs enabled to manifest the relationship that exists between God and His Son, exemplified in the Legacy.<sup>74</sup> This is the only true keeping of the law of God

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 **For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.** Romans 8:1-4

In order for us to be adopted and have part in God's inheritance through Christ, we should not resist the Spirit of God that leads us to repentance:

But **as many as received him, to them gave he power to become the sons of God,** [even] to them that believe on his name: **Which were born,** not of blood, nor of the will of the flesh, nor of the will of man, **but of God.** John 1:12, 13

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of water springing up into everlasting life. We can but represent the likeness of Christ in our character, and our words, our deportment, produces in others a deep, abiding, increasing love for Jesus, and we make manifest in word and deportment that we are conformed to the image of Jesus Christ. *White, Ellen 15MR - pp. 266-267, par. 2*

- 74 As He enters Heaven, the angels hasten to do Him homage, but He waves them back, and going to His Father makes the plea, "Father, I will that they also whom thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." What is the Father's answer?—"And let all the angels of God worship Him." **The pledge made before the foundation of the world is renewed. Christ's relation to His Father embraces all who receive Him by faith** as their personal Saviour. *White, Ellen BEcho May 22, 1899, par. 6*

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Christ is God's "Amen"<sup>75</sup> to all the promises given for us in the Scriptures<sup>76</sup>. When God promises that if we believe He will "write down His laws in our hearts"<sup>77</sup>, we must keep ourselves from the idea that we can fulfil these promises of ourselves<sup>78</sup>. The other extreme is to think, that because God is to fulfill His promises in our lives when we believe then we are free to transgress His law<sup>79</sup>. **True faith in His promises is the trust Christ had in His Father's promises** - faith that lead us to accept His righteousness in our lives – righteousness which is the only real fulfillment of God's law<sup>80</sup>.

One last logical question emerges: Since Christ had already redeemed His heritage why are we still around after two thousand years have passed since His ascension? Has God messed up anything, or is there still something more to His plan that we don't know? We will be meditating on this in the next chapter.

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75 Ἀμήν (Amen) means „so it be“ or „truth“. For instance , this is the word in Greek used in John 5:19 - „...Truly (ἀμήν), truly (ἀμήν) I say to you, the Son can do nothing of Himself...“

76 Revelation 3:14; 2 Corinthians 1:20; 1 Thessaloníki 2:13

77 Jeremiah 31:33

78 Galatians 3:1-3

79 James 1:14

80 Revelation 14:12

## I. 4. The Birthright

*And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.*

*Genesis 25:29-34*

### ***Born again through the Spirit of the God's Firstborn***

None of Adam's descendants could be heir of the promise of God's covenant except somehow they be regenerated once again into his original heavenly form. But this would be impossible. Really? Yes, it is impossible for men but not for God.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born **of water and [of] the Spirit,** he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, **Ye must be born again.** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be?... **And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man** which is in heaven.... For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent

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not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed **in the name of the only begotten Son of God**. John 3:1-9, 13, 16-18

The only One who had descended from Heaven is the Son of God. By becoming a Man, Christ connects Himself to humanity and hence He is called the Son of Man. After His resurrection He ascended to Heaven to His Father as the only representative of the human family who had not transgressed the covenant. **Through His Son's Spirit God can regenerate** and transform those who believe and accept the Begotten, so that they could have part in His inheritance. The promise of the Covenant is in effect to all who accept the regenerating power of the Spirit of Christ, and by the power of this process of adoption they become sons of God.

This is why, a little while after He had been resurrected by God, Christ told Mary Magdalene:

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to **my brethren**, and say unto them, I ascend unto **my Father, and your Father**; and to **my God, and your God**. John 20:17

Thanks to the faithfulness of God's Firstborn, all believers in Him can reclaim their lost right to the inheritance.

Giving thanks unto the Father, which hath made us **meet to be partakers of the inheritance of the saints** in light: 13 Who hath delivered us from the power of darkness, and **hath translated us into the kingdom of his dear Son**: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature. Col. 1:12-15

God – the Father of Christ – is the only Source of life:

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I give thee charge in the sight of **God, who quickeneth all things, and before Christ Jesus**, ... 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is **the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see**: to whom be honour and power everlasting. Amen. 1 Tim. 6:13-16

This description is applicable in absolute sense only to the Father. Christ possesses this immortality as the Son of God. Satan's lie, that Jesus is not accountable or reliant on His Father, has far reaching influence. It had supplanted the picture of who the Son of God is. It caused us to see Him as some independent source of life apart from God and thus defying the truth about His Sonship. The ultimate result of such a representation gives us a false example to act upon which does not lead to salvation, because it does not stimulate our trust in the Father. The final effect is that it deprives us from the blessing that God blessed His Firstborn with.<sup>81</sup>

### *The first male children reflect the Son of God's birthright<sup>82</sup>*

The relationships between Father and Son are an example not only for us, but also for the whole universe. Submitting to His Father, the Son of God accepts voluntarily the relationships of full dependence and acts entirely in accord to His will. As the Firstborn of God, He has both the responsibility and the privilege to be the Great Example of our relationship to the Father throughout the whole universe. This model of the Birthright and the Legacy is shown in the most ancient history of the Bible. Even in the first genealogical registers in the

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81 Psalm 2:6

82 **The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven** to save the sinner. This gift was to be acknowledged in every household **by the consecration of the first-born son**. He was to be **devoted to the priesthood, as a representative of Christ** among men. *White, Ellen The Desire of Ages – p. 51, par. 1*



#### 4. THE BIRTHRIGHT

Book of Genesis we find the Father-Firstborn model<sup>83</sup>:

This is the book of the generations of Adam. In the day that God created man, *in the likeness of God made he him*; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and **begat a son in his own likeness, after his image; and called his name Seth... And Seth lived an hundred and five years, and begat Enos:**  
Genesis 5:1-3, 6

After Lucifer's rebellion in Heaven, God desired to provide one more model for the whole universe of the genuine covenant relationship between Himself and His Son. Humanity was created in the image of the Godhead, and as such Adam and Eve represent the relationship between the Father and His Son. It was **because of this that Eve had been taken from Adam** and not created by the dust. We can clearly see from this register in Genesis chapter 5 how this is demonstrated through the father-firstborn relations. It is not a coincidence that fathers are represented here as "begetting" their sons, because following the Divine pattern they are the source, the seed comes from them and women are the channel and the nurturer for that seed. This is valid not only for physical realities but for spiritual too.

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83 Genesis 5:21-24 „And Enoch lived sixty and five years, and begat Methuselah: 22 And **Enoch walked with God after he begat Methuselah three hundred years**, and begat sons and daughters: 23 And all the days of Enoch were three hundred sixty and five years: 24 And **Enoch walked with God: and he was not; for God took him.**“

„But after the birth of his first son, Enoch reached **a higher experience; he was drawn into a closer relationship with God**. He realized more fully his own obligations and responsibility **as a son of God**. And as he saw the child's love for its father, its simple trust in his protection; **as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son**, and the **confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable love of God through Christ became the subject of his meditations day and night**; and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt.“ *White, Ellen Patriarch and Prophets – p. 84, par. 3*

*Twisting the Model*

However Satan had put major efforts into erasing God's image in these relationships. The name of Adam's firstborn – Seth, means “put as substitution”, - „For God, said she (Eve), hath appointed me another seed instead of Abel, whom Cain slew<sup>84</sup>” Actually Adam's firstborn was Cain, but because he followed Lucifer's rebellion against the covenant relationships and even reached the point of killing his younger brother Abel, God secured another to protect the righteous seed<sup>85</sup>. Cain's descendants made a different identity for themselves apart from the covenant relationship model, as one of them – Lamech, even introduced polygamy, fully opposing God's family model as it was represented in the Legacy:

**And Lamech took unto him two wives:** the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah. And Lamech said unto his wives, **Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.** If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. Genesis 4:19-24

We learn from Genesis 4:19-22 that one of Lamech's wives, - Zillah, bore Tubal-Cain who was "an instructor of every artificer in brass and iron". In ancient times existed a tribe by the name of Tibareni, famous for their metallurgical skills. In an ancient village of the East named Bubata-ez-Zetua they call the sparks from hot metal "tubal". In early Rome the name of the man considered god of the river Tiber (Tubal) is the well-known Vulcan; his forges were the volcanoes. It's because of him that, Roman metallurgical technology, called “tubilistrum”, owes its name. The legend also tells us how Vulcan became lame because his father Jupiter chased him out of heaven as a punishment for taking

84 Genesis 4:25

85 Genesis ch. 4

#### 4. THE BIRTHRIGHT

his mother's side in a family quarrel. From Genesis 4:23 we understand that Lamech took vengeance on a young man who hurt him. Is it possible that this would be his son (Tubal-Cain) known in the legend as Vulcan? If Lamech argued with his wife Zilla then we find one more interesting fact about this incident. In communities where polygamy is a customary practice, the child often takes the name of his mother who was to protect her child's identity. It becomes very curious that the son of Zilla (semitic Bar Zilla) is an expression which in the language of Sumerian means "iron" (Parzillu/Barzillu).<sup>86</sup>

The alteration of God's model, erases the image of God. Women taking their husband's positions and becoming the once to give identity to the offspring became one of the main reasons behind the moral corruption and hence inevitable destruction of the whole society that dwelled during the time before the Flood:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, **That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh:** yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became **mighty men** which were of old, **men of renown**. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Genesis 6:1-6

The tragedy of the morally corrupt community living before the Flood consists in "the sons of God" marrying those women who sought to establish identity apart from God and His family model. The descendants of the true worshipers were seduced by those women's outer qualities; and their new family model, influenced by polygamy, was absolutely opposite to God's model. The father

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86 Arthur Custance – The hidden things of God's revelation ch. 1, p. 7

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was not the head of such families in a Godly sense, as wives taught their children to form their identities through their works-to rest upon the outer evidences of power. It was not a coincidence that as a result of these marriages those “mighty men which were of old, men of renown” - were raised, called also giants. In this model fathers were entirely unable to bestow the blessing to their firstborn children and by them to the rest of the family.

It's terribly sad that the model was perverted after the Flood as well, when one of Noah's sons – Ham – defiled his father. Shem, Ham, and Japheth – Noah's three sons – were those from whom „were the nations divided in the earth after the flood.”<sup>87</sup> Shem, as Noah's firstborn, was the one through whom the spiritual blessing of the knowledge of God should flow to benefit his brothers. However, in Ham, Satan found an opportunity to achieve his aim of distorting God's genuine family model, and as a result of his unnatural transgression, instead of blessing, he achieved a curse:

And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, **saw the nakedness of his father**, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, **Cursed be Canaan**; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. Genesis 9:20-27

Later on, from the firstborn son of Ham - Cush – came the infamous leader of rebellion against God – Nimrod. At that time, people still had more living energy because it had not been long since man had eaten of the tree of life. The people of Nimrod's generation had a life-span of several hundreds of years.<sup>88</sup>

87 Genesis 10:32

88 Genesis 11:10-32

#### 4. THE BIRTHRIGHT

Because of this energy being used to obtain power, and the acceptance of Satan's lie that they possessed life apart from God, Nimrod and his sympathizers were considered as gods on the earth:

And Cush begat Nimrod: **he began to be a mighty one in the earth**. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city. Genesis 10:8-12

Nimrod's strategy for creating his own identity apart from God is remarkably similar to that of Cain and his offspring. The Jewish historian Josephus wrote about this, that Nimrod and his followers attributed to themselves the powers given them by the Creator and in this way they turned away „ from the fear of the Lord “. <sup>89</sup> The project of the Tower of Babel, described in Genesis chapter 11, was motivated by unbelief towards the covenant promise given to Noah and his descendants: that there would not be a global flood on the earth any more. <sup>90</sup> One of the purposes behind the building of the tower was to protect at least some of the inhabitants of earth in case of a second disaster. (apparently only the elite of humanity). Nimrod established If we add the fact, that the system of state, which Nimrod established the system of the state, a new social structure that was not based on a familial system <sup>91</sup>. This new political organizational

89 Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. **He persuaded them not to ascribe it [Strength] to God, as if it was through his means they were happy**, but to believe that it was their own courage which procured that happiness. *Flavius, Titus, Josephus – Jewish Antiquities, Book 1 Chapter 4 Para. 2*

90 Genesis 9:11-15

91 With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world **a new system of relations between the governor and the governed**. The

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system, along with the new religious cult system created after his death by his wife Semiramis<sup>92</sup> which became the foundation of all heathen religions together obliterated God's religio-political societal model based on the family. In all this is the hand of Satan, and it is a model he would continue to use and adapt throughout human history. In Semiramis' cult the woman is represented as the source and the head in the family, and therefore in the Revelation of John Babylon is represented as a woman, „ the mother of harlots and abominations of the earth “. <sup>93</sup>

In Genesis, chapter 11, after the story of the Tower of Babel there is a record of Shem – Noah's firstborn. In the obliterated conditions of a world turning into an image of Ham/Cush/Nimrod/and ultimately Satan, the Shemites had the sacred mission to keep the truths of God: God's community and family model, reflecting the relationships between the Father and His Firstborn – that great Legacy of promise given to Adam and passed down unto Noah. However, in the course of time, the influence of Ham's descendants managed to seduce even them.

### *The Restoration of the Model*

This was when God called out a Hebrew<sup>94</sup> by the name of Abram to depart from the influence of those, who fought against the covenant. When Joshua, the son of Nun brought that event to Israel's remembrance he said:

And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they **served other**

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authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was **an image of parental control**. Nimrod, on the contrary, was **a sovereign of territory**, and of men just so far as they were its inhabitants, and irrespective of personalities. Hitherto there had been tribes—enlarged families—Society; now there was a nation, a political community—the State. *Jones, A. T. Empires of the Bible – 1904, Page 51.*

92 Ez. 8:15, 16; Ep. 7:18; 44:17-25

93 Revelation 17:5

94 The name Hebrew comes from Eber – Shem's third descendant – Genesis 11:14

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**gods.** Joshua 24:2

It is sad that the Shemites in the days of their last generations, did not keep the treasure entrusted to them. Now God had to call a man to come out from among them, who would follow Him faithfully. When God called Abram, He promised He would make him a great nation, and He would bless him and make him a blessing for other nations.<sup>95</sup> This blessing would come only as a result of the restoration of God's model, where the Firstborn was blessed by the Father. The same way God blessed His Son with inheritance, Abraham would bless the one who would come out of him. As an assurance that this model shall not be broken, Abraham had to „ command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.“<sup>96</sup> In the heart of God's law there are two commandments, two principles protecting the genuine parenthood, both heavenly and earthly. The first commandment is for the Sabbath day. When God gave that commandment He showed the following reason for its observance:

For in six days **the Lord made heaven and earth**, the sea, and all that in them is, and rested the seventh day: **wherefore** the Lord blessed the sabbath day, and hallowed it. Exodus 20:11

Sabbath after Sabbath we are invited to remember our authentic heavenly origin; that God is our Creator and Father. The commandment immediately following the Sabbath says this:

**Honour thy father and thy mother: that thy days may be long upon the land** which the Lord thy God giveth thee. Exodus 20:12

This commandment protects the authority of earthly parenthood. In order for

95 Genesis 12:2

96 Genesis 18:19

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Abraham to provide a channel for God's promised blessing he had to closely follow the divine pattern of blessing source and channel. Apostle Paul speaks thus about this pattern:

But I would have you know, that **the head of every man is Christ**; and **the head of the woman is the man**; and **the head of Christ is God**. 1  
Corinthians 11:3

Every change from this pattern of the Legacy will lead into the inevitable consequence of the obstruction of the covenant blessings. This is why the blessing could come only by the power of God's promise. Abraham's correct reaction toward God's promise of offspring was expressed in this, that he „ believed in the Lord; and he counted it to him for righteousness. “<sup>97</sup> Abraham trustfully accepted God's covenant promise of the seed, that „ he should be the heir of the world. “<sup>98</sup> Years were passing by and Abraham still did not have a son, and then his wife Sarah suggested acquiring a child through her maidservant. Abraham was misled in trying to achieve the promise of God by human means. For thirteen years Abraham lived with the hope that Ishmael was the promised firstborn. When he reached the age of ninety-nine years, God reaffirmed to him His covenant promise, whereby after a year Sarah would bear him a child whose name should be Isaac, and that God would confirm His covenant with him forevermore.<sup>99</sup>

The hardest trial for Abraham's faith was when the son of promise grew up to be a youngster, and God asked Abraham to make him a sacrifice. The story is found in Genesis, chapter 22. God would not let Abraham slay his son, but through this experience He would reveal to him the deeper meaning of the everlasting covenant between the Father and His Firstborn.

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97 Genesis 15:6

98 Romans 4:13

99 Genesis 17:18, 19



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And he said, Take now thy son, **thine only son Isaac**, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Genesis 22:2

The child of the promise is called here “only son” even though Abraham had another child before Isaac (Ishmael), because only Isaac was the son of the covenant promise (through Sarah) and because Isaac was a type of God's dear Son. When Jesus explained this to the Jewish people, He said:

Your father Abraham rejoiced to see **my day**: and he saw it, and was glad.  
John 8:56

The aim of Abraham's trial was to experience to a certain degree what God suffered when He had to give His Son for the sinful race. Realizing the glorious result of the Father's sacrifice in the face of that huge host of redeemed human beings, Abraham “rejoiced” indeed. Through this sacrifice the Son of God sealed the heritage promised to Him by His Father before the foundations of the world were laid, when He received the blessing by His Father.<sup>100</sup>

In the beginning the Son of God was blessed by receiving everything from His Father so that He could bless all the rest in the universal family of God. This model of the blessed Firstborn according to the Legacy for the benefit of the whole family was to be replicated on the earth. It is repeatedly found in the history of the chosen seed. If the son who was born first in the family, followed in faith the promise, he obtained the privilege of the spiritual and material inheritance along with the responsibility to be the priest over his household; but in he were not faithful, another among his brothers took this office.<sup>101</sup> These privileges would sustain him in his responsibility to bless his brothers, and to

100 Psalm 2:6-9

101 Deuteronomy 21:17; Genesis 49:3, 4, 26

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bequeath the next generation the covenant identity.

Such was the case with Isaac's sons – Esau and Jacob. The story is written in Genesis chapters 25 and 27. Even before their birth the Lord declared about these twins to their mother Rebekah, that within her womb there were two tribes, and that „ the elder shall serve the younger “. <sup>102</sup> The elder brother was Esau, because he was born just a little before his brother. Jacob received his name because during his birth he held his brother's heel as if to supplant or overthrow him, by tripping up his heels. <sup>103</sup> Esau, the firstborn of Isaac was very hairy hence the origin of his name came. The fateful decisions these brothers would make in their future lives related to God's legacy were predicted even at their birth. <sup>104</sup>

Jacob took care of the cattle, and his brother was a hunter. One day Esau came home very hungry and asked his brother for the stew he had prepared. Jacob saw in this a great opportunity to appropriate the birthright. Jacob would give Esau food in exchange for Esau swearing that the birthright was now Jacob's. Esau agreed because he thought that the birthright was worth nothing to him in that moment when he was starving.

After some time Jacob, encouraged by his mother, deceived his brother and father, so that he may take the blessing due to the firstborn son (Esau) in the family. Isaac was aged and he knew it was time to bless his firstborn son. He also knew, that according to the prophecy his younger son had to receive this blessing, but he favored his elder son Esau. Rebekah heard Isaac order his son to catch a game to prepare him a meal so that Isaac may bless him, and she decided to act. While Esau was out hunting, Rebekah taught her other son to bring a meal to his blind father dressed up as Esau with skins of the kids of

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102 Genesis 25:23

103 The name Jacob in Hebrew means “one who dishonestly replaces another, holding his heel”

104 Mal. 1:2, 3; Rom. 9:11-13

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goats on his hands, imitating his hairy brother. Isaac was fooled by this lie and blessed Jacob, thinking him to be his firstborn. When Esau came back home after hunting and realized what had happened, he wept before his father and pleaded to receive the blessing for himself. Isaac explained that the blessing had already been given and things could not be reversed. What was left for Esau was an ordinary blessing of material property.

God knew who the worthy one for the birthright was. Although, Jacob used deceit, he passionately craved for God's blessings, and God led him through trying circumstances in order to cleanse him from his defects. After the blessing fraud Esau was inclined to kill his brother, so it was necessary that Jacob depart from his home and go live in the land of his uncle Laban. Rebekah would never see her son again. Jacob would work for seven years of labour to Laban for the hand of his younger daughter, to be in his turn deceived, receiving Laban's other daughter. He would have to work seven more years for his sweetheart. After twenty years<sup>105</sup> Jacob was called out to leave the boundaries of Laban's dwelling place along with his two wives, their maidservants and their children and go home. On the way home, he learned his brother was coming against him together with four hundred men. Seeing the deadly danger he was in decided to divide his family into smaller groups so that they may not be caught together, and himself went alone to seek the God of his fathers. That night Jacob experienced deep repentance for his sin; and it was not until then that he really received the long-desired blessing. During the whole night, Jacob was wrestling with a stranger, who he initially took for one of Esau's men. Consequently it became apparent that this Person was the Angel of the Covenant Himself<sup>106</sup> – the Son of God:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day

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105 Genesis 31:38

106 Malachi. 3:1

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breaketh. And he said, **I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.** And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for **I have seen God face to face,** and my life is preserved. Genesis 32:24-30

He took his brother by the heel in the womb, and by his strength **he had power with God: Yea, he had power over the angel, and prevailed:** he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; Even **the Lord God of hosts; the Lord is his memorial.** Hosea 12:3-5

Because of his sincere and deep repentance, Jacob received the promised blessing from the original Firstborn Himself! And now, it was his turn to bless his firstborn. Here is the list of his sons in which his firstborn also was mentioned:

...Now the sons of Jacob were twelve: 23 The sons of Leah; **Reuben, Jacob's firstborn,** and Simeon, and Levi, and Judah, and Issachar, and Zebulun: 24 The sons of Rachel; Joseph, and Benjamin: 25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: 26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram. Genesis 35:22-26

Jacob had children from his two wives and from their respective handmaids. His firstborn child was Reuben, but when he blessed his posterity at the end of his life, it became apparent that the blessing of the birthright would be divided among three of his sons, and Reuben would not be among them. This choice was inspired by God and was not arbitrary. Reuben, Jacob's firstborn from his

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wife Leah,<sup>107</sup> showed himself unfaithful to that trust as he slept with his father's concubine.<sup>108</sup> But who of his twelve sons would prove himself worthy of the birthright? The blessing was received by Jacob's firstborn from his favorite wife – Rachel. Joseph received a “double portion” of the inheritance not because he was the son of his favorite wife<sup>109</sup>, but on account of his trust in God's promises in time of trouble through which he kept himself spotless and loyal toward God and merciful toward his brethren.

Joseph was sold by his brothers as a slave in Egypt because they envied him for their father's special attention to him. They also hated him because of his dreams showing them and their father and mother in the future as bowing before him. To their father they said he had been eaten up by a cruel beast. However, God helped Joseph and He gained his owner's sympathies because of his faithfulness in the duties that were given to him as a servant. Later Joseph was accused by his lord's wife that he wanted to rape her and was thrown in prison for that, but he was even there promoted chief over the rest of the prisoners. Two of them dreamed dreams from God, which Joseph interpreted precisely. One of the prisoners was restored to his former office with the Pharaoh, and the other one was executed exactly as Joseph predicted through their dreams. Joseph asked the pardoned prisoner to intercede on behalf of his case since he was innocent, but the now happy former prisoner quickly forgot about Joseph. Two years later the Pharaoh dreamed dreams, and no one was able to tell him their meaning. Then the amnestied prisoner recalled Joseph and told Pharaoh about him. Joseph explained to Pharaoh that his dreams symbolized an impending period of seven years of fruitfulness which would be followed by another seven years of famine. Recognizing the wisdom given by God, Pharaoh set up Joseph as ruler over Egypt and as one who was directly responsible for the harvest gathering during the seven fertile years. God helped Joseph in managing excellently the entrusted task and even found him a wife in this foreign country, who bore him two sons. During the years of famine his brothers came to Egypt for wheat, without supposing that the one they bowed

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107 Genesis 29:32

108 Genesis 35:22 cf. 49:3-4

109 Deuteronomy 21:15-17

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in need before was their sold brother. Joseph had forgiven them, but wished to know if they still possessed their evil characters. When he was convinced of their repentance for the evil done, he revealed to them that he was their brother and requested for his old father to be brought to Egypt to live with him during the time of famine. Jacob gladly came to his son, who he considered to be dead for so long. By the end of his life, when he had to bless his sons he said the following words to Joseph:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. 23 The archers have sorely grieved him, and shot at him, and hated him: 24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) 25 Even by the God of thy father, who shall help thee; and by **the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: 26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.** Genesis 49:22-26

Once again the birthright was given to the one who was in a rightful relation to God and was able to transfer the spiritual blessings forward to the next generations. Unfortunately, many of the biological firstborn did not appreciate the spiritual privileges of the birthright and the blessing of the father. Several hundred years later, the Chronicles in Israel record the taking of the birthright and their transfer to another who was more worthy:

Now the sons of Reuben the firstborn of Israel, (for **he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph** the son of Israel: and the genealogy is not to be reckoned after the birthright. 2 For **Judah prevailed above**

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**his brethren, and of him came the chief ruler; but the birthright was Joseph's:)** 1 Chronicles 5:1, 2

Judah also received a special blessing, though he had sinned against his daughter-in-law, but after Joseph was sold, he consequently regretted it bitterly and led by selflessness he pleaded on behalf of Benjamin<sup>110</sup>.

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. 9 Judah is a **lion's whelp**: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10 **The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;** and unto him shall the gathering of the people be. Genesis 49:8-10

To Judah was given the kingly power. From him shall come King David, and later on Christ Himself - "the Lion of the tribe of Judah."<sup>111</sup> Levi received the priesthood. The three powers: prophet, king and priest, were given to Abraham, but when from Jacob came 12 tribes, these three powers were divided among the most worthy of his sons.<sup>112</sup> These reflect Christ's eternal endowment by His Father as part of His inheritance according to the Legacy, yet these powers are manifested consequently and therefore on the earth He was first known as the Prophet,<sup>113</sup> then after His ascension His Priesthood was revealed<sup>114</sup> and at the

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110 Genesis 38 cf. Gen. 44:18-34

111 Rev. 5:5

112 From the tribe of Judah came "Shiloh" with his scepter (kingly power), the Levites were entrusted with the priesthood and the service of the Sanctuary (priesthood), and the prophetic Spirit manifested in the life of Joseph through his dreams and the interpretations of the Pharaoh's dreams. Later this gift was given to whoever in Israel that was ready to follow God's instructions.

113 John 7:40

114 Hebrew 9:11

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end He will be revealed as the King of Kings<sup>115</sup>.

Levi had also done a heavy sin when together with Simeon they violently massacred the house of Hamor in revenge for their sister Dinah<sup>116</sup>, though later on the Levites would not participate with the rest of Israel in the idolatry at the foot of Sinai<sup>117</sup>. God took them in place of the firstborn children of Israel that were spared in Egypt, while the plague fell upon all firstborn of the Egyptians:

**And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel:** therefore the Levites shall be mine; 13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD. Numbers 3:12, 13

Jacob adopted Manasseh and Ephraim – Joseph's children. In their case too, the blessing was redirected to the one who had been foreseen by God as the keeper of the Legacy in the future. As you read the story, pay close attention to the moment when Jacob chose to bless Joseph's younger son with a special blessing even though he was not the firstborn:

And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of

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115 Rev. 19:11-16

116 Gen. 34 cf. Gen. 49:5-7

117 Ex. 32:25-29



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people; and will give this land to thy seed after thee for an everlasting possession. And now **thy two sons**, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, **are mine; as Reuben and Simeon, they shall be mine**. And thy issue, which thou begettest after them, shall be thine, and **shall be called after the name of their brethren in their inheritance**. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. **And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly**; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. **And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations**. And he blessed them that

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day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and **he set Ephraim before Manasseh**. Genesis 48:1-20

### *Israel – God's firstborn nation*

After Joseph's death, his people did not enjoy long the good attitude on the part of the rulers of Egypt. A new Pharaoh enslaved the Hebrews with hard labor and under Satan's inspiration he decreed the killing of all male babies in Israel. Through this, Satan was again trying to remove the opportunities for blessing after the model of the Legacy. It was then that Moses was born through whom God released Israel in an amazing way. Due to Pharaoh's stubbornness to obey God's command, Egypt was struck by successive plagues – each worse than the previous. Even before the plagues had begun, God instructed Moses that he should tell Pharaoh what would be the end if he refused to release Israel:

... **Israel is my son, even my firstborn**: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay **thy son, even thy firstborn**. Ex. 4:22, 23

Israel was the firstborn of the Lord among the families of nations in the world. In her, God has a representative that He planned to bless the other nations through after the model of the Firstborn of the Legacy. The thing that was promised to Abraham, “in thee and in thy seed shall all the families of the earth be blessed”<sup>118</sup> would be fulfilled through Israel if they submitted themselves with trust to the Spirit of the Firstborn. For this reason, Israel's experience in Egypt was applied not only for Israel but also for Christ<sup>119</sup>. The son of God was the Most High's Representative before all beings that were created by Him; and in the same way Israel should represent God before the families of nations on the earth, and as the firstborn to enhance their blessing<sup>120</sup>.

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118 Gen. 28:14

119 Hosea 11:1 cf. Matthew 2;15

120 John 1:18 cf. Ex. 19:5, 6

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The plagues fell upon the things of nature, which the Egyptians worshiped believing that they possessed divine power within themselves. The original name for Egypt was Mizraim<sup>121</sup> – the name of the Ham's second son. Do you remember who Ham was? He was Noah's cursed son and the grandfather of Nimrod – „ the mighty hunter“<sup>122</sup>. We see that those who accept Satan's lie that they possess life within themselves apart from God, or that life can be attained through objects of nature (such as the fruit of the tree of knowledge of good and evil) transfer a cursed inheritance to their descendants. The last plague over Egypt was deadly:

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. Exodus 11:4, 5

God would show Israel how precious was the price paid for the protection of their lives and therefore He ordered for each family to prepare a sacrifice – a lamb – and to smear with its blood the side posts and the upper posts of the doors in their houses with its blood.<sup>123</sup> These lambs were symbols of the sacrifice which God made when gave His Son for the redemption of Israel.<sup>124</sup> After Israel's deliverance from Egypt, God demanded for all firstborn sons in the nation to be ransomed for a certain price, so that they should not forget about the high price paid for them; even the firstborn of the cattle were ransomed<sup>125</sup>. If Israel would accept the covenant promises made to their fathers then He would indeed be God's firstborn, because they first would benefit

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121 Mizraim מִצְרַיִם is the original name for Egypt (Strong Hebrew 04714)

122 Genesis 10:9

123 Exodus 12:1-13

124 John 1:29

125 Exodus 34:20

through the relationship with the Creator that transforms and regenerate so that they might become a blessing for the rest of the nations in the world. It was just as the firstborn's spiritual responsibility in the patriarchal family. Now, however, in the nation of Israel God started this model through the Levites – the tribe that did not take part in the other tribes' idolatry<sup>126</sup>. It was to the Levites that the mediating service of the Sanctuary was bestowed. The sons of Levi were Gershon, Kohath, and Merari.<sup>127</sup> The three tribes that came from Levi had a specific part in the Sanctuary service<sup>128</sup>. To Moses and Aaron, grandsons of Kohath, was given the priesthood<sup>129</sup>. In the Most Holy place of the Sanctuary was preserved the Ark of the Covenant – the exact prototype of the original Legacy in heaven<sup>130</sup>.

### *The Firstborn of God becomes the firstborn of Mary*

However, Israel did not remain faithful to the covenant, and even reached the point where they put the Son of God to death. Christ is the Firstborn not only respecting His heavenly origin, but also here on the earth<sup>131</sup>:

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no

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126 Иѡз. 32:26-29

127 Gen. 46:11

128 Numbers 3 and 4

129 Numbers 3:1-3

130 Ex. 25:9, 40; Hebrew 9:3, 4 cf. Rev. 11:10

131 Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. **In His incarnation He gained in a new sense the title of the Son of God.** Said the angel to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). **While the Son of a human being, He became the Son of God in a new sense.** Thus He stood in our world – **the Son of God, yet allied by birth to the human race.** *White, Ellen, Selected Messages, Vol. 1 – p. 226, par. 2*

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room for them in the inn. Luke 2:7

This birth does not mean He had not existed before being born as a man from Mary. He is the firstborn of Mary, and therefore He is called the Son of Man, but His “goings forth have been from of old, from everlasting”.<sup>132</sup>

##### *The Firstborn from the dead*

Christ was also called Firstborn when God raised Him from the dead:

And from Jesus Christ, who is the faithful witness, and **the first begotten of the dead**, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. Rev. 1:5

The Spiritualist states that Christ did not really die<sup>133</sup>. However, the Scripture clearly shows that the Son of God lost His life on the cross because of fallen humanity, but God gave His life back, because He did not commit sin<sup>134</sup>. Because of this “third begetting” of Jesus, the Scripture call Him “the Firstborn of the dead”. In his letter to the Colossians, Paul talks about Jesus' two birthrights:

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:... (1) Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all

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132 Micah 5:2; John 8:57, 58

133 Matt. 16:21-23 cf. Rev. 1:18

134 Isaiah 53:9, 10; Acts 3:15

## THE LEGACY

things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, (2) **the firstborn from the dead**; that in all things he might have the preeminence. Colossians 1:12-13, 15-18

The personality of Jesus came into existence with His birth by God in eternity; Christ's nature though does not have a beginning because it is the nature of His Father - the eternal God.<sup>135</sup> Similarly to that, before His resurrection from the tomb, Christ ceased to exist for a period of about 39 hours.<sup>136</sup> Therefore He is called Firstborn with respect to these two events.<sup>137</sup> This could not be said about His birth from Mary where He did not cease to exist at all. The two "births" of

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135 Hebrew 7:9, 10 – an example of how someone is presented as potentially existing before his actual birth.

136 According to the gospels, Jesus was dead from 15:00 on Friday to a little while before the dawn on Sunday – Matthew 27:45, 46; Mark 15:33, 34; Luke 23:44-46; John 20:1; Luke 24:1; Mark 16:1, 2; Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father." When he closed his eyes in death upon the cross, the soul of Christ did not go at once to Heaven, as many believe, or how could his words be true—"I am not yet ascended to my Father"? The spirit of Jesus slept in the tomb with his body, and did not wing its way to Heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with his body in the sepulcher; and when he came forth it was as a whole being; he did not have to summon his spirit from Heaven. He had power to lay down his life and to take it up again. *White, Ellen, Redemption: or the Resurrection of Christ; and His Ascension – p. 22, par. 1*

137 Hebrew 1:6 "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

"Father," He says, "I will that they also, whom thou hast given me, be with me where I am." And then the Father declares, "**Let all the angels of God worship him.**" The heavenly host prostrate themselves before Him, and raise their song of triumph and joy. Glory encircles the King of heaven, and was beheld by all the heavenly intelligences. No words can describe the scene which took place **as the Son of God was publicly reinstated in the place of honor and glory which He voluntarily left when He became a man.** *White, Ellen, The Signs of the Times, May 10, 1899*

#### 4. THE BIRTHRIGHT

Jesus on the earth are also shown through the symbol of the pregnant woman (church) that was chased by the Dragon (Satan):

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And **she being with child cried, travailing in birth, and pained to be delivered...** and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And **she brought forth a man child,** who was to rule all nations with a rod of iron: and **her child was caught up unto God, and to his throne.** Rev. 12:1-5

Christ was persecuted from the first when He was born from Mary;<sup>138</sup> and in the end of His life on the earth, He was persecuted and killed on the cross, but on the third day was resurrected. These two events are combined in the symbol of Revelation concerning the experience of the “bearing” church that suffered in that process.

#### *The Firstborn among many brothers and sisters*

Those who receive with faith the promises of the Legacy are born again from God to become the joint-heirs<sup>139</sup>:

For whom he did foreknow, he also did predestinate to be **conformed to the image of his Son,** that **he might be the firstborn among many brethren.** Romans 8:29

This new generation of “the Second Adam” was also presented by the author of the letter to the Hebrews:

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138 Matthew 2:1-18

139 2 Cor. 5:17

## THE LEGACY

But ye are come unto mount **Sion**, and unto **the city of the living God, the heavenly Jerusalem**, and to an innumerable company of angels, 23 To the general assembly and **church of the firstborn, which are written in heaven**, and **to God** the Judge of all, and to the spirits of just men made perfect, 24 **And to Jesus the mediator of the new covenant**, and to the blood of sprinkling, that speaketh better things than that of Abel. Hebrew 12:22-24

### *First fruits*

At His resurrection, Jesus was also called “the first fruit of them that slept”<sup>140</sup>. And on that day He was not the only one that was made free from the grave:

Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And **the graves were opened; and many bodies of the saints which slept arose**, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Matthew 27:50-53

The prophetic feasts that God gave to Israel, had predicted this event 1500 years before it happened.<sup>141</sup> Two days after the first day of the Passover the children of Israel brought “a sheaf from the first fruits of the harvest” to the priest, so that he might present it before the Lord in the Sanctuary.<sup>142</sup> This ceremony symbolized the events that transpired after Christ's resurrection of those saints who also arose. After His ascension in heaven, Christ commenced His service as High Priest in the heavenly Sanctuary.<sup>143</sup> As the priest in Israel presented the

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140 1 Cor. 15:20

141 Leviticus 23; Deut. 16; Numbers 28 and 29

142 Leviticus 23:10-12

143 Hebrew 8:1, 2



#### 4. THE BIRTHRIGHT

sheaf from the first fruits of the harvest in the Sanctuary, likewise Christ presented before God the first fruits from the harvest of the righteous dead, which was a guarantee for the resurrection of all the righteous in the time of the end.<sup>144</sup>

This “sheaf of the first fruits” of the risen righteous we also find in the preliminary part of the vision about the seven seals in Revelation.<sup>145</sup> In this vision John was invited to enter through an open door in heaven and see God sitting on His throne, and twenty-four thrones whereupon the twenty-four

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144 Christ arose from the dead as the first fruits of those that slept. **He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord.** For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. **So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead.** “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” 1 Thessalonians 4:14.

As Christ arose, **He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.**

During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler’s daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. **But those who came forth from the grave at Christ’s resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave.** These, said Christ, are no longer the captives of Satan; I have redeemed them. **I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow.** *White, Ellen, Desire of Ages -p. 786, par .2*

145 Rev. 4 and 5

## THE LEGACY

elders were sitting.<sup>146</sup> The Spirit of God is presented here as the “seven lamps burning before the throne”.<sup>147</sup> There were also four living beings whose behavior and appearance made them look very much like the cherubims and the seraphims seen by Isaiah and Ezekiel.<sup>148</sup> Among those present there were also “ten thousand times ten thousand, and thousands of thousands” of angels.<sup>149</sup> Those present were worshiping God, giving Him glory, for by His will were “created all things”, and for His “pleasure they are and were created.”<sup>150</sup> Then John saw that God held a book, which was sealed with seven seals. He understood that no one could unseal the book and therefore wept; however, one of the elders comforted him, telling him that “the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.”<sup>151</sup> Then John turned and saw “a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”<sup>152</sup>

This Lamb was the Son of God which God offered for the redemption of humanity – the promised inheritance of the Legacy.<sup>153</sup> Unlike the moment before the Lamb had appeared, the Spirit of God was now presented as His seven horns and eyes. The horns are symbols of power (authority), and the number seven signifies completeness.<sup>154</sup> These seven eyes represent God's perfect omniscience through His Spirit. Now, as a result of the Lamb's sacrifice, those attributes of God's power are presented as possessed by His Son.<sup>155</sup> All the blessings of the Legacy were now made accessible for those who by faith receive the privilege to be joint-heirs with the Lamb; and the twenty-four elders were

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146 Rev. 4:4

147 Rev. 4:5

148 Isaiah 6:1-3; Ezekiel 1:4-18

149 Rev. 5:11

150 Rev. 4:11

151 Rev. 5:5

152 Rev. 5:6

153 John 1:29, 34; Hebrew 13:20

154 1 Samuel 2:10; Psalm 12:6

155 Matthew 28:18 cf. Gal. 4:6

#### 4. THE BIRTHRIGHT

the first that were given the right to take part in the final blessing of this inheritance – the redemption from death<sup>156</sup>:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and **hast redeemed us to God** by thy blood out of every kindred, and tongue, and people, and nation; 10 And **hast made us unto our God kings and priests**: and we

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156 All heaven was waiting to welcome the Saviour to the celestial courts. **As He ascended, He led the way, and the multitude of captives set free at His resurrection followed.** The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train.

As they drew near to the city of God, the challenge is given by the escorting angels,—

“Lift up your heads, O ye gates;  
And be ye lift up, ye everlasting doors;  
And the King of glory shall come in.”  
Joyfully the waiting sentinels respond,  
“Who is this King of glory?”

This they say, not because they know not who He is, but because they would hear the answer of exalted praise,—

“The Lord strong and mighty,  
The Lord mighty in battle!  
Lift up your heads, O ye gates;  
Even lift them up, ye everlasting doors;  
And the King of glory shall come in.”

Again is heard the challenge, “Who is this King of glory?” for the angels never weary of hearing His name exalted. The escorting angels make reply,—

He is the King of glory.” Psalm 24:7-10.

Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

**There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion,—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to**

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shall reign on the earth. Rev. 5:9, 10

These are the first representatives of resurrected righteous persons in heaven. We see that the Firstborn from the dead is also “the firstfruits of them that slept”<sup>157</sup> But the risen with Him are that “first sheaf” which Christ as Priest triumphantly presented before His Father; a sheaf which was the warrant for the great harvest of righteous who will rise at the time of the end.

There is one more special group of righteous individuals which are called “first fruits”:

And I looked, and, lo, a Lamb stood on the mount Sion, and with him **an hundred forty and four thousand**, having **his Father's name written in their foreheads**. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and **no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth**. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. **These were redeemed from among men, being the firstfruits unto God and to the Lamb**. 5 And in their mouth was found no guile: for they are without fault before the throne of God. Rev. 14:1-5

This group appears for the first time in the seventh chapter of Revelation after the Lamb had already opened the sixth seal, and for the dwellers of the earth commenced a great trouble because they would understand that the day of His

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**glorify their King.** *White, Ellen, Desire of Ages – p. 833, 834*

157 Rev. 1:5 cf. 1 Cor. 15:20

#### 4. THE BIRTHRIGHT

wrath is come.<sup>158</sup> Before the seventh and last seal is opened under God's command the storm would be held so that God's people in that time might be sealed. In Revelation 14, we see the result of this sealing process. As it becomes apparent from the description thereof, those hundred and forty-four thousand individuals not only perfectly reflect God's holy character but they also know in the greatest measure God and the Lamb<sup>159</sup>, and thus they are the ultimate effect of Jesus' prayer:

And this is life eternal, that **they might know thee the only true God, and Jesus Christ, whom thou hast sent.** John 17:3

In contrast with the twenty-four elders, it is nowhere told that the one hundred and forty-four thousand individuals would pass through the experience of death. Therefore, they could not be first fruit from the dead. The elders are already such fruits, and there would be no necessity of second fruits like these. These people would have a unique experience and this is why they are presented as singing "a new song". When John first heard their number, he turned and saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues"<sup>160</sup> It should remind us of the promise given to Abraham:

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, **if thou be able to number them:** and he said unto him, So shall thy seed be. Genesis 15:5

Paul explains who the people are that this promise refers to:

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158 Rev. 6:12-17

159 Some Bible translations include also the name of the Lamb on the foreheads of those individuals.

160 Rev. 7:9

## THE LEGACY

And **if ye be Christ's, then are ye Abraham's seed**, and heirs according to the promise. Gal. 3:29

After Abraham had manifested his readiness to sacrifice his only-begotten son, like God sacrificed His only begotten, the promise of the covenant was confirmed by a pledge:

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and **in multiplying I will multiply thy seed** as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; Genesis 22:16, 17

God wanted to fulfill that promise of the covenant even with Abraham's biological descendants – Israel. The first stars of Israel were Jacob's twelve sons.<sup>161</sup> Moses himself longed for the people that were led by him to be blessed by God with the blessing of multiplication:

The LORD your God hath **multiplied** you, and, behold, ye are this day **as the stars of heaven for multitude**. 11 (The LORD God of your fathers **make you a thousand times so many more as ye are**, and bless you, as he hath promised you!) Deuteronomy 1:10, 11

But this promise could not be fulfilled if the children of Israel would not comply with certain conditions:

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE

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<sup>161</sup> Genesis 37:9, 10

#### 4. THE BIRTHRIGHT

LORD THY GOD;... And **ye shall be left few in number, whereas ye were as the stars of heaven for multitude**; because thou wouldest not obey the voice of the LORD thy God. Deuteronomy 28:58, 62

The history of Israel shows that they trampled God's covenant, trying to retain the blessings only for themselves. The first which fell were the ten tribes of the northern kingdom of Israel who were irreparably scattered among the nation by the Assyrians in 723 BC<sup>162</sup>. The southern kingdom of Judea included the tribes of Judah and Benjamin. Due to their wickedness they were taken captives in Babylon (606-582 BC<sup>163</sup>). After the captivity a **faithful remnant among them** returned to Jerusalem and restored the temple and the city, but this reform only delayed the final apostasy of the nation. About 400 years later, they even manifested a deadly enmity against the Son of God Himself, who was born as a Jew on the earth. Could this people continue to be God's "firstborn" in the world's family of nations on the earth? The mission plan of God had to go on through the engrafting of "wild branches" to the "root of the Olive tree of Israel".<sup>164</sup> These branches were the followers of Christ. In the beginning such were only Jews, but God later revealed that His call was to people of all the nations. This was an invitation to take part in the mission of the Legacy's Heir.<sup>165</sup> The birthrights were again transferred from the ones that showed themselves unworthy of them to others, however this time it did not happen with individuals but with an entire nation.

The stars of God's spiritual Israel were again starting to shine in the darkness to direct the path for travellers that had gone astray.<sup>166</sup> These stars shone during the time of spiritual darkness and persecution for the church – the persecution of Christians by imperial Rome (I – IV c.), the persecution conducted by the papal Rome (VI – XVI c. - The Dark Ages), in the period of the Reformation (XVI

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162 2 Kings 17

163 Jeremiah 52:28-31

164 Romans 11

165 Acts 10; Eph. 2:11-21; 3:6

166 Rev. 12:1

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– XVIII c.), and then, at the time of the Early Advent Movement (the first half of XIX c.)

Today, God gathers His people anew so that they may give a unique testimony about His character. It is interesting that, as the number of the elders taken with Christ in heaven, after His resurrection (24) equals the addition of both the number of leaders in the Old (Sons of Jacob), and the New Testaments (12+12), so the triumphing in the very end of times are presented by the multiplied version of the same numbers ( $12 \times 12 \times 1000 = 144\ 000$ ). After John “heard the number”<sup>167</sup> of those who are sealed, he “turned back”, and “saw”<sup>168</sup> a countless multitude. We also read the following about these individuals<sup>169</sup>:

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they **which came out of great tribulation**, and have washed their robes, and made them white in the blood of the Lamb. Rev. 7:13, 14

Jeremiah, the prophet, prophesied about this tribulation of God's people in the time of the end<sup>170</sup>. Like Jacob, these people will experience soul anguish in the face of incoming threats and the sense of insecurity whether they had confessed every single sin of theirs.<sup>171</sup> Like Jacob, they would have left every “human” attempts to gain the spiritual blessing, trusting fully on the covenant blessings that will be valid for the joint-heirs during that last and darkest period of human history. Like the Son of God in His darkest hour had to endure without

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167 Rev. 7:4

168 Rev. 7:9

169 About the more specific identification of these two groups (144 000 and the countless multitude) we are going to make a more thorough consideration in the next parts of the Legacy Series

170 Jeremiah 30:7-10

171 Genesis 32



#### 4. THE BIRTHRIGHT

seeing His Father's face, so also this group will live for a certain time without Jesus' intercession in the heavenly Sanctuary, and should trust God's promises with no existence of any visible signs of God's approval of them.<sup>172</sup>

In the next chapter, we will see what is the meaning of the Second Coming in the context of the Legacy.

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172 Matthew 27:45, 46; Rev. 15:8 cf. Rev. 22:11

## I. 5. The Crown Prince Is Coming

*...And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land. And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king... 2 Kings 11:1-4, 12*

We are in 96 AD. The last living apostle of Christ is in exile for his faith on the isle of Patmos by the cruel Diocletian. Before that the emperor's subjects tried to kill John by dropping him in a vessel full of burning pitch, but for an unexplainable reason John remained alive. Now, since John was carried to that island especially chosen for criminals in the Aegean Sea, the emperor is sure, that he had managed to finally get rid of this Christian leader's influence. Hardly anyone imagined, even John himself, that at this place isolated from civilization and his native home, Christ would give John visions about the future of God's people:

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and **I will shew thee things which must be hereafter.** And immediately I was in the spirit: and, behold, **a throne was set in heaven, and one sat on the throne.** And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were **four and twenty seats:** and upon the seats I saw **four and twenty elders sitting,** clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the

## THE LEGACY

seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. Revelation 4:1-11

John was carried in a vision to what we can call the Capital of the Universe, where the throne of the Father was, so that he may see what happened to his dear Lord after His ascension to heaven. What he will see now was to help him better realize **the events of the future**. Obviously the glorious figure sitting on the throne was that of God the Father. As we saw in the previous chapter, the twenty-four elders presiding around the throne are the risen believers during Christ's death; they lived in the past and now are taken as a trophy of His victory and as first fruits of the dead. Along with Christ, they warrant the future resurrection of believers from the whole history of humanity. Their number (24) reminds us of the priestly groups, conducting on the Lord's command, the annual cycle of worship in the Temple<sup>173</sup>. They are already joint-heirs of the Son of God's kingly and priestly power and represent the people of God there along with the four supreme representatives of the angelic host. John continues his story about the vision that was given to him:

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. 2 And I

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173 1 Chronicles 24

## THE LEGACY

saw a strong angel proclaiming with a loud voice, **Who is worthy** to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 **And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;** 10 **And hast made us unto our God kings and priests: and we shall reign on the earth.** 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. Rev. 5:1-14

### *Events before the final fulfillment of the Legacy*

The book which the Father holds in His hand contains the future events that would happen before the ultimate application of the Legacy toward His Son

## 5. THE CROWN PRINCE IS COMING

and His joint-heirs through the sequential opening of the Lamb's seven seals. The believers have a part in that inheritance as the Heir's brothers and sisters.<sup>174</sup> It is true, that, nobody else but the One who verified the Legacy with His own blood, has the right to open that book of future events. The twenty-four elders have the privilege to represent God's people in heaven as "the first fruits" of the righteous dead. After the unsealing of the six seals, the one hundred and forty-four thousand are also shown, who are going to pass through the great trouble in the time of the end, and they will meet the Savior at His glorious return without tasting death.<sup>175</sup> Their number is also found in the construction and sizes of the New Jerusalem:

And the wall of the city had **twelve foundations**, and in them the names of **the twelve apostles of the Lamb**. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, **twelve thousand furlongs**. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, **an hundred and forty and four cubits**, according to the measure of a man, that is, of the angel. Revelation 21:14-17

Therefore over the passing of 2000 years, which from a human point of view could seem like a long and unnecessary delay, in the plan of God is exactly the time needed for all of the heirs of the kingdom to be gathered from the earth:

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord **is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance**. 2 Peter 3:8,9

Truly, the Lord is able to do things in a day or in a thousand years, but when He does it in the second way it is because the fulfillment of His intentions depends

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174 Hebrew 2:10-18

175 1 Thess. 4:15-18; 1 Cor. 15:50-52

## THE LEGACY

on the free choice of the coming generations in the distant future. Nevertheless, God's purpose will be achieved completely, and those who exclude themselves from His heritage make their own voluntary decision – it is their own decision not God's. At the opening of the seventh seal, there comes the culmination – the receiving of the inheritance of the Legacy.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. Rev. 8:1

After the passing of all the events in the opening of the six seals, the Heir, together with His own heavenly escort, comes to the earth to take His legal property which He had been waiting for so long time.

### *The Stone*

There has always been a dilemma standing before us human beings, notwithstanding if we talk about those expecting Christ at His first coming on earth, or those living after His ascension. This dilemma is spoken of very appropriately by Christ Himself in the 21-st chapter of the Gospel of Matthew. It is told there, how several days before Christ was handed over to the Roman authorities, He commanded His disciples to bring Him a donkey, which was not straddled by anyone, which would be found in a certain man's house, described by their Master. Christ entered into Jerusalem riding the donkey as the fulfilment of the ancient prophecy of Zachariah<sup>176</sup>. The people welcomed Him with hosannas, but the religious leaders wanted Him dead. Then Christ told a parable about a vineyard owner. He cared well for his property but he had to travel to foreign country so he gave the vineyard to be cared for husbandmen. When the time of the fruit drew near he sent his servants to gather the production, but the husbandmen were cruel to them – „ and beat one, and killed another, and stoned another“. The owner of the vineyard sent more servants, but the husbandmen related to them even more brutally. Then the owner sent his own son, saying, at least "they will reverence my son"<sup>177</sup>. The husbandmen recognizing the heir, decided to kill him and to misappropriate his inheritance. In response to this treachery the owner would justifiably square

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176 Zachariah 9:9

177 Matthew 21:37

## 5. THE CROWN PRINCE IS COMING

accounts with the husbandmen. Obviously, the owner of Christ's parable was God-the Father, the vineyard represented God's people, and the husbandmen were the leaders of the nation. The servants sent by the Owner were the prophets, who invited the leaders with their heavenly messages to rule over the people in such manner so that the precious fruit of righteousness may be expected. The attitude to the servants shows the general trend of prophets being despised and rejected by the rulers. At last, the Father really sent His Son on the earth, and those jealous and malicious religious leaders who were now listening to the parable were the main perpetrators of His crucifixion. Then Christ added:

Did ye never read in the scriptures, **the stone which the builders rejected, the same is become the head of the corner**: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder**. Matthew 11:42-44

Here Christ uses another analogy to describe the rejected Heir – the stone. The religious leaders of Israel in reality rejected the One who had been the very foundation of the temple they were trying to build. And here is the point where Christ presented a dilemma which stands before every human being living on the earth:

And **whosoever shall fall on this stone** shall be broken: but **on whomsoever it shall fall**, it will grind him to powder. Matthew 11:44

It is important to realize the meaning of this symbol, because the dilemma concerns each one of us. In order for us to understand what Christ means we will explore through other bible passages where Christ's kingdom is represented as a stone. Christ declared to those who were willing to live according to His teaching that they were actually accepting the only secure foundation for the work of their life:

Therefore whosoever heareth **these sayings of mine, and doeth them**, I

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will liken him unto a wise man, which **built his house upon a rock**: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and **it fell not: for it was founded upon a rock**. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, **which built his house upon the sand**: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. Matthew 7:24-27

The acceptance of Christ as the Son of God is that **fundamental teaching** whereupon He is building His church:

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am**? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, **Thou art the Christ, the Son of the living God**. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for **flesh and blood hath not revealed it unto thee, but my Father which is in heaven**. And I say also unto thee, That thou art Peter, and **upon this rock I will build my church**; and the gates of hell shall not prevail against it. Matthew 16:13-18

There is indeed no other foundation whereupon one can build successfully, and Christ Himself is the cornerstone of God's temple. The Apostle Paul wrote about this in his epistle to the believers in Ephesus:

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; **And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone**; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. Ephesians 2:19-22



## 5. THE CROWN PRINCE IS COMING

### *When the Stone falls*

Then what do these words of Christ mean:

... but **on whomsoever it shall fall, it will grind him to powder.**

Matthew 21:44

In 606 BC the ruler of Babylon dreamt an embarrassing dream. He sent for his advisers who dealt with occult sciences and practices to reveal the meaning of his dream. They said " tell thy servants the dream, and we will shew the interpretation. "<sup>178</sup> However, the king, who was not willing to be manipulated, declared that they had to tell him what he had dreamed so that he may know for sure they were able to interpret its meaning. The wise men answered that no king had ever asked a fortune teller such a thing. In response, the king, infuriated at the superficiality of their expertise, issued a deadly sentence against all soothsayers in his kingdom. Among those to die was a Jewish captive – a worshiper of the true God. His name was Daniel and the Book in the Old Testament that bears the same name was written by him. When Daniel realized he was to share in the punishment together with the others wise men he asked the king for postponement, and God revealed to him the dream and its interpretation in a night vision:

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. **Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.** This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king

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178 Daniel 2:4

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of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. **And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold;** the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Daniel 2:31-45

Can you see the similarity between the cornerstone of the temple from Jesus' parable, and the stone from the dream of the ruler of Babylon? *Yes, it is again about the Heir of God who even at His generation (cutting out of the mountain) had been appointed to receive the whole universe as His inheritance, and more specifically – our world.* The whole history from Babylon to present time is shown here, through the different parts of this image. The topic we are exploring now does not suppose a detailed interpretation of this prophecy because our purpose now is to discover the historical phases of God's kingdom and to understand our dilemma in regard to the stone (Christ). Therefore, without taking a detailed study, we may see that history reveals to us plainly

## 5. THE CROWN PRINCE IS COMING

what the presented kingdoms are, through the parts of the image. The golden head represents Babylon (605-539) as Daniel himself affirmed it, the silver arms are Medes and Persians (539-331), the belly of brass represents Greece (331-168), the iron legs – Rome (168-476), the divided kingdom consisting of iron and clay represents Europe. We see that not until "in the days of those kings", namely modern Europe, "shall the God of heaven set up a kingdom, which shall never be destroyed"<sup>179</sup>. This kingdom will be established with Christ's Second Coming in glory and majesty<sup>180</sup>. The Second Coming of the Son of God is a final phase, (but not the last), in the establishment of God's kingdom on our planet.

There is one more aspect in the relation between Christ's parable of the temple's cornerstone and the statue from the king's dream. The dream of the ruler of Babylon shows us that the aforementioned world empires had claimed the right to build a kingdom on the earth, but they did it on the wrong foundation because they did it without God. Their structure is like the temple of human pride and power. Interestingly, some time after the same king of Babylon had known his kingdom would be defeated by another "inferior" kingdom, he built a similar image like that which he saw in his dream, but he made it wholly of gold; and forced all his subjects to bow down before this image or be killed.<sup>181</sup> It is clear where he was going, wasn't it? We saw that according to the dream the stone would really destroy all earthly kingdoms through its falling. The same is spoken of in Psalm 2, which was the beginning of our series:

**Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.** Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, **when his wrath is kindled but a little.** Blessed are all they that put their trust in him. Psalm 2:9

### *When we fall on the Stone*

And now, let us see what the other part of Christ's saying means:

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179 Daniel 2:44

180 Matthew 24:30, 31

181 Look Daniel 3

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...And whosoever shall fall on this stone shall be broken... Matthew 11:44

Although this part does not look pleasant either, it is the right way to salvation. For one to decide to fall upon the stone means to be willing to follow Christ fully denying himself/herself. So our dilemma reduces men to the choice of either being killed by a stone falling upon us or by death as a result of self denial. The essential difference between the two choices is that the first consists of eternal separation from the Source of life, whereas the second leads to life eternal. However, is it possible for death to bring life and even life eternal? Christ explained it this way:

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Matthew 16:25

The secret of eternal life is to be made completely free from the ruling power of self, and to give way to the power of God in our lives. This radical change within ourselves may be accomplished by the power of God's love alone as it is revealed in the highest through the sacrifice of the life of God's Son for us:

For **God so loved the world, that he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. John 3:16

The more we meditate upon what God has made for us, the more the power of self is diminished before the love of God. If we choose to open our hearts to it, it will put to death our sinful self, giving place to Christ in us<sup>182</sup>:

**I am crucified with Christ: nevertheless I live; yet not I, but Christ** liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. 2:20

This process Jesus compared to a daily bearing of the cross:

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182 Col. 1:27

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Then said Jesus unto his disciples, If any man will come after me, **let him deny himself, and take up his cross, and follow me.** Matthew 16:24

People think of the carrying of a cross as an unbearable weight and this would really be the case if we had to bear it ourselves, but God never asked something like this of us:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. **Take my yoke upon you, and learn of me;** for I am meek and lowly in heart: and **ye shall find rest unto your souls. For my yoke is easy, and my burden is light.** Matthew 11:28-30

The bearing of the cross of self-denial through the power of God's love is an "easy yoke". For **our sinful self must die**. Do you remember what Satan's lie was? That's right: "**Ye shall not surely die**"<sup>183</sup>. Satan is not worried if we do a variety of "Christian" and "noble" things, as long as we are not denying the self every day, giving way to the will of God in our lives. He attempted to do the same with the Son of God Himself. Just a little while after He announced to Peter that the true rock for the church is the Son of God, Christ revealed the second significant aspect of His work:

From that time forth began Jesus to shew unto his disciples, how that **he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed,** and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: **this shall not be unto thee.** But he turned, and said unto Peter, **Get thee behind me, Satan:** thou art an offence unto me: **for thou savourest not the things that be of God, but those that be of men.** Matthew 16:21-23

Did you see it? Satan's spirit, displayed through Peter, was seeking to lead Christ away from His self-sacrifice. The Devil's lies encompass a broad

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183 Genesis 3:4

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spectrum, yet their essence is that they deny the divine principles that lead to ever-sustaining full value life. If Christ had not made His life a sacrifice for humanity there would be no chance for man to return to God and have everlasting life. If Christ had chosen another way, and not the one His Father was leading Him into, the battle for humanity would be lost. We are also invited to live by complete trust in God's promises, including the ones touching our bare necessities. Here is one such promise of Christ, that everyone of us could lean on with complete trust. It is something I have experienced in my own life:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things But **seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow:** for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matthew 6:24-34

If we make the interests of God's kingdom a priority in our daily life, we will be able to step firmly on the tried and true Rock of Ages without material and financial fears.

## 5. THE CROWN PRINCE IS COMING

We are now going to explore one more figure in Scriptures that could help us see some important facets of the present application of the Legacy for the joint-heirs.

## I. 6. The Bridegroom

*The kingdom of heaven is like unto a certain king,  
which made a marriage for his son...  
Matthew 22:2*

Up to now we have made ourselves generally acquainted with the everlasting covenant made between God and His Son. The inheritance of this Legacy (the Covenant) is all the nations of the earth. We saw that within this covenant the fall of man was foreseen and the Surety of his redemption was preordained. The Son of God came onto our planet and sealed the Legacy with His own blood, so that He may provide for the freedom of everyone who would accept through faith the promises of the Covenant. By receiving by faith the greatest promise of the Covenant – the Spirit of Christ – everyone could be adopted and confirm his part in the heritage as a joint heir with the Son of God. The adoption is not just a formal act, but a moral synchronization to the everlasting principles of the heavenly kingdom – the Law of God.<sup>184</sup>

The Scripture clearly shows that Christ's first coming and His death on the cross purposed to ransom this inheritance, and with His second coming (which is still in the future) He will take those who are His. However, what has the Legacy foreseen concerning the time between these two phases divided by more than two thousand years? While we are searching for the answer to that question, let us look at another perspective, which the Bible gives concerning God's Legacy to His Son – the wedding.

### ***Ruth***

The charming story about Ruth the Moabite, as it is told in the biblical book with the same name, gives an illustration of both Christ's inheritance and His marriage. It deserves special attention and therefore I will paraphrase it.

A Jewish family living during the end of the judges' period of Israel (12-th century BC) immigrated to the land of Moab, because of the local famine. Shortly

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184 Ex. 20\_1-17; Deuteronomy 5:1-21



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after the moving, the husband (Elimelech) died and his wife (Naomi) remained alone with her two sons. They married Moabite women, but after ten years both sons died (the reasons are not mentioned) and Naomi, who remained without siblings, made her way back to the homeland, departing from this foreign country. When she decided to return to her native country her dead sons' wives wished to go with her. On the way home she exhorted them to return to their homes because she believed she could not be of any help to them in the future. Orpah returned, but Ruth decided to go to Judea with her mother-in-law because she was fond of her and had adopted her faith in God. Naomi no longer wishes to be called by her people Naomi (pleasant), but Mara (bitterness), as she believed that God had dealt very bitterly with her. Ruth was good and hardworking and that was quickly made known among Naomi's relatives and acquaintances. Naomi wanted to take care of her widowed daughter in law. According to the requirements of Levirate, in order to retain the name and the legacy of a deceased man, his brother or his closest relative was to marry the widow and take in their offspring to protect the name and the heritage of the deceased.<sup>185</sup> Right here we find an illustration of the wedding and legacy of the Son of God.

Ruth's late husband did not have any living brothers; his father Elimelech had a close relative by the name Boaz. Ruth worked hard harvesting, and one place she worked, was land belonging to Boaz. He already had a good impression of this hardworking who was loyal to her mother-in-law, and commanded his servants to leave enough food for her. Ruth listened to Naomi, who advised her to do according to a local custom by lying down to sleep at the feet of Boaz after the end of the workday. Evening when Boaz knew that there was at his feet a woman he asked: "Who are you?" She replied, "I am Ruth thine handmaid; spread therefore thy skirt over thine handmaid, for you are a redeemer."<sup>186</sup> To

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185 Genesis 38:7-9; Deuteronomy 25:5-10; Matthew 22:24

186 Ruth 3:9 Those who accept Christ as their personal Saviour **are not left as orphans**, to bear the trials of life alone. **He receives them as members of the heavenly family; He bids them call His Father their Father. They are His "little ones," dear to the heart of God, bound to Him by the most tender and abiding ties. He has toward them an exceeding tenderness, as far surpassing what our father or mother has felt toward us in our helplessness as the divine is above the human.**

Of Christ's relation to His

## 6. THE BRIDEGROOM

this Boaz responded positively, admiring that this young woman, who could have sought a young man, preferred to keep the Lord's commandment. Boaz told Ruth that he would address the legal resolution of the issue "at the gate of the city" as they did in those days. But Boaz added:

And now it is true that **I am thy near kinsman**: howbeit **there is a kinsman nearer than I** Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning. Ruth 3:12, 13

On the next day Boaz invited the nearer kinsman in front of the witnessing elders to decide if he would buy Elimelech's field. Initially he wished to buy it, but when he saw he had to take Ruth as wife he refused:

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So **he drew off his shoe**. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that

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people, there is **a beautiful illustration in the laws given to Israel**. When **through poverty a Hebrew had been forced to part with his patrimony**, and to sell himself as a bondservant, **the duty of redeeming him and his inheritance fell to the one who was nearest of kin**. See Leviticus 25:25, 47-49; Ruth 2:20. **So the work of redeeming us and our inheritance, lost through sin, fell upon Him who is "near of kin" unto us. It was to redeem us that He became our kinsman. Closer than father, mother, brother, friend, or lover is the Lord our Saviour**. Isaiah 43:1, 4 quoted.

Christ loves the heavenly beings that surround His throne; but **what shall account for the great love wherewith He has loved us?** We cannot understand it, but we can know it true in our own experience. And **if we do hold the relation of kinship to Him, with what tenderness should we regard those who are brethren and sisters of our Lord! Should we not be quick to recognize the claims of our divine relationship? Adopted into the family of God, should we not honor our Father and our kindred?** *White, Ellen The Desire of Ages – p. 327, par. 4*

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was Chilion's and Mahlon's, of the hand of Naomi. **Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place:** ye are witnesses this day. Ruth 4:7-10

This moving story finished with Obed's birth – a child of Ruth and Boaz and Naomi's comfort. He is known by the genealogical registers as king David's grandfather, which shows that Ruth became a participant in the family tree of Christ Himself.<sup>187</sup>

There are four major elements in this story which can help us to distinguish the illustration of the Everlasting Legacy of God the Father to His Son: (1) death, (2) ransom (3) inheritance and (4) wedding. The death of humanity happened at the fall of Adam and Eve.<sup>188</sup> Humanity then lost its part in the everlasting inheritance. In order for the rights to the inheritance be restored, someone had to pay a ransom. But the inheritance in the story of Ruth has two portions: (1) the material property of the passed husband, and (2) his widowed wife. It is interesting that God's promise to His Son also embraces these two aspects:

Ask of me, and I shall give thee (1) **the heathen** for thine inheritance, and the (2) **uttermost parts of the earth** for thy possession. Psalm 2:8

“The uttermost parts of the earth” cover the territory promised by God, while the heathen (nations) are the “living” part of the Son's inheritance. In order for the Son of God to become “a near kinsman” (as Boaz was a near kinsman to the deceased husband), He took upon Himself humanity and therefore He was called the Son of Man.<sup>189</sup> When He died on the cross, He paid the value for the restoration of Adam's rights (the deceased kinsman) in the inheritance. However this inheritance includes also the wife of the husband that passed.

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187 Matthew 1:1-16

188 Romans 5:12

189 Matthew 18:11

## 6. THE BRIDEGROOM

### *The Wedding*

Here is how one of Jesus' parables start:

The kingdom of heaven is like unto **a certain king, which made a marriage for his son.** Matthew 22:2

In this parable, Jesus compares God with a certain king, who makes a marriage for His Son. It was told by Christ, immediately after the parables about the husbandmen who killed the householder's son, and the builders of the house who rejected the cornerstone of the temple.<sup>190</sup> God is that householder of the vineyard, and Christ is His Heir that was put to death by Israel's religious leaders, driven by envy and jealousy. They are also the builders, that despised "the Stone" chosen by God in their ambition to build a temple of their own design, and not God's. Christ presents the significance of His Person and His work in two different ways – as heir to the vineyard and as the stone. Through the parable that followed, He introduced one more perspective so that He might give additional details concerning the kingdom of God. The symbol of the wedding represents the union of Divinity with His people:

For as a young man marrieth a virgin, **so shall thy sons marry thee:** and as **the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.** Isaiah 62:5

### *The Woman in heaven*<sup>191</sup>

190 These parables were explored in the previous chapter. They are found in Matthew 21:33-46

191 The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was **a revelation of** "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was **an unfolding of the principles** that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. *White, Ellen Desire of Ages – p. 22, 2*

## THE LEGACY

When God created the universe through His Son, all creatures in it, were in harmony with their Maker's will. All the community of the created beings was part of the Bride of the Son of God:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, **and for him**: Col. 1:16

The Bride of the Son of God is the heavenly Jerusalem:

But **Jerusalem which is above** is free, which is **the mother of us all**. Gal. 4:26

...Come hither, I will shew thee **the bride, the Lamb's wife**. 10 And he carried me away in the spirit to a great and high mountain, and **shewed me that great city, the holy Jerusalem, descending out of heaven from God**. Rev. 21:9, 10

God bestowed upon all created beings the gift of freedom of choice. This means that they could really exercise their will by choosing if they would remain part of the Son's Bride. When Lucifer decided to follow his will instead of God's, he deceived a third of the angels to do the same and so they too would sadly lose their rights to be part of the Bride:

And there appeared a great wonder **in heaven; a woman** clothed with the sun, and the moon under her feet, and **upon her head a crown of twelve stars**: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder **in heaven**; and behold **a great red dragon**, having seven heads and ten horns, and seven crowns upon his heads. 4 And **his tail drew the third part of the stars of heaven, and did cast them to the earth**... Rev. 12:1-4a

We find the interpretation of that picture a little bit further in the same chapter:

## 6. THE BRIDEGROOM

And there was war in heaven: **Michael and his angels fought against the dragon; and the dragon fought and his angels,** 8 And prevailed not; neither was their place found any more in heaven. 9 **And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.** Revelation 12:7-9

In heaven, Lucifer succeeded in robbing a part of the Son of God's inheritance, aiming to rule over the stars of heaven.<sup>192</sup> Thus he deprived both himself and the angels that followed him from the opportunity to remain a part of the Son of God's Bride. That was when the Woman's travails started:

And she being with child cried, travailing in birth, and **pained to be delivered.** Rev. 12:2

In a certain sense the Woman's travails started even in heaven, because they express the faithful angels' suffering, who after the fall of man knew that in order for the problem of sin to be solved, the Son of God (Michael), would have to leave heaven and risk His life so that He might become a Surety for His inheritance from God. In this way, Revelation 12 establishes the principle, **that on earth is revealed only what already had happened in heaven.** The principles of the Great Controversy do not change, but they are only unfolding themselves.

One of Jesus' parables shows the exact measures into which the Woman's history develops itself on the earth:

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which **a woman** took, and hid in **three measures** of meal, till the whole was leavened. Matt. 13:33

As we are about to see, indeed the Woman's history develops itself in three

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<sup>192</sup> Isaiah 14:13 cf. Job 38:7

## THE LEGACY

main phases: (1) from the fall of man to the Flood, (2) from Abraham to the first coming of Jesus, and (3) from the beginning of the history of Christianity to Christ' second coming.

### *The Woman before the Flood*

After the creation of humankind, the history of the Woman and her seed proceeded down on earth.

Therefore rejoice, ye heavens, and ye that dwell in them. **Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath**, because he knoweth that he hath but a short time. Rev. 12:12

There, in the garden of Eden, the serpent managed to poison the Woman (Eve), but then God made the promise concerning the seed which would be born of a woman.

And I will put **enmity between thee and the woman, and between thy seed and her seed**; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will **greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children**;... Genesis 3:15, 16

As a reflection of what had happened in heaven, here we find the same participants in the conflict: the serpent, the woman, the transgression of the covenant, the promise made concerning the Seed and the announcement about the coming travails.<sup>193</sup> The Seed that God promised to the Woman was the Son of God, who would be born as a man on the earth:

But when the fulness of the time was come, God sent forth his Son, **made of a woman**, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. Gal. 4:4, 5

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193 Genesis 3:16

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Likewise Eve was taken from Adam, when he had been put to sleep, so the church was also brought into existence through Christ's death; and as through the woman all are being born on earth, similarly Christ would come through the Woman. Paul writes about that double symbol:

For the husband is the head of the wife, even **as Christ is the head of the church**; and he is the saviour of the body. 24 Therefore **as the church is subject unto Christ**, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even **as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.** 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even **as the Lord the church**: 30 **For we are members of his body, of his flesh, and of his bones.** 31 **For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.** 32 **This is a great mystery; but I speak concerning Christ and the church.**  
Ephesians 5:23-32

For as the woman is **of** the man, even so is the man also **by** the woman; but all things of God. 1 Cor. 11:12

The history of the pre-flood world (0-1657 AM<sup>194</sup>) represents the whole history of the world in miniature.<sup>195</sup> This is the first phase of the Woman's earthly history. Eve hoped that the promise of the Seed would be fulfilled in the birth of her firstborn son:

And Adam knew Eve his wife; and she conceived, and bare Cain, and

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194 Anno Mundi - Latin for "in the year of the world"; Hebrew: לבריאת העולם, "to the creation of the world"), abbreviated as AM or A.M., or Year After Creation.

195 Matt. 24:37; 2 Peter 3:3-7



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said, **I have gotten a man from the Lord.** Genesis 4:1

The irony of this event was that, instead of this son fulfilling his parent's expectations concerning the coming of the Seed promised that would bring life<sup>196</sup>, Cain became the first murderer. Cain's personal choice made him part of the serpent's seed.<sup>197</sup> Thus Satan tried to prevent the promise of the Seed, but God appointed a substitute for the slain Abel:

And Adam knew his wife again; and she bare a son, and called his name Seth: **For God, said she, hath appointed me another seed instead of Abel,** whom Cain slew. 26 And to Seth, to him also there was born a son; and he called his name Enos: **then began men to call upon the name of the Lord.** Gen. 4:25, 26

Abel and Seth represent Christ as the Seed that dies but then gives fruit.<sup>198</sup> In the process of time Seth's offspring multiplied and started the formation of the pure image of Christ's Woman on earth. The descendants of Cain were also multiplying and were exhibiting more and more the principles of Satan's kingdom, ascribing to themselves instead of to God all talents and skills, and acting in contrary to the principles of God's family kingdom.<sup>199</sup> When Satan saw that he would not be able to kill the Seed, he put his efforts toward the Woman to poison her by his influence. Notice carefully what exactly happens here:

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is **nourished for a time, and times, and half a time, from the face of the serpent.** Rev. 12:13, 14

This passage tells us that during a period of 1260 literal years,<sup>200</sup> the woman was

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196 Genesis 3:20

197 Gen. 3:15 cf. 1 John 3:12

198 Hebrew 12:24; John 12:23-25

199 Genesis 4:16-24

200 Rev. 12:6 confirms that „time. Times and half a time“ (3 ½) equals 1260 prophetic

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fed (influenced) of the presence of the serpent? The crisis of the pre-flood world came when the seed of the woman began mingling with that of the serpent:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That **the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.** 3 And the Lord said, **My spirit shall not always strive with man,** for that he also is flesh: **yet his days shall be an hundred and twenty years.** 4 **There were giants in the earth in those days;** and also after that, **when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.** Genesis 6:1-4

When a large portion of the Woman's seed adopted the principles of Satan's kingdom<sup>201</sup> (eating from the serpent's food), i.e. to measure man's worth according to his outer qualities (beauty and power)<sup>202</sup>, then the light gown that the Woman was clothed with (Eve's garments), was taken from her.<sup>203</sup>

And the serpent cast out of his mouth water as a **flood** after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with **the remnant of her seed,** which keep the commandments of God,

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days or 1260 real years (Look Ezekiel 4:6)

201 The desires of Cain's descendants to establish their own identity through the outer manifestations of power urged them to build a whole civilization. Cain begun by building the first city that bore his son's name (Gen. 4:17), and his descendants extended the project. The end of the pre-flood civilization's ambitions is known today after the legendary name of the lost Atlantis, which was believed to have been ruined by a global disaster. It's interesting that the Revelation compares the attempt to restore this civilization in the time of the end to the Babylonian Woman which is also "that great city, which reigneth over the kings of the earth." (Rev. 17:18).

202 This was the principle followed by Lucifer even in heaven - Ezekiel 28:17

203 Rev. 12:1; Gen. 3:6, 7; Isaiah 64:6

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and have the testimony of Jesus Christ. Rev. 12:15-17

God preserved the righteous seed in the person of Noah and his family in order for the Bride of Christ on the earth to be reproduced through that seed. Noah was born 600 years before the flood. His father had a special expectation of his son when he named him:

And Lamech lived an hundred eighty and two years, and begat a son:  
29 And **he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.** Genesis 5:28, 29

Like Adam and Eve, Lamech also thought that the time for the coming of the promised seed had come. Noah was not the promised Seed but he had the responsibility of preserving the family line for that Seed and to keep God's commandments for the next generations.

And **the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.**  
Rev. 12:16

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, **the waters were dried up from off the earth:** and Noah removed the covering of the ark, and looked, and, **behold, the face of the ground was dry.** Genesis 8:13

After the flood, the Woman's offspring again began to multiply in the face of Shem – one of Noah's sons. In a period of about 700 years, she restored all her 12 stars, because the number of patriarchs from Shem to Jacob is 12.<sup>204</sup> Unfortunately the defying influence of Satan over the Woman and her offspring continued after the flood. Nimrod, one of the sons of the cursed Ham, married his mother Semiramis, and built Babylon – the antipode of the heavenly Jerusalem – and dispersed the principles of satanic philosophy among the

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204 Rev. 12:1

## 6. THE BRIDEGROOM

inhabitants of the world.<sup>205</sup> Although God confused the language of the participants in the Babylonian project, the influence of this Babylonian philosophy poisoned the whole earth even after Nimrod's death. Shem was that son of Noah that the following words were written about:

Blessed be the Lord God of Shem...; Genesis 9:26

Through Shem and his seed, God preserved the truth for several generations. Sadly the philosophy of Babylon poisoned them in the end. In such settings God could preserve only a remnant of the Woman's seed:

And the dragon was wroth with the woman, and **went to make war with the remnant of her seed**, which keep the commandments of God, and have the testimony of Jesus Christ. Rev.12:17

### *Second phase of Woman's history on earth*

It became necessary for God to bring out a remnant from the Woman that could restore the principles of God's family kingdom:

And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and **they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.** 32 And the days of Terah were two hundred and five years: and Terah died in Haran. Genesis 11:31, 32

And Joshua said unto all the people, Thus saith the Lord God of Israel, **Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.** Joshua 24:2

Now the Lord had said unto Abram, **Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will**

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205 Gen. 10:6-12; 11:1-9

**shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:** 3 And I will bless them that bless thee, and curse him that curseth thee: **and in thee shall all families of the earth be blessed.** Genesis 12:1-3

Through the seed of Abraham, God would restore the Woman's pure image. The nation of Israel that came from Abraham's grandson (Jacob), was made of 12 tribes – the Woman's restored stars. When God chose Israel in the face of their father Abraham, it was predicted that they would serve another nation but that they would be set free by God<sup>206</sup>. Notice what happened when Moses was on his way to Egypt without having fulfilled the rite of circumcision – the sign of the covenant<sup>207</sup>:

And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born: 23 and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born. 24 And it came to pass on the way at the lodging-place, that Jehovah met him, and sought to kill him. 25 Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, Surely **a bridegroom of blood art thou to me.** 26 So he let him alone. Then she said, **A bridegroom of blood art thou,** because of the circumcision. Exodus 4:22-26

In the context of Israel's redemption, Zipporah called Moses "a bridegroom of blood" because of the undone circumcision. Moses is here a representative of Christ who redeems His people through His own blood.<sup>208</sup> It is not a coincidence that just when God was about to free His chosen people out of bondage, so that He might restore His covenant with them, Moses was titled "a bridegroom of blood".

The entire history of Israel as an organized nation (the Woman) is shown in Ezekiel 16:

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206 Genesis 15:13, 14

207 Genesis 17:10-14

208 Exodus 12

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And say, **Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.** 4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. 5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. 6 **And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.** 7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. 8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; **and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine...**

But thou didst trust in thine own beauty, and **playedst the harlot** because of thy renown, and pouredst out thy fornications on every one that passed by; his it was... and thus it was, saith the Lord God. 20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured... And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood... 26 **Thou hast also committed fornication with the Egyptians thy neighbours,** great of flesh; and hast increased thy whoredoms, to provoke me to anger. 27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, **the daughters of the Philistines,** which are ashamed of thy lewd way. 28 **Thou hast played the whore also with the Assyrians,** because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. 29 **Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea;** and yet thou wast not satisfied herewith. 30 How weak is thine heart, saith the Lord God, seeing

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thou doest all these things, the work of an imperious whorish woman;  
Ezekiel 16:3-8, 15-30

Firstly, because of their unbelief in the true God, Israel did not succeed with freeing themselves from Egypt's heathen influence. Although they were brought out of Egypt physically, their hearts were still in slavery<sup>209</sup>. During the time of the Judges, the apostasy continued (XIV-X c. BC). Because they worshiped strange gods, Israel recurrently lost their protection from God and served the surrounding nations of which the Philistines tormented them the longest and the most bitterly<sup>210</sup>. Later, in the period of the kings (X-VI c. BC), Israel was influenced by the pagan culture of Assyria, which finally dispersed 10 of their 12 tribes (723 BC) and before long the remaining two tribes (606 BC) were captured by Babylon (Chaldea).

And I saw, when **for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.**  
Jeremiah 3:8

After their dispersion by Assyria, the ten tribes of Israel gradually lost their identity, but even this did not restrain the rest from their apostasy. The "bill of divorce" means the abolition of the covenant.

For the reason of revealing what stood ahead, God instructed Hosea to take a woman in adultery and have children with her. The first child was a girl and God commanded that they should call it Lo-ruhamah (not acquired mercy), and the second child was a boy and it should bear the name Lo-ammi (not my people). It was an object lesson concerning the nature of Israel's apostasy, its fatal consequences and the possibility of preserving a remnant:

... for **I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah,**

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209 Exodus 32; Numbers 11:5, 6; Galatians 4:22-25

210 Judges 13-16; 1 Samuel 4-7

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and will save them by the Lord their God,... **Plead with your mother, plead: for she is not my wife, neither am I her husband:**... Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. 15 And I will give her her vineyards from thence, **and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.** 16 **And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali:...** And **in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground:** and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. 19 **And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.** 20 **I will even betroth thee unto me in faithfulness: and thou shalt know the Lord....** And I will sow her unto me in the earth; and **I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.** Hosea 1:6, 7-2:2, 14-16, 18-20, 23

Only a remnant would be left from Israel.<sup>211</sup> It was a last invitation to live, so that they could enter through faith into the everlasting covenant of the heavenly Jerusalem. This is also a prophecy about the heathens' conversion after the first coming of Christ on the earth:

Behold, the days come, saith the Lord, that **I will make a new covenant with the house of Israel, and with the house of Judah:** 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; **which my covenant they brake,** although I was an husband unto them, saith the Lord: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, **I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.** Jeremiah 31:31-33

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211 Romans 9:27



*The third phase of the Woman's earthly history*

Jesus was coming to the earth to renew His covenant with the few in Israel that would accept Him, and to seek for those who had never been a chosen people before.<sup>212</sup>

And there appeared a great wonder in heaven; a woman **clothed with the sun, and the moon under her feet**, and upon her head a crown of twelve stars: Rev. 12:1

The Moon is a symbol of literal Israel, to whom those sacrificial services of the law were entrusted that reflected the light of the coming Christ.<sup>213</sup> The woman stands on it, and she is clothed in the light of the gospel which is to be enjoyed also by the other nations beside Israel. Because „ the gifts and the calling of God are irrevocable“,<sup>214</sup> the heathen believers would not substitute Israel but rather they would be „ grafted in their root “, in the place of the „ broken of branches “<sup>215</sup>. In Christ - “the new man”, all dividing walls fell down<sup>216</sup>. Along with Paul, who speaks about the mystery of this union in Christ, we could also say „ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!“<sup>217</sup>

The final unfolding of the principles laid down in the picture of Revelation 12 we find at the time when Jesus was born, lived, died and was resurrected as a man on the earth.<sup>218</sup> Therefore though initially the symbol of the dragon should represent Satan, at the time when Jesus came into the world it was the power used by Satan to persecute and kill Christ, and this power was Rome.<sup>219</sup> Despite the murder, the history of the Woman's Child proceeded triumphantly:

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212 Romans 7:1-6; 9:24-26

213 Hebrew. 8:5; 10:1 cf. Mal. 4:2

214 Romans 11:29

215 Romans 11

216 Eph. 2:11-22; Gal. 3:28

217 Romans 11:33

218 Matthew 1-2; John 16:21, 22

219 Rev. 12:9; John 19:20

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And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.  
Rev. 12:5

The ruling with an iron rod echoes the message of the Legacy which the disciples of Jesus experienced as representatives of the Woman<sup>220</sup>. After His ascension in heaven Jesus became unapproachable to His enemies. The sealing of the Legacy by the blood of the Son of God fully revealed Satan's hatred before the eyes of the loyal angels; now Satan was juridically deprived from his access to heaven:

And I heard a loud voice saying in heaven, **Now** is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Rev. 12:10

Our heavenly Father is just and patient - for although Lucifer had been initially driven out from heaven God did not fully limit his access until the entire universe should see indeed that Satan in the very beginning had been a spiritual murderer of the Son of God – this characteristic of Satan was made manifest in his inciting the murder of Jesus on Earth, and from then on Satan was no longer allowed into Heaven.<sup>221</sup>

Now the serpent's kindled wrath was directed towards the Woman herself:

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. Rev. 12:13

Initially Satan tried to destroy the Woman physically. This is shown in the violent persecutions of Christians in the early history of the Christian church. As Satan tried through Herod to kill Christ at His birth on earth, so he tried to

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220 Ps. 2:9 cf. John 16:20-22

221 Job 1:6; John 12:31; Luke 10:18; John 8:44

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destroy Christians through imperial Rome.<sup>222</sup> These attempts of Satan were unsuccessful, because the example of the Christians who were perishing for the sake of their faith only served to inspire many more people to decide to become subjects to the kingdom of God.

Before Jesus officially started His mission (at His baptism in the Jordan), He had been tempted by the devil in the wilderness. Likewise when Satan saw that he would not be able to destroy the Christian church through the persecutions, he began tempting her in the wilderness:

And **the woman fled into the wilderness**, where **she hath a place prepared of God**, that **they should feed her** there **a thousand two hundred and threescore days**. Rev. 12:6

Here we can see the difference between the Seed's story (Christ) and that of the Woman. Christ was for forty days in the wilderness and then commenced His mission that lasted 3 ½ years (1260 days).<sup>223</sup> The Woman fled into the wilderness to hide herself, but her stay there lasted not 40 days but 1260 prophetic days, which reflects the period of Jesus' mission. It looks like the church was not so successful in encountering Satan's temptations as was her Seed – Christ; she remained in the wilderness longer than it was necessary; in fact she spent there all the time of her mission. **The essential reason for this was that, like Israel of old, the church was not ready to appreciate God's character of love and thus enabled to trust Him for transforming her into His image, exhibiting His character and thus giving evidence for a people who live perfectly according to the principles of His law, so that she might quickly enter into the heavenly Canaan.**<sup>224</sup>

When Satan saw that he would not be able to destroy the Christians, through the empire of Rome, he raised from its ruins a power (papal Rome) that contained a mighty spiritual element. In the previous chapter we mentioned

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222 John 15:20; Luke 21:16

223 Dan. 9:27 – the middle of the last prophetic week is 3 ½ prophetic days which is 3 ½ real years.

224 Numbers 14:1-3, 11, 22, 23

## 6. THE BRIDEGROOM

the four empires in Nebuchadnezzar's image (Babylon, Medo-Persia, Greece and Rome). Those same powers Daniel saw in a vision and he presented them in 7-th chapter as four beasts (a lion, a bear, a leopard, and a terrible beast). In this vision of Daniel, it becomes clear that the papacy sprung up from the terrible beast (Rome):

And four great beasts came up from the sea, diverse one from another. 4 The first was like a **lion**, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. 5 And behold another beast, a second, like to a **bear**, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. 6 After this I beheld, and lo another, like a **leopard**, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 7 After this I saw in the night visions, and behold **a fourth beast, dreadful and terrible, and strong exceedingly**; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. 8 **I considered the horns, and, behold, there came up among them another little horn**, before whom there were three of the first horns plucked up by the roots: and, behold, **in this horn were eyes like the eyes of man, and a mouth speaking great things**... I beheld, and **the same horn made war with the saints, and prevailed against them**;... And the ten horns out of this kingdom are ten kings that shall arise: **and another shall rise after them; and he shall be diverse from the first**, and he shall subdue three kings. 25 **And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws**: and they shall be given into his hand until **a time and times and the dividing of time**. Dan. 7:3-8, 21, 24, 25

DANIEL 2	DANIEL 7	MEANING
Golden head	Lion	Babylon

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Silver arms	Bear	Medo-Persia
Brass belly	Leopard	Greece
Iron legs	Terrible beast	Rome
-	Little horn	Papal Rome

The papacy indeed came up from the ruins of imperial Rome. It managed to „ prevail against “ the saints, and acted for „ a time, times and the dividing of times “<sup>225</sup> - exactly the amount of time the church was in the wilderness. To John, the apostle, it was also shown that power in a vision:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a **leopard**, and his feet were as the feet of a **bear**, and his mouth as the mouth of a **lion**: and **the dragon gave him his power, and his seat, and great authority**.... And there was given unto him a mouth speaking great things and blasphemies; and **power was given unto him to continue forty and two months**. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to **make war with the saints, and to overcome them**: and power was given him over all kindreds, and tongues, and nations. Rev. 13:1, 2, 5-7

The leopard (Greece), the bear (Medo-Persia) and the lion (Babylon) are mentioned here exactly in the reverse order to the one that we have seen in Daniel 7, and this allows for the identification of the beast’s origin. Now those powers have become part of that beast’s (the papacy) attributes. The dragon is the fourth power, which Daniel called the terrible beast. As we have seen, the dragon is a symbol with a double application. In the heavenly history of the Woman, he symbolizes Satan, but at the time when Christ came on the earth, he is a symbol of Rome – the power used by Satan in his attempt to destroy Christ.

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<sup>225</sup> A time = 1 prophetic year = 360 prophetic days = 360 literal years. Hence „a time, times and the dividing of time“ equals 360 + (360 x 2) + 180 = 1260 literal years.

## 6. THE BRIDEGROOM

This same power of imperial Rome is here described as giving its authority to the papacy.

During the 1260 years period (538-1798), the papacy was the dragon's representative (Satan); the source, Satan, is invisible to humanity. Similarly, the Son of God is the visible representative of the invisible God. Through his visible representative the dragon managed to influence the Woman while she was in the wilderness<sup>226</sup>:

And to **the woman were given two wings of a great eagle**, that she might fly into the wilderness, into her place, where **she is nourished for a time, and times, and half a time, from**<sup>227</sup> **the face of the serpent**. Rev. 12:14

The serpent's visible face during the 1260 years period<sup>228</sup> was the papacy, through which he managed to poison a part of the Woman's descendants. The wings of the eagle could symbolize God's protection in that He was the One

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226 „ Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. **But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.** *White, Ellen – The Great Controversy – p. 50, par. 2*

227 The preposition *from* is the Greek word *apo* (ἀπό) which should mean *by* in connection to the Greek word *τρέφω* (trepho) for the English *nourish* as is shown from the following Scripture: “And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was **nourished** G 5142 (trepho) **by** G 575 (apo) the king's country.” (Acts 12:20)

228 „Time, times and half a time“ = (1+2+0,5 times) = 3 ½ times. A prophetic time equals the days of a literal year of the Bible (360); therefore 3 ½ times = 1260 years. The same period for the papal authority that we had found in Dan. 7:25.

## THE LEGACY

who bore her on them, but they, in combination with the food that was given to her, could also mean something mysterious and very dangerous<sup>229</sup>. Symbolically the beast relates to the papacy's political power, but Revelation also shows his religious character by comparing him to the apostate Ahab's wicked wife (Jezebel) in the time of Elijah, the prophet:

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 **Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.** 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, **and them that commit adultery with her into great tribulation, except they repent of their deeds.** 23 **And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts;** and I will give unto every one of you according to your works. 24 But unto **you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan,** as they speak; I will put upon you none other burden. 25 But **that which ye have already hold fast till I come.** 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 **And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.** 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 2:18-29

The woman Jezebel is that same religious element in the papacy that was in alliance to King Ahab, the political authority. The story of King Ahab relates to one of the darkest periods of the northern kingdom of Israel. It was then that

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229 Deut. 32:11 cf. Proverbs 30:19, 20; 23:1-8 cf. Dan. 1:5-8

## 6. THE BRIDEGROOM

God sent Elijah the prophet who stated that, for the sake of the people's idolatry, there would be no rain for a period of 3 years and 6 months.<sup>230</sup> Once again we find the same period of time (3 ½). Like the Woman, Elijah was also fed and protected by God during those years. However Elijah does not represent the whole church but only one of her faithful members who tried to turn the people back to God. Revelation tells us the following about that Elijah of the Middle Ages:

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; **for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.** 3 And I will give power **unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.** 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 **These have power to shut heaven, that it rain not in the days of their prophecy:** and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. Rev. 11:1-6

Here is presented the double witness of Scripture (Old and New Testaments), through its faithful bearers during the Middle Ages. God's faithful in the Middle Ages are also shown in the message to Thyatira as the „ rest “, who „ have not this [wicked] doctrine “. The call of Christ to them was to hold on to His teaching until He comes. What He promised to them is a direct quote from Psalm 2 -the Psalm of the Legacy:

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:

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230 1 Kings 16:30-33; 17:1 cf. Luke 4:25 and James 5:17, 18



even as I received of my Father. Rev. 2:26, 27

We scarcely imagine how much we owe to this minority of faithful Christians living in the Middle Ages – a time of massive apostasy. The period from 538 to 1798, while the beast was ruling (papal Rome), was one of great anguish for the people of God.<sup>231</sup> Gabriel, the angel, gave Daniel the following succinct description for the work of the apostate nominal Christianity during that long period:

And **such as do wickedly against the covenant shall he corrupt by flatteries**: but the people that do know their God shall be strong, and do exploits. 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 35 **And some of them of understanding shall fall, to try them**, and to purge, and to make them white, even **to the time of the end**: because it is yet for a **time appointed**. Dan. 11:32-35

The covenant that spiritual Rome fought against during the Middle Ages was the Father's Legacy into which all the Son's joint-heirs would have a part, if they endured his attacks until the end. The papacy successfully deceived those who did not appreciate the Son's inheritance. The statement „ many shall cleave to them with flatteries “ reveals the crisis in the struggle for the preservation of the true joint-heir's identity. The Woman in the wilderness repeats the history of the

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231 It cannot be shown that the church did, in the lifetime of Paul, reach the state of unity, knowledge, and perfection, here mentioned. **And certainly the church did not enjoy these during her apostasy, 2 Thessalonians 2:3, and the period of her flight into the wilderness, Revelation 12:6. Nor has she reached this state of unity, knowledge, and perfection, since the labors of Martin Luther.** The church today is almost infinitely below this state of unity, knowledge, and perfection. And not until the Christians of the last generation of men shall be brought to the enjoyment of it by the last warning message, and all the means God may employ to prepare them to be translated to heaven without tasting death, will the ultimate design of the gifts be realized. *White, James, Spirit of Prophecy – Vol. 1, p. 13, par. 3*

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crisis in heaven, and therefore immediately after the statement that she ran out in the wilderness, we find a description that brings us back to the great controversy in heaven, where 1/3 of the angels followed Lucifer and were cast out from heaven. This implies the idea that the Woman's history in the wilderness repeats the tragedy of the angels who had lost their part in the Son's inheritance. Then the text goes on and says:

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. Rev. 12:13, 14

We can see that Satan emulates the work of God. The papacy appears as the son of Satan, as Christ is the Son of God. God is invisible for us but Christ revealed Him completely.<sup>232</sup> Similarly Satan (the dragon) used the papacy for his purposes and even made the attempt to ravish the Woman, in order to make her his son's wife. To what degree he managed to do that, we are going to see in the second part of the series („ Four Seasoned Messages “), where we are going to explore the events at the close of human history.

And so the papacy was persecuting and killing the true followers of God. By the end of the period (1517 AD) a hand was given to them through the Reformation in Europe, but even then “some of the wise” fell. In Revelation 12, this help is illustrated through the following situation of the Woman:

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Rev. 12:15, 16

The water symbolizes peoples.<sup>233</sup> Thus are the persecutions and the crusades of

232 John 1:18 cf. 14:9

233 Rev. 17:15

## THE LEGACY

the nominal church against the true Christians presented, and the help of the earth begun with the Reformation and proceeded with the settlement of the New continent. A great number of the settlers in America were those persecuted protestant Christians of Europe who were seeking for freedom to live according to their biblical views. The period after Thyatira (538-1517) was that of the Reformation in Europe (1517-1798). The Protestants began well, but sadly they did not lead the reform to its end and did not rid themselves fully of the deceiving teachings of the papacy. Therefore the Son of God spoke about that period in the following manner:

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, **that thou hast a name that thou livest, and art dead.** 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 **Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.** 5 **He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.** 6 He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 3:1-6

### *The Two armies*

The Woman in the wilderness contained two companies within herself<sup>234</sup>:

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234 It was presented before me in the following manner: A large company of heathen idolaters bore a black banner, upon which were *figures of the sun, moon, and stars*. This company seemed to be very fierce and angry. I was then shown *another company bearing a pure white banner, upon which was written, "Purity and holiness unto the Lord."* Their countenances were marked with firmness and heavenly resignation. I saw the heathen idolaters approach them, and there was a great slaughter. The Christians melted away before them; and yet the Christian company pressed the more closely together, and held the banner more firmly. As many fell, others rallied around the banner

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Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible **as an army with banners**... Who is she that looketh forth **as the morning, fair as the moon, clear as the sun**, and **terrible as an army with banners**?... Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were **the company of two armies**. Song of Songs 6:4, 10, 13

Those two armies are the faithful and the unfaithful in the church during the Middle Ages. Like the twins in Rebekah's womb, they were the subjects of two covenants.

And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. 22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. 23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. 24 And when her days to be delivered were fulfilled, behold, there were twins in her womb. 25 And the first came out red, all over like a hairy garment; and they called his name Esau. 26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob:

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and filled their places.

I saw the company of idolaters consulting together. Failing to make the Christians yield, they agreed to another plan. I saw them lower their banner and then approach that firm Christian company and make propositions to them. At first their propositions were utterly refused. Then I saw the Christian company consulting together. Some said that they would lower the banner, accept the propositions, and save their lives, and at last they could gain strength to raise their banner among the heathen. A few, however, would not yield to this plan, but firmly chose to die holding their banner rather than to lower it. Then I saw many lower the banner and unite with the heathen; but the firm and steadfast would again seize it and bear it on high. **I saw that persons were continually leaving the company of those who bore the pure banner, and were uniting with the idolaters under the black banner, to persecute those bearing the white banner. Many were slain, yet the white banner was held high, and believers were raised up to rally around it.** *White, Ellen Early Writings – p. 211-212*

## THE LEGACY

and Isaac was threescore years old when she bare them. Gen. 25:21-26

The red Esau is a symbol of the red dragon's children that seek for earthly things and despise the birthright of the Legacy. Jacob is a representative of the sons of the promise, who depart from their sins and receive the Son of God's obedient Spirit.

### *The Woman's two epochs*

Both Hebrews and Gentiles were always, one way or another, the object of God's care and His message of salvation, but as an organized body the Christian age was „ the times of the Gentiles “<sup>235</sup>. During the wilderness period (538-1798 AD) the Gentiles generally showed that they did not appreciate the gospel.<sup>236</sup> In this sense the history of Christendom to a great extent repeats the history of Israel in their departure from God. This is the reason the Woman of Revelation 12 embraces both literal and spiritual Israel. The Moon points to the Old Testament, and the Sun to the New Testament. Her twelve stars signify both the founders of literal Israel – the 12 sons of Jacob, and Christ's 12 disciples – the founders of the Christian church.

Even the wilderness period (3 ½ times) is only half of the seven times of indignation against Israel for not keeping the covenant:

And if ye will not yet for all this hearken unto me, then I will punish you **seven times** more for your sins. Leviticus 26:18

Those seven times of 360 years each come to a total of 2520 years. The punishment of Israel began at their dispersion by Assyria in 723 BC. From this date the 2520 years bring us exactly to 1798 AD, when the papacy was captured.

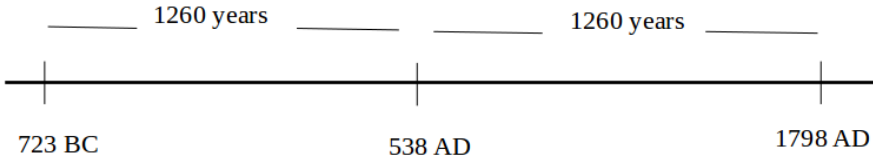
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235 Luke 21:24 cf. Genesis 9:27

236 Rev. 11:1, 2

## The Seven Times and the punishment of Israel

**2520 literal years**



This prophecy confirms the Woman's singular character encompassing the believers both from the time of Israel, and also from the time of the Christian church. Unfortunately, the result was a remnant of the Woman's posterity.

### *The remnant of her posterity*

Protestantism has not managed to free itself from the teachings of Jezebel, and therefore they are shown as spiritually "dead". The faithful from this period were only a remnant; and they were those who would follow the heavenly Bridegroom through faith, in order to take part in His marriage, because Christ's righteousness (His character) was freely given to them as wedding garments.<sup>237</sup> They are shown in the next period, that is called Philadelphia.

I know thy works: behold, **I have set before thee an open door, and no man can shut it:** for thou hast a little strength, **and hast kept my word, and hast not denied my name.** 9 Behold, I will make **them of the synagogue of Satan, which say they are Jews, and are not, but do lie;** behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, **I also will keep thee from the hour of temptation,** which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Rev. 3:8-11

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<sup>237</sup> Rev. 19:7, 8

## THE LEGACY

Similarly to Israel, the Christian church at the end of her period in the wilderness was given the door of Achor for hope.<sup>238</sup> The Lord Jesus opened the door of the Sanctuary in heaven which led into the Holy of Holies. Through faith, the faithful of God, could follow Him and participate in the Wedding. The rest, who rejected the truths concerning the heavenly Sanctuary and the Judgment, the Law of God, the Sabbath and the soon return of the Bridegroom are here represented as the lying Jews.

The Woman's Beloved (Christ) had not left her while she was in the wilderness, and when she was coming out of there, she was leaning upon Him:

Who is this that **cometh up from the wilderness, leaning upon her beloved?** Song of Songs 8:5

God did not leave this woman without faithful descendants; and it was just against this seed that the dragon would put his efforts after the wilderness period (after 1798 AD):

And the dragon was wroth with the woman, and **went to make war with the remnant of her seed,** which keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17

The seed of the Woman in the verse above is the remnant called by God to prepare a people that could be accepted for the day of the Wedding. In this sense, they correspond to the faithful during the Philadelphia period – the period after the Sardis. The opened door symbolizes Jesus' entering into the Most Holy Place of the Sanctuary in heaven. On earth, that opening was reflected through the energizing of Christian missions and the establishment of the many Bible societies along with the increasing interest in the Scriptures that thanks to Gutenberg's press had already been massively circulated. The prophecies of Daniel and the Revelation were intensively studied with deep interest. The faithful realized that the Bridegroom would soon return and began

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238 Hosea 2:14, 15

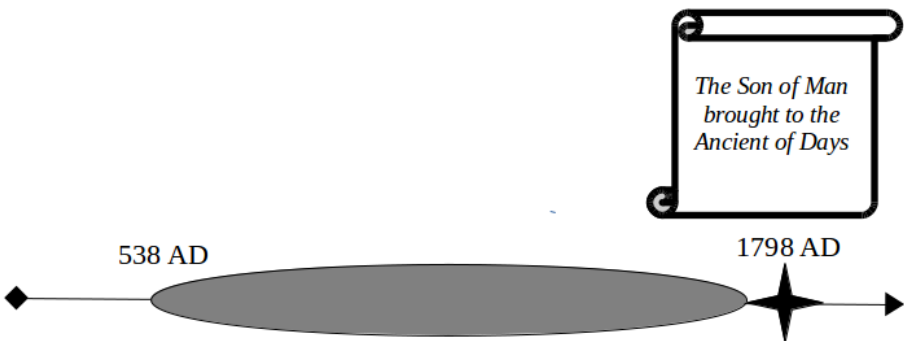
## 6. THE BRIDEGROOM

proclaiming it around the whole world. Their most bitter enemies turned out to be their protestant brothers, who did not like the idea of Christ's soon return, because they had become accustomed to the world and had grown to love it. In this period, Christ presents them as lying Jews.

Satan knew from the prophecies that the time of the Wedding in the heavenly Sanctuary was approaching, and he tried his best to turn the believers' attention from that crucial event. However God did not leave even one of His faithful children, and He would highly lift up the banner of His Son so that He might gather them again. Through the Woman's seed He would restore all the truths trampled by the papacy. The truths about the Law of God, the Sabbath, and the state of the dead were coming directly from the holiest place of the Sanctuary in heaven and given for the preparation of the Bridegroom's wife.

### *The Time of the Wedding*

The papacy dominated until 1798 AD, when pope Pius VI was captured by the armies of Bertie. In the seventh chapter of Daniel, this same period is presented as the prophetic time: „ time, times and half a time“<sup>239</sup>. At the end of that time of blasphemous papal rule, something very crucial transpired in heaven:



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239 Daniel 7:25



## THE LEGACY

I beheld till **the thrones were cast down, and the Ancient of days did sit,** whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 13 I saw in the night visions, and, behold, one like **the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.** And **there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

Daniel 7:9-14

The passage does not tell us exactly when, but around the time of the end of the 1260 years of papal dominion a ceremony is conducted in heaven where it is decided that „ dominion, and glory, and a kingdom” shall be given to Christ<sup>240</sup>. It is not a coincidence that He is presented here as the Son of man, because only in this capacity is He the believer’s Brother and they are joint-heirs with Him in the kingdom. Because of this same reason we read further through the same chapter:

But **the saints of the most High shall take the kingdom,** and possess the kingdom for ever, even for ever and ever... And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, **shall be given to the people of the saints of the most High,** whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Daniel 7:18, 27

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240 Daniel 7:14

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This ceremony is described in more detail in the next chapter in Daniel, wherein this event is presented as the cleansing of the Sanctuary in heaven. **Up to that point Christ served in the first compartment of the Sanctuary in heaven** (the Holy place), and now **He would enter into its second and most inner compartment** (the Most Holy place). In the first compartment of the earthly sanctuary, the priest entered every day of the entire year for the transference of the sinner's sin, through the sacrificial blood, into the sanctuary. Once in the year, on the tenth day of the seventh Hebrew month<sup>241</sup>, he would enter into the most holy place for the purification of the Sanctuary and the atonement for the sins of all the people done throughout the year<sup>242</sup>.

**The Judgment**, described in Daniel 7 and **the cleansing of the Sanctuary in heaven** in Daniel 8 are **the same event**. Its purpose is to cleanse the registers in heaven from the believers' sins, that they had repented of, so that Christ could finally receive juridical rights over His inheritance. Daniel heard that the Sanctuary would start to be cleansed after 2300 days (equal to 2300 literal years<sup>243</sup>), but he did not know the starting point for this period<sup>244</sup>. After some time Gabriel brought him the answer, along with news that for Ancient Israel 70 prophetic weeks (490 literal years) had been determined as probational time as part of this period of 2300 days. Then he made it clear that the beginning should be counted „from the going forth of the commandment to restore and to build Jerusalem“<sup>245</sup>. The last of the three decrees that was issued in relation to the restoration of Jerusalem was that of Artaxerxes Longimanus in 457 BC. Therefore, the celestial ceremony started in 1844 AD, 2300 years later. The cutting off of Ancient Israel occurred at 34 AD, 490 years after this same date of 457 BC, at the stoning of Steven.

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241 Yom Kipur – Day of Judgment

242 Look Ex. 25:9; Lev. 23:27-32; Lev. 16; Heb. 9:1-26

243 Ezekiel 4:6

244 Daniel 8:14

245 Daniel 9:24, 25

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This event is described in the Revelation:

And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;** and he shall reign for ever and ever... And the nations were angry, and thy wrath is come, and **the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great;** and shouldest destroy them which destroy the earth.  
Rev. 11:15, 18

Do you remember the kings of the earth who fought against the Lord and His Anointed<sup>246</sup> from Psalm 2? Yes! Here is how the Lord establishes His Son's authority over the stolen inheritance! Yet, what does this event mean from the stance of the Wedding? When Christ spoke to His disciples concerning the preparation for His second coming on the earth, He explained what the believers should do then:

Let your loins be girded about, and **your lights burning;** 36 **And ye yourselves like unto men that wait for their lord, when he will return from the wedding;** that when he cometh and knocketh, they may open

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246 Greek - Christ

## 6. THE BRIDEGROOM

unto him immediately. Luke 12:35, 36

In order for them to „ wait for their lord, when he will return from the wedding “, it would require their lord to have gone to the wedding before. This is exactly **what happened in heaven after 1844 AD**. But whom exactly would Christ merry during the time of the Judgment in heaven? The parable about the kingly wedding that we had started with will help us understand that:

The kingdom of heaven is like unto **a certain king, which made a marriage for his son**, 3 And sent forth his servants **to call them that were bidden to the wedding**: and they would not come. 4 **Again, he sent forth other servants**, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 **And the remnant took his servants, and entreated them spitefully, and slew them.** 7 **But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.** 8 Then saith he to his servants, The wedding is ready, **but they which were bidden were not worthy.** 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, **both bad and good: and the wedding was furnished with guests.** 11 **And when the king came in to see the guests, he saw there a man which had not on a wedding garment:** 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 **For many are called, but few are chosen.** Matthew 22:2-14

The first invited to the wedding were the Ancient Israel. God chose Abraham, made him a people, brought them out of Egyptian bondage, made a covenant with them on Sinai and there He gave them His law - „ the words of the

## THE LEGACY

covenant <sup>247</sup>. For a time span of a millennium and a half God was looking after them expecting the fruit of righteousness, but instead of that they killed His prophets and eventually they even murdered His own Son. Then God broke His covenant with physical Israel and invited the Gentiles to be part of spiritual Israel (those from “the highways”) giving them equal time to manifest the excellences of His kingdom.

When the marriage feast became full of guests gathered from the entirety of human history, among them would be found "good and evil". How could it be known who among them corresponds in reality to the standards of heaven, and who is only a pretender? It was exactly for this reason that the judgment in heaven begun in 1844 AD – a judgment for the believers. All this is presented in the parable by the statement „ the king came in to see the guests ". When the King (God), enters "to see the guests", then it is established who is really part of His Son's inheritance, i. e. His pure Bride, covered with His righteousness. At the time of the judgment the believers are present as “guests” to the wedding (through faith and not physically), and they are not the Bride of Christ herself. This is so because the judgment would have to make clear who is part of the true Bride of the Lamb – the heavenly Jerusalem. Up to that point she was not dressed in her wedding gown yet - „ the righteousness of saints <sup>248</sup>.

The heavenly ledger preserves faithfully the information concerning each human being<sup>249</sup>. If next to his/her sins would not be found repentance then the sins remain there as a witness of his self-exclusion from the Son's inheritance. Not the “called “: (guests), but only “the chosen” will become part of the Son of God's Bride. Therefore Asaph the singer exclaimed under the inspiration of the Spirit of God:

Rise, O God, **judge the earth**. For Thou hast **inheritance among all the nations!** Psalm 82:8 (YLT)

When the judgment in heaven ends, Christ will say:

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247 Exodus 34:28

248 Rev. 19:8

249 Ex. 32:32; Dan. 7:10; Rev. 20:12; Psalm 139:16; Matt. 10:30; 12:36

## 6. THE BRIDEGROOM

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Rev. 22:11, 12

At that point each person's destiny will be forever sealed, even if nothing on earth shows it. There will be only two classes then – these who are on the side of Christ's Bride, and those who are part of the harlot of Babylon. In the second part of the series we are going to explore the identity of Babylon in the Christian age and how it was instituted.

Christ told one last wedding parable wherein we see what should be the preparation of those who wait for the Bridegroom's return:

Then shall the kingdom of heaven be likened unto **ten virgins, which took their lamps, and went forth to meet the bridegroom.** 2 And **five of them were wise, and five were foolish.** 3 **They that were foolish took their lamps, and took no oil with them:** 4 **But the wise took oil in their vessels with their lamps.** 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and **they that were ready went in with him to the marriage: and the door was shut.** 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, **Verily I say unto you, I know you not.** 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matthew 25:1-13

The expecting virgins are not the Bride of Christ. They represent two classes of

believers, living at **the time when the judgment in heaven will be about to cease**. One class, – the foolish, do not have enough from the covenant blessing<sup>250</sup> to endure the last hour of human history. Because of this they do not have the light of the Word for that time (“present truth”), but have only the light from their experience in the past. However, this light will turn out to be insufficient for that time, and Christ will not recognize them as His. Unlike them, the wise virgins enter into the wedding feast, because they followed through faith the Son of God until the end. This parable was fulfilled historically in the events surrounding the year 1844, but it also has a specific application for the believers living just before the Bridegroom’s return. This application for the very end of human history is going to be explored in details in the second part of the series.

Concluding this chapter we can only say that in the very end of the plan of salvation, the Bride of Christ is presented as triumphing and fully clothed in the attributes of His righteousness<sup>251</sup>:

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, **Come hither, I will shew thee the bride, the Lamb's wife.** 10 And he carried me away in the spirit to a great and high mountain, and **shewed me that great city, the holy Jerusalem,** descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had **twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:** 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 **And the wall of the city had twelve foundations, and in them the names of the**

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250 The Spirit of the Son in the parable shown as the oil

251 I speak plainly: I do not think this will discourage a true Christian; and I do not want any of you to come up to the time of trouble without a well grounded hope in your Redeemer. Determine to know the worst of your case. Ascertain if you have an inheritance on high. Deal truly with your own soul. Remember that a church without spot, or wrinkle, or any such thing will Jesus present to his Father. *White, Ellen, Spiritual Gifts Vol. 2 – p. 264, par.1*

## 6. THE BRIDEGROOM

**twelve apostles of the Lamb**... And he measured the wall thereof, **an hundred and forty and four cubits**, according to the measure of a man, that is, of the angel. Rev. 21:9-14, 17

The inheritance of the Son of God consists of both property and of living people<sup>252</sup>. This Jerusalem is so constructed, that it could contain within itself the chosen of God, presented here as the 12 tribes of Israel and the 12 apostles of Jesus. Let us remember that the Revelation describes God's people of the heavenly Jerusalem through 12 gates, 12 angels, 12 names, 12 foundational stones, 12 000 furlongs and 144 cubits. It is interesting that in the only book in the Bible which contains more than 100 chapters, Psalms, in the 144-th chapter, verse 12 we find the following words:

**That our sons** may be as plants grown up in their youth; that **our daughters may be as corner stones, polished after the similitude of a palace!** Psalm 144:12

We can clearly see that Christ's promise is completely fulfilled in the new Jerusalem:

Him that overcometh **will I make a pillar in the temple of my God**, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Rev. 3:12

Thus the two aspects of God's Legacy to His Son – property and life will be forever gathered together, so that they might finally reveal the Bride of the Lamb.

The appeal found in the end of the Legacy Psalm is to all of us who desire to become part of the Bride of Christ:

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252 Like the one bought by Boaz



## THE LEGACY

**Kiss the Son**, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. **Blessed are all they that put their trust in him**. Psalm 2:12

## I. 7. The Legacy and the covenants

When it comes to a covenant from the Bible most people think of the Old Covenant made with the Jewish people or of the New Covenant made with the Christian Church, or the one made with Abraham, or the one from the times of Noah. The Legacy, that we explore here, precedes all of these chronologically, and is a decision taken between God and His Son in eternity – it is the Covenant of covenants. Therefore let us ponder upon the meaning and the connection of all those covenants to The Legacy (the everlasting covenant).

God made the whole universe and all things in it through His Son.<sup>253</sup> All created beings were made perfect and taintless and hence they were in right relationship to their Creator. Because God is love, it was in accordance to His character to bestow the freedom of choice to all His intelligent creatures (angels and dwellers of other planets). This freedom gives them the right to choose, even if that means choosing the path of self-destruction by rejecting the correct relationship to Their Creator. This is what the Bible calls sin, and concerning its mysterious origin it speaks of the „mystery of iniquity“.<sup>254</sup>

**The relationships between God and His Son provide the universal ethical model of relation for all the inhabitants of the universe. This relationship is represented in print form in the everlasting law of God<sup>255</sup>.** When Lucifer began cherishing envy of the Son of God, because of His right to participate in the councils of God, he was about to trespass the everlasting covenant. Warned by God about the fatality of this decision, he nevertheless firmly decided to follow the path he had begun. When he started to draw the angels of God to his side, it was the same dilemma that stood before them. The faithful angels tried to persuade them of the unsoundness of their position, but under the influence of Lucifer, who suggested that they had been gone too far, they took their decision for defilement of the holy covenant; they broke the universal law of God<sup>256</sup>. When Satan and his

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253 Hebrew 1:1, 2

254 1 John 3:14

255 Rev. 11:19

256 Rev. 12:7-9 – the word *fought* used in this passage - πολεμέω - suggests a rather battle of ideas, polemics, and not so much a physical war

## 7. THE LEGACY AND THE COVENANTS

angels finally hardened themselves in the path of rebellion, it was necessary for them to be expelled from the presence of God and Christ. The Bible does not tell us how much time exactly passed from this moment till the creation of man in the image of God, but it was probably not long after that when Lucifer succeeded in deceiving the representatives of mankind into disobeying God and therefore showing lack of faith. Satan's envy at the Son directed his attention to this new creation, which was explicitly told to be made after the image of God and His Son<sup>257</sup>. Adam and Eve showed distrust to the clear statement of God, saying that if they ate from the fruit of the tree of knowledge of good and evil, they would surely die. Their disobedience, similar to that of Lucifer and his angels, represents the trespassing of the everlasting covenant.<sup>258</sup> Adam's deed was conscious and even treacherous, but there was still a chance for humanity, because, in contrast with Satan and his demons, they did not sin daringly as beings dwelling directly in the presence of God and His Son knowing full well Their just government and merciful character.<sup>259</sup> As described earlier, the everlasting covenant anticipated a Surety for the fallen race, in case they were overcome by the satanic delusions.<sup>260</sup>

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257 Genesis 1:26, 27

258 Hosea 6:7

259 Matthew 25:41; **But even as a sinner, man was in a different position from that of Satan.** Lucifer in heaven had sinned in the light of God's glory. **To him as to no other created being was given a revelation of God's love.** Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God. *White, Ellen, Desire of Ages – p. 761, par. 5*

260 Psalm 2:8 cf. Col. 1:12-14

“ Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption, “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age. Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion

<sup>261</sup>*A covenant with Adam and Eve*

On the one hand, the Fall initiated the degradation of human nature, and on the other, the changing to worse of the relationships between man and God and man and man.<sup>262</sup> Adam and Eve were not able to feel joy in the holy presence of God anymore. It is just at that point when Everlasting Love gave the promise of (1) **the first covenant** after the fall of mankind, which in the meaning of the word itself aims to reunite those divided parts<sup>263</sup>:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.  
Genesis 3:15

God promised that a Savior would come by the seed of the woman – His Son, who would overcome Satan and the power of sin.<sup>264</sup> The enmity put there by God was a supernatural influence, and would manifest itself as hatred among

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between heaven and the fallen race has been through Christ. **It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man’s Substitute and Surety.** These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face.

Christ was not only the leader of the Hebrews in the wilderness—**the Angel in whom was the name of Jehovah**, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people **the ten precepts of His Father’s law**. It was He who gave to Moses the law engraved upon the tables of stone.” *White, Ellen, Patriarchs and Prophets – p. 366, par.2*

261 “ **The covenant of grace was first made with man in Eden**, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent’s head. **To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law.** Thus the patriarchs received the hope of salvation.” *Ibid – p. 370, par.2*

262 Genesis 3:7, 8, 12

263 The Hebrew word for *covenant* means unision of parts.

264 Gal. 4:4, 5

Christ's followers toward what Satan does.

*A Covenant with Noah*<sup>265</sup>

For over 1600 years, the believers in the promise expected its fulfilment. God gave them a sacrificial system which should sustain the faith in the Lamb of God, which would take away the sin of the whole world<sup>266</sup>. During the time of Noah, the consequences of the transgression of the covenant became extreme and ubiquitous and therefore God was forced to leave that civilization to the results of their choice. When the earth finally dried after the flood, Noah came out of the ark and offered a thanksgiving sacrifice, **and God manifested His (2) covenant of mercy:**

**And I, behold, I establish my covenant with you,** and with your seed after you; 10 **And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.** 11 **And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.** 12 **And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.** Genesis 9:8-13

The rainbow surrounding the throne of the Most High in heaven is a token of His mercy and faithfulness<sup>267</sup>. Therefore, from the Flood until the close of time, when a rainbow appears in the clouds, the humanity has the unchanging surety

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265 As **a token of the covenant between Father and Son, the bow was placed about the throne.** "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face," for "mercy and truth are met together; righteousness and peace have kissed each other." **After the flood, the rainbow in the cloud was but a faint reflection of the constant reminder in heaven of the everlasting covenant made for the salvation of man before the foundation of the world.** *Haskel, Stephen, The Story of the Seer of Patmos – p. 95, par.1*

266 Genesis 4:4, 26 cf. John 1:29

267 Rev. 14:3; Ezekiel 1:28 cf. Ps. 89:14

of its heavenly Father that His justice is mixed with everlasting mercy and love. And this again is a reflection of the everlasting covenant made between God and His Son.

*A Covenant with Abraham*<sup>268</sup>

The promise given to Adam is renewed and made more specific with Abraham. God promised him, that through him as a nation all the other nations on the earth would be blessed:

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: **2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.** Genesis 12:1-3

Later God promised multiple descendants to Abraham and he accepted that with trust. On the base of that faith, God thinks of Abraham as a just person:

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, **So**

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268 The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head...

**This same covenant was renewed to Abraham** in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also **maintained the authority of God's law**. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before Me, and be thou perfect." Genesis 17:1. The testimony of God concerning His faithful servant was, "**Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.**" Genesis 26:5. And the Lord declared to him, "I will establish My covenant between Me and thee and thy seed after thee in their generations, **for an everlasting covenant**, to be a God unto thee and to thy seed after thee." Genesis 17:7. *White, Ellen, Patriarchs and Prophets – p. 370, par.3*

**shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness.** Genesis 15:5, 6

During the ceremony of the (3) **covenant made with Abraham**, God gave some more essential details concerning the development of His plan:

And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, Lord GOD, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that **thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.** 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold **a smoking furnace, and a burning lamp that passed between those pieces.** 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates... Genesis 15:7-18

### *A Covenant with Israel*<sup>269</sup>

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269 **Another compact—called in Scripture the “old” covenant**—was formed between God and Israel at Sinai, and **was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the “second,” or “new,” covenant,** because the blood by which it was sealed was shed after the blood of the first covenant. That **the new covenant was valid in the days of Abraham** is evident from the fact that it was then confirmed both by the promise

## THE LEGACY

God showed the future of Abraham's seed would first suffer and be wrapped in darkness before God's promises of hope would be fulfilled. It became clear that the Hebrew nation would be almost entirely devoured by the darkness of paganism, but in the time appointed God would come to them as a Redeemer and a Restorer. The apostasy in Egypt led the people into such alienation from their God and the true faith of their spiritual fathers that it became necessary for Him to reveal again the principles of His kingdom; thus he **made again (4) a covenant with them** at Mount Sinai. The covenant made between God and the

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and by the oath of God—the “two immutable things, in which it was impossible for God to lie.” Hebrews 6:18.

But if the Abrahamic covenant contained the promise of redemption, **why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant.** In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they **might realize their utter helplessness, their need of divine aid;** and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. He had bound them to Himself as their deliverer from temporal bondage.

**But there was a still greater truth to be impressed upon their minds.** Living in the midst of idolatry and corruption, they had **no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law,** and **their need of a Saviour.** All this they must be taught.

God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience: “If ye will obey My voice indeed, and keep My covenant, then ... ye shall be unto Me a kingdom of priests, and an holy nation.” Exodus 19:5, 6. **The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared,** “All that the Lord hath said will we do, and be obedient.” Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet **only a few weeks passed before they broke their covenant with God,** and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; **and now, seeing their**



children of Israel at Sinai **had the task of restoring** the people into the relationship with God described by the sentence „ And he believed in the LORD; and he counted it to him for righteousness. “<sup>270</sup> The reason for the slavery in Egypt was the general unbelief of Abraham's offspring in the covenant. In Egypt that unbelief was manifested by the gradual departure from the everlasting principles of the covenant of God, and after their deliverance it appeared in the form of self-confidence and self-trust<sup>271</sup>. Both these manifestations of unbelief are founded on the original satanic lie. Satan first states that the everlasting principles are not necessary, and then he insists on the idea that we possess enough power and knowledge in ourselves to be able to live without them<sup>272</sup>. And so the covenant at Sinai is nothing other than the plan of God to restore Israel according to the covenant of their fathers<sup>273</sup>.

#### *A Covenant with Aaron*

Under this covenant (5) was also the priesthood of Aaron and his sons as a type of the Heavenly Priest, Christ:

All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute **for ever: it is a covenant** of salt for ever before the LORD unto thee and to thy seed with thee. Numbers 18:19

Even before the existence of the nation of Israel the inheritance of the Son had been gathered among all who searched for God. The offering of sacrifices from the time of the Fall of man to the Flood, were to bring to remembrance of all seekers of truth the prize, which God would pay in the future, insuring the

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**sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.** *White, Ellen, Patriarchs and Prophets – p. 371, par. 4*

270 Genesis 15:6; Deuteronomy 30:10-14 cf. Romans 10:5-9

271 Exodus 19:7, 8

272 Genesis 3:4, 5

273 Exodus 2:15

## THE LEGACY

inheritance of The Legacy to His Son. Through the sacrifices it was brought to the minds of genuine worshipers the promise given in Eden, that That Surety would be the Son of God Himself.

Israel was chosen by God not only for salvation (because God wished to save all and not only Israel<sup>274</sup>), but also for mission, just as the firstborn in the family's mission is to bless the other members of the family.

The whole history of Ancient Israel generally shows the constancy of their unbelief. This was the reason why God allowed for the ten tribes of Israel to be scattered around the world by Assyria (722 BC) and the Southern kingdom to go into Babylonian captivity (606 BC). After the captivity (539 BC) God helped them to restore their nation and gave them one last opportunity in the time frame of 490 years so that they might be a blessing for themselves and for the other nations.<sup>275</sup> When the Jews rejected the Heir of The Legacy Himself who came to the earth as one of them, and started persecuting His followers, it signified the end of Israel as a chosen nation<sup>276</sup>.

It is terribly sad that Israel departed from God and missed the opportunity to become a blessing for the other nations according to the law of primogeniture. The purpose of God was that – in the course of time the whole world would become one with spiritual Israel, captured by the excellent principles of His kingdom<sup>277</sup>. The promised blessings that were given to Abraham, were not restricted to Israel alone, but the more they apostacized the more they deluded themselves with the idea that those covenant blessings were only for themselves<sup>278</sup>. There were some isolated occasions when God was still able to glorify His name in a mighty way through that nation, but falling away was the prevailing tendency<sup>279</sup>. The purpose of Satan to disqualify Ancient Israel from

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274 1 Peter 3:9

275 Daniel 9:24 – this period started in 457 BC with Artaxerxes' decree for the rebuilding of Jerusalem

276 Matthew 23:37-39; Acts 7

277 Deuteronomy 4:5-8

278 Matthew 8:11-12

279 Exodus 7:5; Joshua 2:11; 1 Kings 10:6, 7

## THE LEGACY

their lofty mission and thereby depriving the other nations on earth from the blessings of The Legacy appeared as if it was almost achieved.

However, God's plan with Abraham was worldwide, because the promises that he received encompassed „ all nations “ and hence the covenant made with him was „ an everlasting covenant “<sup>280</sup>. In order for the power of blessing to be preserved Abraham should transfer the covenant principles of relationships to his posterity – the commandments of God<sup>281</sup>. However, Abraham's descendants should not think that they could keep those principles on their own. The sacrificial system was followed by Abraham as well as by the genuine worshippers before him. Over 400 years later it was represented also to Israel through the sanctuary service. Its purpose was to constantly draw the worshiper's attention to the need of the Son of God's righteousness, as the sole opportunity to truly observe the principles of the kingdom of God. When Abraham showed his readiness to trust God's promises by offering as a sacrifice the son of the promise himself, God made the following statement:

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and **hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed** as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed **shall possess the gate of his enemies;** 18 And in thy seed **shall all the nations of the earth be blessed;** because thou hast obeyed my voice.  
Genesis 22:16-18

Abraham's „ only son “ is a type of the only-begotten Son of God of the Legacy:

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up **his only begotten son,** 18 Of whom it was said, That in Isaac shall thy seed be called: 19 **Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.** Hebrew 11:17-19

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280 Genesis 28:14

281 Genesis 18:19

## THE LEGACY

The promised Seed of the everlasting covenant with Abraham was Christ Himself, because the most excellent promises given to Abraham could be fulfilled only in „ the Beloved “<sup>282</sup>:

Now to Abraham and **his seed** were the promises made. He saith not, And to seeds, as of many; but as of one, **And to thy seed, which is Christ.**  
Gal. 3:16

Yes! Abraham had another descendant (Ishmael), when God told him to offer his „ only son “. <sup>283</sup> However he had only **THE SINGLE SON OF THE PROMISE ACCORDING TO THE EVERLASTING COVENANT.** Isaac showed in front of the whole universe that he accepted the promises of the everlasting covenant by agreeing to become a sacrifice. It was just because of that that God told Abraham, that „ in Isaac shall thy seed be called “. <sup>284</sup> Then who are the true descendants of Abraham according to the everlasting covenant?

Know ye therefore that **they which are of faith**, the same are the children of Abraham. 8 And the scripture, foreseeing that **God would justify the heathen through faith**, preached before the gospel unto Abraham, saying, **In thee shall all nations be blessed.** 9 So then they **which be of faith are blessed with faithful Abraham.** Gal. 3:7-9

For it is written, that Abraham had **two sons, the one by a bondmaid, the other by a freewoman.** 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for **these are the two covenants**; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all... 28 Now we, brethren, as Isaac was, are the children of promise... Gal. 4:22-26, 28

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282 Eph. 1:6

283 Genesis 22:2

284 Genesis 21:12

## THE LEGACY

Spiritual Israel is presented as the inheritance of God which belongs only to Him – the true God:

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.\*n3 8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. 9 **For the LORD'S portion is his people; Jacob is the lot of his inheritance.** 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. 11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 12 So the LORD alone did lead him, and **there was no strange god with him.** Deuteronomy 32:7-12

Who are the people included in this inheritance named Jacob? The answer to that is found in the book of Psalms:

This is the generation of them **that seek him, that seek thy face, O Jacob.**  
Selah. Psalm 24:6

Paul, the apostle of Christ, spoke about the two extremes in understanding the roles of the law and faith: the rejection of the everlasting principles and the attempt to observe them in human power<sup>285</sup>. Abraham himself succumbed to the temptation of trying to fulfil God's promise to him by his own strength. He not only hearkened to Sarah and tried himself to acquire a son of promise, but for as many as thirteen years he lived with the conviction that Ishmael would be the promised one<sup>286</sup>.

### *A Covenant with David*

(6) **The covenant of God with David is a „ twin “** of that with Abraham, because in both is represented the features of the true relationship of the Legacy between the eternal Father and His Son. God gave David the promise:

285 Romans 3:31 cf. Gal. 3:10

286 Genesis 17:15-18

## THE LEGACY

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will **set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.** 13 **He shall build an house for my name,** and I will stablish **the throne of his kingdom for ever.** 14 I will be **his father, and he shall be my son.** If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 2 Samuel 7:12-14

David had many sons, but only one of God's promise<sup>287</sup>. Solomon would inherit his father's kingdom and would build the house of God. In the epistle to the Hebrews, this promise is applied to the Son of God:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by **his Son, whom he hath appointed heir of all things,** by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 Being made so much better than the angels, **as he hath by inheritance obtained a more excellent name than they.** 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, **I will be to him a Father, and he shall be to me a Son?** <sup>288</sup> Hebrew 1:1-5

In this way the covenant with David represents the royal and the priestly aspects of God's Legacy to His Son.<sup>289</sup> And the temple which Jesus builds according to His Father's plans is consisted of living stones<sup>290</sup>.

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287 1 Chronicles 29:1

288 2 Samuel 7:14; 1 Chr. 17:13; 22:10; 28:6

289 You should remember the three titles of The Legacy: prophet, priest and king. (Deut 18:15; Zach. 6:13) Even though all three are present with Abraham, God explicitly calls him a prophet (Genesis 20:7). The priestly title of the Son of God, which is only implied with Solomon, is after the order of Melchizedek.

290 1 Peter 2:5

*The New Covenant*<sup>291</sup>

(7) „ **The New covenant** “ is the final restoration according to the excellent promises of The Legacy, as they would be applied to the joint-heirs<sup>292</sup>. It is made between the Heir of The Legacy and all His joint-heirs from the whole history of humanity. At that point, He, the Son of Man, is on our earth „ clothed “ in the nature of the joint-heirs; and is only a few hours from sealing The Legacy with His own blood:

And as they did eat, Jesus took bread, and blessed, and brake it, and gave

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291 Though this covenant was made with Adam and renewed to Abraham, **it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given;** it had been accepted by faith; yet **when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant,** which was **simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God’s law.**

The terms of the “old covenant” were, Obey and live: “If a man do, he shall even live in them” (Ezekiel 20:11; Leviticus 18:5); but “cursed be he that confirmeth not all the words of this law to do them.” Deuteronomy 27:26. The “new covenant” was established upon “better promises”—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God’s law. “This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.... I will forgive their iniquity, and will remember their sin no more.” Jeremiah 31:33, 34.

**The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ.** His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth “the fruits of the Spirit.” Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” Psalm 40:8. And when among men He said, “The Father hath not left Me alone; for I do always those things that please Him.” John 8:29. *White, Ellen, Patriarchs and Prophets - pp. 370, 372, par.2*

292 Daniel 9:27

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to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, **This is my blood of the new testament**, which is shed for many. Mark 14:22-24

This covenant was predicted over 500 years ago during the time of Babylonian captivity of the ethnic Israel:

Behold, the days come, saith the LORD, that **I will make a new covenant with the house of Israel**, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.** 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Jeremiah 31:31-34

About the difference between the so called „ old “ and „ new “ covenants writes the author of Hebrews:

But now hath he obtained a **more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.** Hebrews 8:6

### *The Everlasting Covenant*<sup>293</sup>

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293 God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The



## THE LEGACY

All the covenants made on Earth are but particular applications of The Legacy to the joint-heirs, adapted according to the requirements of the age they lived in and people's ability to receive through faith our gracious Heavenly Father's promises:

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of **the everlasting covenant**, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Hebrews 13:20, 21

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Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6:4, 5. "Thou shalt love thy neighbor as thyself." Leviticus 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. For all proceed from Him "with whom is no variableness, neither shadow of turning." James 1:17. *Ibid.* p. 373, par.2

*The Everlasting Covenant is one -  
Such divine love and kindness!  
Do not divide the seamless plan,  
it is eternal for our gladness!*

*You'll find it in Eden,  
wherein the Seed was promised,  
when clothes of the ram were graciously given,  
reminding of the Father's enormous sacrifice.*

*You'll find it out in Noah's days  
in the colored palette of the rainbow  
and when you pass through cloudy days,  
in the greyness Jesus is your spectrum of light!*

*Yet also in the days of Abraham,  
when he cut the beasts in halves,  
there passed the flame between the rams -  
now Abraham and God become forever family.*

*Several hundred years have passed,  
And Israel is groaning under bondage;  
By Moses were delivered through the Pasch,  
and at Sinai they were given the living law.*

*And when Emanuel, the Son, has come,  
He broke the bread and gave them in that room  
to eat and drink and not be glum,  
and know that the Legacy shall bloom!*

***But the meaning of the covenants  
like a tree deprived of roots would be,  
unless we see the Legacy so prominent  
of God the Father to His Son in history.***

**The Legacy bequeathed by the Father to His Son  
reveals the true essence of sin,  
the core meaning of the great conflict  
between Christ and Satan,  
and clears out the way of the faith  
to God's covenant promises.  
Every believer in the Son  
is a joint heir to the Legacy,  
which in the Beloved, benefits us  
with „all things that pertain unto life and godliness“.**

**The process of our adoption by God  
is necessary just to give us part  
in this everlasting inheritance.  
As we live in time of the greatest confusion  
concerning the identity,  
the sacred compact made between  
the Father and His Son back in eternity,  
presents to us in clear lines how exactly all began,  
who we really are, and what is expected of us all.**

**Have a nice and successful journey in this quest  
for the treasures of the everlasting inheritance!**