

God's Day-Five Creation

Life by grace through faith in the WORD of God

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Cite this article: Porter, Bill 2017: God's Day-Five Creation Life by grace through faith in the WORD of God *CircumspectNews.com*. from http://circumspectnews.com/?page_id=2364

Abstract

Scriptural analysis reveals that on Day-Five God *graciously* created, made, formed and established two categories of living moving creatures. One category was designed to inhabit the earthly visible liquid waters that are on earth under the firmament. The other was designed to inhabit the heavenly invisible gaseous waters that are above the earth. The visible liquid waters under the firmament were made visible at a point in time, even as the eternal invisible WORD of God was made visible flesh at a point in time. [Both the visible liquid waters and the invisible gaseous waters typify the eternal WORD of God.](#)

The original created gaseous water fowl of the air are typical of the twelve chosen and predestinated Jewish *apostles*, together with all those before and after who believe the gospel of their eternal salvation that was provided exclusively by the work of Jesus Christ. This small number of precious Jewish sent ones and the many believers of their gospel are each eternally sealed by the indwelling of the invisible Holy Spirit. The twelve apostles were sent by Jesus following His resurrection and ascension. Their job was to multiply in the earth as living *sons* of God. They and many of the believers have since physically died over the years, but as long as believers of this spiritual gospel remain alive on the earth, they continue to multiply in the earth as invisible spirit-indwelt and sealed sons of God and joint heirs with Jesus Christ, the only begotten son of God. All these eternal sons—as resurrected Jews and Gentiles—will sit with the resurrected Christ “*in*” His heavenly throne, and will also return to earth under the firmament to reign with Christ upon David’s throne during His promised earthly kingdom.

The original earthly liquid water whales and fish are typical of the 144,000 chosen and predestinated Jewish *servants of God* and all those who believe their gospel of the coming earthly kingdom of Jesus Christ. This very large number of precious Jewish *servants will be visibly* sealed by an angel and will *fill the waters* on the earth—the peoples, multitudes, nations, and tongues—during the *great tribulation*. They will briefly, but rapidly, multiply as *servants* by mass preaching their special tribulation-age gospel of Christ’s Kingdom. These special servants and the many believers of that gospel will refuse to receive or display the well-known visible mark of the ruling earthly beast on their hands or foreheads. They will not be able to buy or sell anything to sustain their lives without that mark and will quickly physically die. Those who die are blessed and will be quickly resurrected to serve Christ “*before*” His throne and to rule with Him on earth.

Distinguishing between these two gospels and their dispensations—the one earthly and the other heavenly—is essential for us to *rightly divide the Word of Truth*.

The Day-Five creatures are those brought forth by the waters

Genesis 1:20-23 reveals:

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. (My emphasis)

It must be noted that this is the first mention of God's *creating* since Day-One when God *created* "the heaven and the earth"—that original body of invisible *waters* from which He later *made* and/or *formed* all heavenly and earthly things over the short period of just six days. Upon completing this new Day-Five *water creature project*—as with every major visibly manifest project—God *visually inspected* and *approved* His completed work as we find in Genesis 1:21:

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. (My emphasis)

In Genesis 1:2 we found:

... And the Spirit of God *moved* upon the face of the waters.

God is a *living moving* Spirit. His *movement* is voluntary showing His *life*. The Day-Three plant's leaves and blossoms may spin and turn using *reactive movements* to surrounding conditions such as heat and light, but they do not voluntarily move or travel from location to location to see what they can see or to do what they can do. Obviously, the voluntary *movement* of both of these two new major categories of Day-Five water creatures that have life is a special attribute patterned after the living Spirit of God's *movement*. By God's grace He "*created*" their life, "*formed*" their physical bodies, and "*made*" them to become complex new moving living souls.

Water creatures sanctified from the earth by the waters

The visible liquid waters were *brought forth* the LORD God's Day-Five fish of the sea, and the invisible gaseous waters were *brought forth* His Day-Five fowl of the air. Being "*brought forth of*" and being "*formed out of*" are two different things. Day-Six man was "*formed*" out of the dust of the ground ([Gen 2:7](#))¹. Notice especially in Genesis 2:20 that the fowl were also "*formed out of the ground*"— out of the earth not out of the waters—just like every beast of the field:

And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. (My emphasis)

Since the fowl were “*brought forth*” of the air (gaseous waters), but were “*formed*” out of the ground, what is the difference between being “*brought forth*” and being “*formed*?”

Bringing forth does not mean that the water creatures were directly *formed of* the waters. It simply means that you should expect to find the fish inhabiting the air and the fowl *inhabiting* the liquid waters. On the other hand, earth-brought-forth plants, creeping creatures and man were all formed of the earth. Yet God intended for the water creatures and man to be set apart from the earth. The *visible liquid* waters typify the *visible* WORD of God in the flesh and the *invisible gaseous* waters typify the *invisible* Spirit of the eternal WORD of God. All mankind who “*believes God’s Word*” are sanctified—set apart—from the earth by the WORD of God.

God blessed all the water creatures by speaking

God *blessed* both liquid water creatures and gaseous water creatures *by speaking to them*—telling them to *be fruitful, and multiply* as we see in Genesis 1:22:

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. (My emphasis)

“*Blessed*,” is from the Hebrew word, barak² which means *to cause to prosper as a result of divine favor*. “*Be fruitful*,” from the Hebrew, parah³, means *to branch off, and bear much fruit*. “*Multiply*,” from the Hebrew, rabah⁴, means *to become many*. The word, “*fill*” is from the Hebrew, male⁵, which means *to fulfil—to make full and be accomplished seemingly rapidly and conclusively*.

Fish immediately become inhabitants of the visible liquid waters. Most fish—except for most mammals, etc.—multiply in those waters through *mass-birthing or mas-hatching*. On the other hand, He told *the fowl* to multiply in the earth—not in the air—even though they are called the fowl of the air. Their multiplication is not quite so rapidly as fish. Most fish mass-hatch or are born in large schools of young fish. Birds neither hatch in flocks nor are born in large schools. It is important to remember that young fowl must first put their trust in the *invisible gaseous waters* before they can fly in that open firmament—air—above the earth. (Genesis 1:20, supra, pp 2)

Mankind fits the pattern previously established by God’s speaking to the water creatures

The water creatures were created and blessed one day before man. Adam was then created, blessed and given a special close spiritual relationship with God. In Genesis 1:22, God blessed them—Adam, male and female (Gen 5:1-2)⁶—and put them in dominion over all living creatures ***by speaking to them***, just as he blessed the water creatures—***by speaking to them***:

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (My emphasis)

The LORD God brought every beast of the field and every fowl of the air for Adam to verbally name them. Notice that He did not bring the fish of the sea for Adam to name. The LORD God *created, made, and formed* man ***by speaking*** so that man had the ***ability to speak*** and to

understand speech. He instructed man to use that *speech* to name those beasts and fowl (Gen. 2:20, supra, pp 3). Without question, that hearing, speaking and created Adam was given a very close spiritual relationship with the hearing and speaking Creator—the LORD God.

However, Adam’s special spiritual relationship with God died in the day that man sinned through unbelief in God’s *spoken commandment*. As a result, Adam and his wife separated themselves from the Word of the LORD. They hid from the very **“*voice of the LORD God*”** that had created them and blessed them, as we see in Genesis 3:8:

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. (My emphasis)

But according to Genesis 3:9-10, God continued to reach out to them—***by speaking:***

And the LORD God called unto Adam, and said unto him, where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

First and separately, God relegated the woman to a life having greatly multiplied sorrow and conception under her desire to her husband as we see in Genesis 3:16:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

God’s blessings are certain. He cannot and will not lie. The LORD God did not withdraw His blessing of man after man sinned. Man still is to multiply in the earth and to subdue it. He still has dominion over every living creature—fish, fowl, and beast. However, to provide for man to continue to hear the spoken *Word of God* and to have the choice to believe it or not, the LORD God cursed *the ground* from which Adam was physically formed, as we see in Genesis 3:17-19:

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. (My emphasis)

The LORD God cursed the ground, but not the waters, for Adam’s sake. However, as God had previously warned, man died spiritually. Man became separated from God the Spirit in the same day that the man and the woman ate of the tree of the knowledge of good and evil. Yes they gained the “*knowledge of good and evil*” as they wanted ([Gen 3:22](#))⁷, but in so doing they gained a *conscience* that made them ashamed of their sin of unbelief (Gen 3:8-10 supra, pp 4).

Accordingly, man was compelled to continue to physically, but temporarily, live on in the flesh under the very difficult conditions of that *cursed ground* throughout all his physical lifetime. However, his *eternal judgment* was put off until after his physical death. Adam still reproduced

through the woman's conception during the time that he was physically alive in the flesh. However, all Adam's offspring was born in Adam's own likeness, after Adam's image—dead in the spirit and only temporarily alive in the flesh—temporal—as we see in Genesis 5:1-3:

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: (My emphasis)

Man had originally been created and made *innocent*. They were not sinners, but they certainly were not said to have been righteous either—and they proved it. When Adam and Eve rejected the Word of God, man became *inherent sinners* and lost their created *innocence*. However, even before the foundation of the world, God had graciously established a single and definite plan. That plan was conditional upon man's trusting in the sacrificial shed blood of the only begotten Son of God in order for mankind to be delivered from that bondage of corruption into the glorious liberty of the *children of God*, as we see in Roman's 8:20-21:

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

This plan called for God to have a flesh and blood Son—in all respects perfect—who would offer Himself up as a sacrifice for the sin of whoever makes His blood an offering for their sin. In Hebrews 9:27-28, the faith of each person who believes in Christ's future sinless second appearing is proof to God of their reliance that all their sin that was placed on Him is now gone.

And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (My emphasis)

God's Father/son relationship is triggered by a person *receiving* the Word of God made flesh—Jesus Christ—thus believing on His name—Savior from sin—as John 1:12-14 declares:

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.

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. (My emphasis)

This does not restore Adam's innocent condition. Believers of all ages past, present and future in that Creator Word of God's promise to provide the substitute sacrifice will once physically die, but now they are shielded from eternal judgment. Each believer enters into Christ's one-time *substitutionary* death, burial, and resurrection, and is made an *eternal son of God*.

On the other hand, unbelievers who reject Christ's promised substitutionary provision must also physically die, but they will one day be resurrected for judgment without having the defense of having the shield of the only acceptable *Substitute for sin*. They will therefore bear the full responsibility for all their own vile works in the flesh. Remember, it is appointed unto men once to die, but after this the judgment. (Heb. 9:27 supra, above; [Rev. 20:12](#))⁸

Romans 1:16-19 shows that for *all men since creation*, believing and accepting *the gospel of Christ through faith* is the only way to escape the eternal spiritual judgment for the sin that is inborn in the natural man's flesh and passed down by Adam to every man, woman, and child:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

God has revealed and properly instructed all mankind concerning both His power and His Godhead—the Father, Son, and Holy Spirit—through all the heavenly and earthly things that He *made* of His original Day-One creation, as Romans 1:20 declares:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

There is no excuse for man because God has shown His goodness and glory to all mankind by His works of creation. Only God could create, make, form, and establish all the visible things of heaven and earth exactly as He told us that He did. For instance, how could a man ever evolve over generations of time "*through childbirth*" to develop the highly complex functional ability to impregnate a woman to bear a child? Likewise, how could a woman ever evolve over generations of time "*through childbirth*" to develop a completely different highly complex functional ability to conceive a man capable of impregnating her? And to believe that both could evolve at the same time and at the same convenient location without the assistance of the other is total foolishness. And most certainly to believe that a bird, four-footed beast, or creeping thing could have also evolved separately as a sexually specialized and distinctly different complex male or female within their kind at the same convenient time and location is utter foolishness.

Mankind has the *God-given* right to put their trust in evolution. However, their choice to believe such ridiculous nonsense is a total rejection of the glory of the Creator God, and is an outright reprehensible act of foolishly worshipping the very creatures that God Himself proudly created made, formed, and established. Therefore, God gives such insidious individuals up to doing the very unclean foolish acts of such a fool, as Romans 1:21-25 shows:

Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing

themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Man is only condemned by his *unbelief*, not by his evil works. The promise is that believers, though vile sinners like every man, are nevertheless not condemned, but unbelievers will be judged by the very works that they put their trust in, as John 3:18 plainly emphasizes:

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.

Belief in God's Son—not our works—is the distinguishing factor for salvation. But if the unsaved, even after having been warned by both God and by their own "knowledge of good and evil", continue to hatefully challenge His Word by denying the very evident facts of God's creation that reveal His power and Godhead, then God gives them up unto vile affections that allow them to make utterly unabashed foolish spectacles of themselves, all according to Romans 1: 26-32:

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Mankind is greatly divided about the matter of sin—about whose sin is acceptable and whose sin is not. This portion of scripture is oftentimes used by some to single out the sin of homosexuality. However, homosexuality is just one of the numerous foolish acts of the flesh itemized here. This passage shows *many* obvious foolish acts of the flesh which are common with mankind. Defiant unbelievers with seared consciences who despise God's True Word are turned over to one or more of these many foolish things.

Many *unbelievers* with seared consciences as to any and all of these various sinful acts often defend each other as being wholly acceptable. Many of these also despise all those who believe in God's mercy and marvelous works of creation and salvation. These are those who reject the righteous WORD God and His mercy.

Those individuals who have pleasure in any of these foolish sinful acts are “*not condemned*” because of the sinful acts. They are “*condemned already*” because of their “*unbelief*” as we saw in John 3:18, supra, pp 6-7. They are allowed to make foolish spectacles of themselves because of their defiant *unbelief* in the Creator and Savior who, “*for this cause*” allows them to have a seared conscience to do these foolish acts and to have pleasure in others that do them.

This certainly does not mean that the person who does those things cannot be saved. If that were the case no one could ever be saved, as Paul emphatically points out in Romans 2:1-4:

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Individual sin reveals the sinful flesh of every man. Yet this manifestation of sin is used to urge man to willingly repent—turn toward Jesus Christ’s mighty work of salvation. How can a man be saved from sin if he does not acknowledge that he is a sinner? How can he escape judgment through the sacrificial blood of Christ if he does not think that he needs that precious blood sacrifice? *Unbelief* is the only sin that condemns. It is a willing rejection of that great salvation offered by grace through faith in the WORD of God. All other sin manifests their unbelief.

If they still refuse to believe the good news of Jesus Christ the Savior ***spoken by the speaking WORD of God***, they will be judged by the sinful works that they do, according to Romans 2:5-6:

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds:

The “seed of the woman” and the “seed of the serpent”

After the serpent [*beguiled*](#)⁹ the woman in Genesis 3:13, verses 14-15 then reveal:

And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 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.

After man first sinned, the LORD God put enmity between the serpent—[*that old serpent, called Satan, which deceiveth the whole world*](#)¹⁰—and the woman, and also between that serpent’s seed and that woman’s seed. Satan was confined to an entire life of dwelling in the dust of this earth alongside the earthy beastly serpent that he worked and spoke through. From that day forward, Satan is never shown to be in heaven as some contend, but rather only as going to and fro in the earth ([*Job 1:6-7*](#))¹¹; ([*Job 2:2*](#))¹². In Ephesians 2:2 Satan is shown as an invisible spirit.

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Notice that Paul shows that spirit—Satan—as now being on earth—not in heaven—working in the children of disobedience. Certainly the children of disobedience have never, and will never be allowed in heaven. They were and are on the earth which is God’s footstool that is set before His heavenly throne. Moreover, all believing *sons of God* also have dwelt upon the earth while awaiting their future resurrection.

Clearly, Paul is using the invisible air as also a type of the evil spiritual realm, opposite to how Jesus described the righteous invisible spiritual Kingdom of God ([Luke 17:20-21](#))¹³.

Therefore, these two very important questions need to be answered:

1. What or who is the seed of the woman?
2. What or who is the *seed of the serpent*?

After Eve bare Cain and Abel, Cain slew Abel and he was “*cursed from the earth*” ([Gen. 4:1-12](#)). This meant that the earth would not bring forth her strength to Cain. Cain’s “*fruit of the ground*” offering was unacceptable by the LORD. There was could be no associated “*shedding of blood*” with that offering (See: [Hebrews 9:22](#)¹⁴). On the other hand, blood was shed with Abel’s offering of the firstlings of his flock. Cain and Abel both knew full well that the LORD had required *the shedding of blood* when He clothed their father and mother with coats of skins after they had sinned. Cain continued to have grandchildren for Eve, but Cain was never appointed to pass the *seed of the woman*—neither before, nor after he slew Abel—according to Genesis 4:25:

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.

All of Adam’s children, including both Cain and Seth, continued as being Adam’s offspring—each in his own likeness; after his own image—alive in the flesh, but dead in the spirit. Each and every son or daughter, if he or she had so chosen, still had the ability to *hear* God’s Word and to *believe* that Word. Cain’s simply being the offspring of Adam and Eve was never reason to believe that he could pass on the seed of the woman. Cain was never actually appointed, so he could never pass on that seed. Only *duly-appointed* Seth could pass the seed of the woman.

Hebrew people showed genealogies flowing from the father to the son, not from the mother to the son. The *Notice* of the special generations of the seed of the woman begins with Genesis 5:1 saying, “*This is the book of the generations of Adam*”. Genesis chapter 5 continues to track that *seed of the woman* by the generations of Adam—not Eve—to Noah through Seth—not Cain—one son per generation—one son for each father—one generation after its former.

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: (My emphasis) ...

Following Seth, not every begotten son of Seth was named in this special generational lineage. Only Enos was designated as we see beginning at verse 3. All of Seth's other *sons and daughters* were casually referred to in Genesis 5: 6-8, but only Enos was specifically named:

... And Seth lived an hundred and five years, and begat Enos: And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: And all the days of Seth were nine hundred and twelve years: and he died.

Genesis 6:4 is a recap of *those days*—beginning when Adam's son Seth begat his own son, Enos—beginning when *the sons of God came in unto the daughters of men, and they begat children to them*:

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.

Some liberal theologians pervert this verse by claiming that "*angels*" procreated with daughters of men resulting in evil giants. In Matthew 22:29-30, Jesus clarified concerning the angels:

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Fallen angels on earth did not have any more power to father children of men than did God's angels in heaven. Angels are spirits. Only God—not angels—had the power to father a child.

Notice also that *first* there were the giants. Only "*after that*"—*after the giants already existed*,—when believing Seth began to pass the seed of the woman down through the daughters of men, did those men and their sons become "*mighty men which were of old, men of renown*." Clearly, this was speaking about those believing sons of God on earth, beginning with Seth. Some giant water creatures were made by the Word of God on the fifth day. He also made earthly giants such as the behemoth on the sixth day—the same day that He made man ([Job 40:15](#))¹⁵.

The lineage of the seed of the woman

These special "**sons of God**" from Seth to Noah clearly **believed God** because they recorded this lineage and passed along God's message to their children of mankind's hope lying in the promised seed of the woman. These **believing sons of God** distinguished themselves by their *belief* from all those *unbelievers* whose names we will never know. Believers are those that are named that we read about and whose faith is recorded in and preserved by the Word of God. They who believed God's *spoken "promise"* of the coming Savior were those who lived to become **mighty men of old, men of renown**. ([Read: Heb. 11:1-40](#))¹⁶. So Seth is the beginning *son* of the line of the seed of the woman. Genesis 5 continues this lineage from Seth to Enos, and onward, on and on all the way to Noah. That line then continues from Noah through Shem all the way to Abram. Once again as others before, only one of Noah's three sons, Shem—not Ham and not Japeth—passed along the seed of the woman. Chapter 10 of Genesis shows how

the entire earth was populated by Noah and his three sons, but Chapter 11, verses 10-30 records only the *believing line* of the *seed of the woman* to Abram:

These *are* the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she *had* no child.

Genesis 11:31-32 reveals that Abram's father, Terah, had wanted Abram and his wife, together with Abram's nephew—Lot—to dwell with him. In fact, Papa Terah took them all together with him from the Ur of the Chaldees into Canaan, to the City of Haran.

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. And the days of Terah were two hundred and five years: and Terah died in Haran.

Abraham and his seed: The wife of God to bring forth the *seed of the woman*

God had not wanted Abram to continue to dwell with his father and his kindred. The LORD wanted Abram and his children, through Isaac and Jacob, for Himself—for His own special purpose—to bring forth the Son of God in the flesh as the Son of man/Son of God. We see the LORD's beautiful and loveable *verbal marriage proposal* in Genesis 12:1-3:

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: 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: 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. (My emphasis)

But Abram didn't separate himself unto the LORD right away. In fact, he went with his father and Lot to Canaan. His father died but Abram still kept Lot with him until he finally submitted to God and told Lot that they must separate. *Only after* Lot was finally separated and went east from Abram, did the LORD make this durable *marriage covenant*, as Genesis 13:14-16 reveals:

And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. (My emphasis)

In Genesis 17:1-8, the LORD also changed Abram's name to Abraham and elaborated:

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And 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. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. (My emphasis)

The LORD [verbally] promised Abram that He would make of Abraham a great nation and would bless his offspring, and that all the nations of the earth would be blessed by Israel's seed. Revelation 12:1-5 confirms that Israel is the wife of God who brought forth that Son of promise:

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

This “woman” is the nation of Israel who is clothed with the “*ruler over the day*” while having the “*ruler over the night*” under her feet and having a crown of the “*twelve sons of Israel*”.

The seed of the woman is not the same as the innumerable seed of Abraham

God did indeed produce that special nation of the innumerable children of Israel through *Abraham*, but the *seed of the woman* was not to pass through every descendent of Abram. Two genealogies recorded by Jews—Matthew 1:1-17 and Luke 3:23-38—need to be analyzed.

Matthew's listing displays the lineage of Jesus Christ, the son of David, the son of *Abraham*. It is not a complete father-to-son list, but it sufficiently shows that Jesus is the legal son of Abraham, Judah, and David through Solomon, Jeconiah, and Joseph, the *adoptive* father of Jesus and the husband of Mary. Joseph possessed the legal right to the throne of David through Solomon. This also clearly shows that God by-passed Jeconiah who had been cursed by disallowing any of his *begotten sons* to have the *legal right* to David's throne. Joseph did indeed possess that right and although he was not the *begetting* father of Jesus, he was His *legal adoptive* father. Therefore, even though Joseph was not His begetting father, the *legal right* to the earthly throne of David is properly established in Jesus through adoption by Joseph. But Jesus also had to be the “*Son of man*” because God's righteousness demanded that Jesus Christ, the Son of man, rather than God the Spirit Father is to rule and judge over *mankind*. ([John 5:22](#))¹⁷.

Luke's listing goes all the way back from Jesus to Eve's husband, Adam. Heli was actually Joseph's father-in-law and Mary's begetting father—a perfectly proper condition of Jewish

genealogical notation. Luke also tracks Jesus' lineage going back through David and Abraham, but following a course differing from Matthew's lineage. The forward lineage from Abraham to David is identical in both listings. However, their lines split following David. Luke's lineage shows the line of Jesus passing through David's son, Nathan, rather than through Solomon, and on and on through Neri—not Jeconiah. After many generations, both lineages briefly merge by going through Shealtiel and Zerubbabel. After Zerubbabel, the lines in Luke once again split to show that the lineage goes through Mary, Heli's begotten daughter and the mother of Jesus.

This brief merger and subsequent separation underscores both line's differences. However, God the Spirit—not Joseph—is the begetting Father of Jesus Christ. Certainly, the righteous God and Father did not pass the "*sin, and death by sin*" of man to His Son. That *sin*, and the *death by sin*, was only passed from Adam through the sons of Adam—the man, not the woman—as Paul reminded us in Romans 5:12:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

The *death by sin* that is passed down through the man to his begotten sons is not only the physical death by *appointment*, but it is also, the *spiritual death*. Notwithstanding, neither the Spirit-of-God Father nor the woman, Mary, could have passed that sin and death by sin through that very special conception of the promised "*seed of the woman*"—*Jesus Christ*.

Accordingly, Matthew's lineage pertained to Jesus Christ as the King of kings—the *legal* heir to the throne of David through Abraham, David, and Joseph. On the other hand, Luke's lineage clearly pertained to Jesus Christ as that "*seed of the woman*" through Eve Abraham, David and Mary. Jesus is that promised Savior begotten by the Spirit of God through the woman.

The seed of the woman is singular, not plural

As to Terah concerning the seed of the woman, Abram—not his brother Nahor—not his brother Haran—turned out to be the *man of renown*—that *man of old*—whose name the world would never forget. Abram is the son of Terah who was singularly appointed to continue the line of seed of the woman. By this we know for certain that the seed of the woman travels in sequence through the father to one son and from that one son to only one of that son's son, etc.

This also bolsters the precept that the *seed of the woman* is singular—not plural. Moreover, the records of these special generations were chronicled and studied by the Jewish people and passed on to their children. Rabi Paul—brought up at the feet of Gamaliel—was afterward made well aware by the Holy Spirit of these principles concerning *the seed of the woman* which he also clearly taught by the Holy Spirit in Galatians 3:16:

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.

Clearly, this *seed of the woman* has a very distinct and lineage to *Jesus the Savior*.

The 'seed of the woman' is the Savior by grace through faith

Remember, Abraham was not a “Jew” at the time he passed the seed of the woman to Isaac. Until that time, Abram could only be categorized as a man—a son of Adam. Abram and his wife, Sarai, tried to arrange to pass that seed through his bondwoman which would have been the contrived work of Abram and Sarai, not the mighty work of God. However, God insisted that the seed of the woman would not pass through Ishmael the son of the bondwoman, but rather through Isaac who had not yet been born or even conceived at that time. Notice that this was the same *speaking* God who had previously *spoken* to the same *listening* Abram who had—even before back then—believed in the LORD who had told Abram that the steward of his house—Eliezer of Damascus—would not be Abram’s heir, as revealed in Genesis 15:4-6:

And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 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. And he believed in the LORD; and he counted it to him for righteousness. (My emphasis)

The LORD “*counted it to him for righteousness*” only because Abram *believed* in the words spoken by the LORD. Abram was not righteous. He was born in sin after Adam’s likeness. We see that God imputed righteousness to Abram through faith before Abram ever obeyed the Lord by works. God counted Abram—who was not righteous—as though he were, thus making the promise “*sure*” to everyone who believes in the LORD, as is underscored by Romans 4:16-17:

Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed: (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. (My emphasis)

Unrighteous Abram was *counted* as being righteous by God’s grace through faith. It was a free *gift of God*, not of Abram’s works lest Abram should boast. Several years after God imputed His own righteousness to Abram, God changed Abram’s name to Abraham and thereafter identified Abraham as being the father of Isaac making Abraham a type of all those believers to whom God imputes righteousness by grace through faith without works. This is God’s way of revealing that the promise of salvation would be “*sure*” to everyone who believes in the LORD—that seed of the woman. Those who teach a strange salvation by man’s own works demean the perfect sacrifice of Jesus Christ and demean God’s *way* of making salvation “*sure*” to all believers. Salvation can only be made sure by the grace of God through faith in His steadfast Word.

The seed of the woman through Israel

The seed of the woman then passed through only one of Isaac’s two sons—Jacob, not Esau. Jacob is the given name of Isaac’s son but God later changed it to Israel. It is important to notice, however that Jacob—not Israel—was the name that Scripture uses to show who physically begat each one of his twelve sons. Yet, Abraham—not Abram—is shown as being the *believing father* of Isaac. All the children of Israel were physically conceived by Jacob, their father in the flesh, and conceived in sin, yet having the ability to hear God’s Word and the God-given right to “believe” or to reject that WORD of God who was made flesh for their salvation.

The LORD more particularly explained to King Ahaz in Isaiah 7:10-16 just how He would accomplish having a Son without the Messiah being a begotten son of David:

Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (My emphasis)

The Lord told Ahaz to consider either the “*depth*” below or the “*height above*” when asking for that sign. Jesus inherited the legal right to visibly rule on David’s throne “below” heaven as a man through Joseph. He was also conceived by that virgin, but begotten by the Holy Spirit of God from “above”. Sin and death by sin was never passed to Jesus by birth through a man because Jesus was never *begotten* of any man. Jesus is both the Savior and the King of kings.

The Father in heaven “above” was well pleased in His flesh and blood Son at the time that Jesus was baptized in those *moving liquid waters of Jordan* “below”. Those waters typified the visible living moving Jewish Son of God in the flesh “below” the firmament, as we see in Luke 3:22:

And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

The Father only turned His back on His Son when Jesus—that sacrificial Lamb without blemish and without spot—had taken our vile sin upon Himself on the cross as we see in Mark 15:33-38:

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.

As that sacrificial Lamb, He was savagely beaten and put to the physical death of the heathen Gentile cross. His cry to the Father showed that ***our sin*** placed upon Him was too vile for the Righteous Father to even look upon. When He gave up the ghost, the four inch thick temple veil separating man from God was rent from the top to the bottom showing that Jesus’ death had just put an end to that separation. Because He is also the Son of God, He had the power over sin, spiritual death, and physical death. He was resurrected and has ascended on high to sit at the right hand of the Father *in victory over sin and death* as the accepted substitute sacrifice for the sin of the world. He will soon appear to believers “*without sin*” in the clouds of heaven *above the earth* as the *resurrected* only begotten Son of God through Mary by the Holy Spirit. All who look for His appearance without sin are given power to become children *of God* by that same

Spirit of adoption who is our *Witness*. Believers are made adopted sons of God, and joint heirs with Jesus Christ, the *only begotten Son of God*, as we see in Romans 8:12-17:

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 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. (My emphasis)

First the *Captain of Salvation*, then afterward the *King of kings* upon the throne of David

In Luke's genealogy of Christ through Mary we found that Mary was also a direct descendent of Abraham, Isaac, Jacob, Judah ([Luke 3:33-34](#))¹⁸, and David ([Luke 3:31](#))¹⁹. Genesis 49:8-12 reveals Jacob's inspired verbal blessing to Judah as being God's choice to pass the *seed of the woman* who would be both the King of kings, and the Captain/Savior:

Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies. 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? 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*. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes *shall be* red with wine, and his teeth white with milk.

Shiloh, from the Hebrew, [Shiyloh](#)²⁰, is used as a proper noun meaning: *he whose it is; that which belongs to him; tranquility*. Additionally, "*The scepter shall not depart from Judah ...*" means that the *lineage and authority* of the promised Jewish King of kings will not go through any son of Jacob other than Judah until Shiloh comes. In other words, even though Israel, or divided Israel and Judah, might elevate kings of their own choosing—such as King Saul—Messiah would not come through any tribe other than Judah. This is partly why Matthew's lineage is not a complete king-to-king father-to-son account.

For example, King Saul was the very first king of Israel. However, he was neither in the line of the *seed of the woman* nor in the line of the tribe of Judah. Saul was a Benjamite according to 1 Samuel 9:1-2:

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and *there* was not among the children of Israel a goodlier person than he: from his shoulders and upward *he* was higher than any of the people.

Nevertheless, through *unbelief* and in spite of the LORD's previous verbal warning by Samuel, the children of Israel insisted—their choice—that they have a king to rule over them and judge

them instead of the LORD ([1 Sam 8:4-20](#))²¹. This was even after the LORD gave them a very detailed warning about the nature of that king. Nevertheless, they insisted on having a *son-of-man king* to rule over them, and the LORD responded as we see in 1 Samuel 8:19-22:

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

So the LORD raised up Saul, a man of Benjamin rather than a man of the tribe of Judah, to *first* be their captain as savior to deliverer them out of the hand of the Philistines, and then to *afterward* be their king—in that order—just like they wanted, as we see in 1 Samuel 9:15-17:

Now the LORD had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. (My emphasis)

Saul is an anti-type of Messiah. This anti-type is shown here to mimic the precept that *Shiloh* should *first* be Captain/Savior, and then *afterward* be the earthly King of kings. Notice also that David did not rule as king until after Saul first ruled as king. Obviously, Messiah will not rule as the *resurrected* Son-of-man King until after antichrist rules as a *resurrected* son-of-man king.

The lineage of the Savior and the King of kings both pass through Abraham and Judah

The lineage of the *seed-of-the-woman King of kings* cannot be the same as the line of the *Jewish-Messiah King of kings*. Notwithstanding, the line of the Savior is the same from Abraham to David as it is in the line of the King of kings—both passing through Judah.

David recognized that even though he was the first king from the tribe of Judah, neither he nor his *begotten son* was to be that ultimate singular *seed of promise*. Neither David, nor any of David's begotten sons were to be the Messiah, [as admitted in the Psalm by David](#)²² and explained in Mark 12:35-37:

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

If Messiah was David's Lord, how could He be David's begotten son? Clearly, David's Lord previously existed and was already greater than David. David himself looked beyond himself

and his own begotten sons for that Promised One—that *He-whose-it-is*—that *Him* who *that-which-belongs-to* actually belongs to—that *Shiloh*—that Messiah—that Son of God.

Because of unbelief, Israel sinned against God and became divided into two kingdoms—Judah and Israel. They were afterward punished by being taken captive by the king of Babylon. Both Israel and Judah however kept excellent records of their genealogies:

So all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

When Israel and Judah were carried away to Babylon, the ruling kings of both Israel and Judah ceased to exist. There has been no ruling King over Israel or Judah since that time. At the time of Christ, many Jews were still looking for *Shiloh* to come and to reign as *King of kings*, but some of them had overlooked the matters of salvation from *sin and death by sin*, which first required the substitute shedding of blood by a Captain/Savior. In Isaiah chapter 53—more than seven hundred years BC—the prophet raised these two questions about Shiloh, and began giving the answer to those questions:

Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

We know that Messiah had to be a Jewish man-child. Here we see that He had to *grow up* from infancy in simplicity and meekness—not necessarily physically appealing, tall, handsome, and strong like King Saul had been in his day. In verses 4-6 that prophet explained:

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he* was bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

In verses 7-9 that prophet pointed out that “*He*” was going to be that required *unblemished flesh-and-blood sacrifice*—that *Lamb slain from the foundation of the world*:

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

He was put to death and placed in a grave, and verses 10 and 11 show that “**when**” you make His soul an offering for your sin, then the LORD will see that you become “*His seed*” as adopted sons of God and Joint heirs with Christ, and He shall prolong His days, ...

Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his seed*, he shall prolong *his days*, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (My emphasis)

Now notice both the “Therefore” and the “because” in verse 12:

Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (My emphasis)

This entire prophecy demands that Shiloh **must first** grow up as the Son of man, suffer, die for sin and be accepted by the Father as the only acceptable substitute sacrifice. **Only then** will He divide the spoil with the strong—only **after** the LORD God sees the travail of His soul, and is satisfied—only **after** He is victorious over sin and death as the Captain/Savior.

The Kingdom of heaven and the Kingdom of God

The four gospels of Jesus Christ—Matthew, Mark, Luke, and John—are each written with some overlapping facts. Yet, these four gospels each respectively reveal the good news about one of the four major prophetic requirements of the Messiah, as follows:

Matthew: Jesus Christ, “*the Lion of the Tribe of Judah*”—the King of kings on the earth.
Mark: Jesus Christ, “*the Obedient Servant*”—the Man of Sorrows.
Luke: Jesus Christ, “*the Son of Man*”—the seed of the woman.
John: Jesus Christ, “*the Son of God*”—the eternal Word of God made flesh.

Matthew’s gospel is entitled “*The book of the generation of Jesus Christ, the son of David, the son of Abraham*”: [\(Mat 1:1\)](#)²³ Matthew’s genealogy did not go back beyond Abraham because his genealogy is primarily dealing with the right of Jesus Christ to rule as King of kings in Jerusalem upon the throne of David. Mathew’s gospel describes the God of heaven’s *Kingdom of heaven on earth* [\(Dan 2:44\)](#)²⁴. Christ’s subjects will be His “*servants*”, not the “*sons*” of God.

Mark gives no genealogy. Mark shows Jesus as the obedient “*servant*”—that “*man of sorrows*” of Isaiah 53:3. Mark begins telling about Jesus’ strenuous work on earth during His earthly ministry, healing the sick and ministering to the poor. Mark ends by telling of how Jesus bore the *burden* of the sin of all mankind. Mark clearly shows that Jesus Christ is the man of sorrows who was “*despised and rejected of men*”. Mark more intently than the other three gospels reveals that Jesus is that “*righteous servant*” who bore the iniquities of all mankind.

Luke wrote about *certain things*—certain facts—concerning Jesus Christ for the reason stated in Luke 1:4: “*That thou mightest know the certainty of those things wherein thou hast been instructed.*” He began by telling about the physical birth of Jesus as a visible flesh and blood Jewish man-child on earth. Jesus is shown by Luke as being born of a Jewish virgin, but not begotten of any man. Luke listed the full lineage of Jesus from Seth through Eve to Jesus through Mary. Luke’s gospel, more than the other three gospels, reveals the humanity of Jesus Christ as that Son of man/seed of the woman.

John gets right to the point that Jesus is the *eternal Word of God* who was made flesh on earth as “*the only begotten Son of God*”. John stresses matters pertaining to the invisible “*Kingdom of God*.” John did not give us the lineage of the Lion of Judah. Matthew did that. John does not tell us about all of Jesus’ toils, burdens and miracles. Mark did that. John does not tell all the details about the generations of those “*men of renowned*” through whom Jesus, *the seed of the woman Son of man*, was born. Luke did that. John’s gospel more intently reveals the eternal spiritual Godly nature of Jesus Christ—that Word-of-God “*I AM*”—who was made the *Son of God*.

John 5:20-27 tell us that Jesus distinguishes between His two major *operational functions*—the Son-of-God *Savior* and the Son-of-man *Judge*:

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, *because he is the Son of man*.

Satisfying the four major prophetic requirements of Jesus Christ

There were two cherubim in the Holiest of Holies of the LORD’s *earthly tabernacle* that glorified the LORD. Similar creatures were also found in the two earthly temples. However, in Hebrews 8:1-2 there is the true *heavenly tabernacle* which the LORD pitched and not man:

Now of the things which we have spoken *this is* the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

This is speaking about Jesus, our heavenly High Priest, who is set upon the throne of the Majesty in the heavens, having now finished the work of salvation by His own blood which He offered up only one time for our sin. That writer of the epistle to the Hebrew people continued comparing this eternal heavenly tabernacle with the earthly tabernacle. The heavenly and the

earthly high priest and tabernacle had differences. The earthly high priest and tabernacle served as an *example and shadow* of the heavenly things, as we see in Hebrews 8:3-5:

For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

This was the main point of the instruction that God gave to Moses in the wilderness for building that *earthly* tabernacle with its instruments, as we see in Exodus 25:8-9:

And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

And after showing Moses that pattern for the *earthly* tabernacle and its furniture, the LORD repeats His instruction again in Exodus 25:40 to emphasize:

And look that thou make *them* after their pattern, which was shewed thee in the mount.

Two *cherubim with faces* were to be made in the mercy seat. They were to have outstretched wings covering the mercy seat that covered the Ark of the Covenant in the innermost part of the tabernacle. This was where the LORD would *dwell, meet, and commune with the people* “from above the mercy seat” “from between the two cherubims”—all according to Exodus 25:18-22:

And thou shalt make two cherubims *of gold, of beaten work* shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

These cherubims were upon either end of the mercy seat covering the “*testimony*”—the Word of God—that is placed in the ark. They each one appear to praise and honor that *testimony* in accordance with their different appearances—different faces—different perspectives of that testimony.

The cherubim’s appearances each make an astounding statement about God’s covenant.

Those two tabernacle cherubim having the faces were also found in those two earthly temples built in Jerusalem. However beginning in Ezekiel 1:1 the prophet looks upward toward that heavenly tabernacle:

Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I was among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

Ezekiel 1:5-6 describes the likeness of *four*—not two—living creatures in *heaven*. *Moreover*, each one of these four living creatures had *four* faces:

Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings.

And verse 10 specifically describes those four faces:

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

In Revelation 4:1-6, after John had been told all the “*things that are*” concerning the churches, he was ‘*caught up*’—temporarily—to heaven and shown the heavenly throne with four individual beasts before and round about that throne. In verses 6 and 7 they are described as one of them being like a lion, another like a calf, the third having the face of a man, and the last like an eagle, respectively:

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 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.

Those four *heavenly* beasts were “like” the beasts associated with each of the four faces of each of those four *heavenly* creatures described in Ezekiel 1:10, *supra*, respectively—the lion, the calf, the man, and the flying eagle—that were seen by the prophet in Ezekiel 1:10 *supra*, above. The heavenly tabernacle therefore requires four faces—not just two.

But Ezekiel 39:25-29 also reveals a time when the Lord GOD will gather all the children of Israel out of all the nations into the land *on earth* that the LORD had promised to Abraham.

Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have

trespassed against me, when they dwelt safely in their land, and none made *them* afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

Ezekiel chapter 40 continues to show the visions of the LORD's actual dwelling place on earth among the children of Israel during that time when He rules as their resurrected King of kings:

In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

Notice that in Ezekiel 41:18-21 those earthly cherubim are shown as having only two faces.

And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces; So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about. From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

Notice that the faces of each of the cherubs in this future earthly temple match only two—a “man” and a “young lion”—of the four faces that the prophet saw of those *heavenly* creatures in Ezekiel 1:1-10, supra. These two cherubim will be upon the walls of the “inner house” of the Lord—the very dwelling place of that King of kings on this earth. These same two cherubim were also the two doors of the Lords temple—each having two faces—made just like those upon the walls—as explicitly described in Ezekiel 41:25:

And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and *there were* thick planks upon the face of the porch without. (My emphasis)

We should be able to assume that the cherubims in the Lord's actual dwelling place in His Kingdom on earth have the same “*two*” faces as those of the earthly tabernacle and the two temples. Moreover, the cherubims in the dwelling place of the LORD in the heavenly Kingdom of God always have the same “*four*” faces described in Revelation 4:7, supra, pp 21. Therefore, the following two questions need answers:

(1) Why do the earthly cherubs have two faces—a man and a lion—whereas the heavenly creatures have four—a man, a lion, a calf, and an eagle?

(2) What does each of those cherubim's faces mean?

The gospel of Messiah the Savior requires all four faces to describe God's salvation

The twelve apostles of the *heavenly testimonial dispensation* of spiritual salvation were to wait in Jerusalem until after Jesus had ascended and until after they had received that promised indwelling of the invisible Holy Spirit, as we see in Acts 1:1-4:

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

They were told to wait—not to begin preaching—until the Day of Pentecost when they were to receive the invisible Holy Ghost that the Father promised them. Accordingly, that upcoming Pentecost marked the express change which brought in the *testimonial dispensation* of the good news of the invisible heavenly Kingdom of God that is *over all things*, including the earthly Kingdom of heaven. It is important to note that if any man living at that time had not accepted Jesus as their Savior they would have died and they will never enter into the Kingdom of heaven. They would not still be alive on earth to enter that earthly kingdom because they will not be resurrected until after the LORD's thousand-year reign ([Rev 20:5-6](#))²⁵. They will sadly die in their sins as Jesus told the scribes and Pharisees in John 8:21-24:

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. (My emphasis)

However, any Jew or Gentile of every age past right up through the tribulation age who believes the salvation gospel of the Redeemer Messiah, will be resurrected before Christ's earthly reign. Moreover, they will also come back with Christ in their resurrected bodies to rule and judge with Him in His thousand-year Kingdom of heaven on earth, as was clearly expressed in Jude 1:14:

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. (My emphasis)

In Matthew 5:17-20 Jesus had *previously instructed* His *disciples* as to why the gospel of the Redeemer's salvation is so important to all men, especially to those Jews who naturally desire to enter into that earthly kingdom on earth promised by the LORD:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle

shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That *except* your righteousness shall *exceed the righteousness* of the scribes and Pharisees, *ye shall in no case enter into the kingdom of heaven.* (My emphasis)

Only those who believe the salvation gospel are imputed—counted—as being righteous by the only righteous God, our Savior. Although far from being perfect, all believers in Christ—just like Abraham—are now clothed with that imputed absolute righteousness of God and will also actually be made perfect by Him at the time of their resurrection.

This gospel of salvation therefore provides believing Jews and Gentiles from all over the world of all ages with the future promise of coming back to earth with Christ during His reign upon the throne of David. Even a centurion of the Roman Empire can come back with Him because he now has *God's righteousness* which exceeds the righteousness of those scribes and Pharisees. Therefore, he will also be allowed to enter into that future “Kingdom of heaven” with Christ, as Jesus instructed in Matthew 8:5-12:

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him.

The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. (My emphasis)

That Roman centurion who spoke words that carried great authority believed in the much greater authority of the Creator WORD of God. When all of those saints—Jews and non-Jews, including this centurion—died they were kept safely captive in a place in hell known as *Abraham's bosom*, separated from the unbelievers. The name of that special place was a testimony to Abraham's belief and faith in the WORD of the LORD ([See: Luke 16:19-26](#))²⁶.

When Jesus was crucified He went to Abraham's bosom and preached to the *spirits* of all those past believers ([1 Peter 3:18-19](#))²⁷. Jesus told them that He was that promised “Redeemer” that they were waiting for. He told them that after three days and three nights He would be resurrected and that they would follow Him captive to heaven when He ascended. This captive group included Job—who lived more than 1500 years before Christ—said while on the cross, “*It is finished.*” Notice Job's declaration of faith in the *seed-of-the-woman Savior*, in Job 19:25-27:

For I know *that my redeemer* liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. (My emphasis)

David also accepted this very same salvation gospel as he plainly and boldly declared in Psalms 19:14:

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. (My emphasis)

After hearing Jesus preach to them, those captive Jews and non-Jews put their trust in that great gospel of salvation that was promised through the “Seed of the woman”. That good news was specifically that Christ died for our sins according to scriptures, that He was buried, and—even at that time before it happened—that He would be raised again according to scriptures ([1 Co 15:1-8](#))²⁸. They also believed that they, along with us, will also one future day be bodily resurrected and made perfect in our resurrected bodies. This will include many of those bodies of the saints which slept while Jesus was still on the cross who arose briefly to appear to many at the time Jesus died ([Mat 27:51-53](#))²⁹. Hebrews 11:38-40 confirms these things by telling about the future resurrection of every believer—past, present and future—who have put their faith in God’s imputed righteousness through the Seed of the woman:

(Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Jesus has already been resurrected and has already ascended as promised. When Jesus earlier ascended on high, He led all those in *Abraham’s bosom* captive ([Ephesians 4:8-10](#))³⁰ by taking their *spirits* with Him into heaven. The *bodily resurrection* of all believers of all ages, both Jew and Gentile, is a future promise given us all by grace through faith in God’s WORD.

When believers now die, their *living souls and spirits* are now taken directly to heaven rather than—as before—to Abraham’s bosom in hell. We are now all waiting for Jesus’ *return without sin* in the clouds to enjoin all our resurrected and changed bodies with our living spirits.

Only two cherubim faces are required to describe Messiah as the King of kings on earth.

In Ezekiel 41:18-20 supra, pp 22, the only two faces recorded in the earthly Kingdom of heaven are those of the “*man*” and the “*young lion*.” No mention is made of the face of either the *ox/calf* or the *eagle* in the earthly kingdom.

The second Psalm declares:

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. 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. 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. (My emphasis)

Therefore, Jesus will NOT be meek and lowly when He returns to rule and to judge over men. Jesus Christ will come in *power and might* as the *resurrected Son-of-man judge* as declared in John 5:20-27, supra, pp 20. Jesus will have the absolute right to rule. He has already been given all authority by the Father to do so. He is also the resurrected Son of Abraham, Judah, David, and Joseph, His adoptive father and He is the sole living heir to David's throne. He will subdue all of the evil kings—the resurrected *beast, false prophet*, and all their associate kings.

Jesus will never again be that *man of sorrows*. Those days are over. That all ended at the cross when Jesus cried, "It is finished". As the "*Son of man*" He finished his course and was given all authority to rule and judge as the "*resurrected Son of man*". He has all the necessary credentials to rule as a "*resurrected man*" rather than as the eternal Spirit Son of God.

Accordingly, the *Kingdom of heaven on earth* **does not require** the face of the "*calf/ox*" as the *burdened man-of-sorrows servant*, or the face of an "*eagle*" as *the Son of God*. In Amos 5:18-20, warned:

Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

And another prophet explains and amplifies this warning in Zephaniah 1:7-13:

Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil. Therefore their goods shall become a

booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

The two faces of the cherubim in Messiah's earthly kingdom—the lion and the man—point to Jesus Christ's powerful earthly reign as “the *“Lion of Judah”* and *“the Son of man”*”. They reveal the power of this Lion's earthly reign by the man, Christ Jesus. The lion is the king of the earthly creatures, and the Son of man is the well documented Lion of the tribe of Judah.

Two types of water creatures – two gospel dispensations of the WORD of God

In Part 1 of this series we learned that God's Day-One original creation consisted of one body of invisible gaseous waters that typify the invisible eternal spirit Word of God. Then on Day-Two God divided that Word-typifying body of waters into two bodies—invisible *heavenly* gaseous waters and invisible *earthly* gaseous waters. On Day-Three, He made the visible earth and its many separated visible liquid water seas using the created gaseous waters under the firmament as the starting material. On Day-Four He made all the heavenly lights together with all the heavens atmospheres using the gaseous waters above the firmament as the starting material.

We also saw that the Word of God is invisible eternal Spirit, but later—at a certain point in time—that WORD was also *made* visible Jewish flesh *under the firmament* and *under the Law* as the Son of God / Son of man. He was tempted in His body of flesh, yet He remained without sin. He suffered and died as the *“Lamb of God”* to take away the sin of the entire world. Accordingly, He became the perfect substitutionary sacrifice for both Jews under the Law, as well as for Gentiles. He was also resurrected having the absolute right to the throne of David.

Since that original body of gaseous waters typifies God's WORD, and since He afterward divided that single body of waters into two bodies—one heavenly and the other earthly—those waters clearly represent two distinct *dispensations* of God's WORD—one heavenly and the other one earthly, even as Jesus—the WORD of God—was both heavenly and earthly.

The Jewish Messiah is glorified throughout His entire creation, both as the Jewish Savior of the *invisible* spiritual Church and also as the Jewish King of kings on David's *visible* throne on earth. This requires two distinct *gospel messages* to mankind—the *heavenly* spiritual gospel of salvation and the *earthly* physical gospel of the earthly kingdom. These two gospels cannot, and do not contradict each other. They are both clearly *established* by the Word of God—line upon line and precept upon precept. They both require faith in God's Word. They both produce eternal life for the believers of each gospel, respectively. They both must be preached to Jews first, then also to the Gentiles while never ceasing to be preached to the Jews.

Two inescapable types of the initial preachers of the two gospels

The LORD does not make meaningless conversation. Every word He speaks is important and meaningful. So in John 3:5-8 when Jesus compared the visible birth of the fleshy man to the birth of *liquid waters*, and then compared the invisible birth of the spiritual man to the moving *gaseous waters*—the wind—you should never ignore that comparison:

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.

This clear comparison spoken by Jesus demands our attention. The fish of the earthly waters typify the believers in the Word of God as brought forth by the earthly waters. The fowl of the air that fly in the open firmament of heaven typify the believers in the Word of God as brought forth first by the liquid waters on earth and then afterward by the gaseous waters in heaven.

God has determined that all believers of both types of gospels are to multiply through the *initial* preaching of the WORD of God by Jews. The original fish were told to rapidly “fill the seas”. The original fowl of the air were to “multiply in the earth” before ascending “above the earth”. We have seen that the Old-Testament patriarchs, prophets and lastly Jesus all taught both gospels—each distinguishing that message as being either for that earthly or that spiritual kingdom.

The fishers of men and their dispensations

During the time that Jesus was with His disciples on earth, He was the visible leader; they were the *followers*. These twelve Jewish men were to go only to the Jews ([Mat 10:5-7](#))³¹ just like John the Baptist who preached the *water baptism* of repentance only to the Jews ([Acts 13:16-25](#))³². The *great commission* had not yet been given to the apostles directing them to preach the salvation message to all nations. Jesus had not yet finished His work of salvation. However, the Kingdom of heaven is part of the Kingdom of God. Accordingly, while they were still “*followers*” of the visibly manifest Jesus Christ on earth, they were preaching that the visibly manifest King of kings was alive on earth under heaven even as the seas and fountains are the visibly manifest *waters* on earth under heaven. They were *fishing for men* by preaching the earthly *dispensation* of Jesus Christ to the Jews round about, as we see in Matthew 4:12-22:

Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (My emphasis)

This is a very important preamble to the popular “fisher of men” narrative because it tells us the time frame for John the Baptist’s earthly ministry ([John 3:31](#))³³ to the Jews. The importance of John the Baptist’s being cast into prison in verse 12 above is expressly shown in Luke 16:16:

The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. (My emphasis)

And the inclusion of the preaching *by Jesus who is over all that the Kingdom of God* is also at hand, is more broadly revealed in Mark 1:14:

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (My emphasis)

Matthew 19:16, Jesus answered a question about eternal life which requires faith in all four of the Cherubim faces that describe Jesus Christ by the gospel of the Kingdom of God.:

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

His question was one pertaining to man's works—"what good thing shall I do." Both the Kingdom of heaven and the Kingdom of God provide eternal life to believers, but unbelievers are those who trust in their own works. They cannot inherit either of these two Kingdoms. Matthew addressed the matter of the "*Kingdom of heaven*" by telling the young man that a man must be perfect in all his works under the Law. However, in verse 21 and 22, we find this:

Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions (My emphasis).

Notice that in verse 22 Jesus responded to the young man's inquiry about eternal life by telling him about a heavenly treasure, not an earthly treasure.

However, after the disappointed man left, Jesus began speaking only to His disciples. In verse 23, because the earthly "*Kingdom of heaven*" was Matthew's responsibility, he told what Jesus had said about the difficulty of a rich man entering into that earthly Kingdom of heaven:

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

However, because the young man's question specifically pertained to *salvation*, they all—including Matthew—were amazed at this heavenly-kingdom doctrine concerning the Kingdom of God, as more particularly described in verses 24 and 25:

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

And in verse 27, Peter—one of those who physically followed Jesus while on earth—asked Him:

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? (My emphasis)

Jesus answered his question in Kingdom-of-God-over-all-things terms in verses 28-30 by discerning between believers of two dispensations—the heavenly and the earthly dispensations:

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first. (My emphasis)

Jesus' '*first/last and last/first*' statement also refers to the fact that He first "*made*" the earth and the sea on Day-Three, then afterward—on Day-Four—He made the heavens. Many believers of the gospel of the heavenly Kingdom of God will be first in the earthly Kingdom of heaven, and many believers of the gospel of the earthly Kingdom of heaven preached during the tribulation, will be last.

Jesus began to choose His *student disciples* who were to physically *follow* Him around throughout the entire time that He physically remained upon this earth. The twelve disciples were to be "*fishers of men*" because the seas typify visible liquid waters upon this earth—such as the Sea of Galilee—as Mark recounts the history of Jesus in verses 16 and 17:

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. (My emphasis)

These *disciples* therefore became the *fishers of men* who followed Jesus from place to place upon this earth and preached only the Kingdom of heaven to Jews during that time. However the time came that they were also told that they could no longer be *followers* of Jesus anymore. After Judas had been cast out, Jesus told His disciples that the time for following Him was ending and that they could not follow Him now, as revealed in John 13:33-38:

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.... Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

The time for these Jesus-following Jews to be "fishers of men" came abruptly to an end. The eleven remaining men, together with Paul,—all Jews—were then soon baptized with the *invisible Holy Ghost* typified by the invisible gaseous waters the fowl fly in when above the earth. They were then sent into all the earth as *apostles*³⁴ to preach only the spiritual *salvation*

gospel of the Kingdom of God to every creature, to the Jew first, and also to the Gentile. The spiritual sons of God have now multiplied for nearly two thousand years.

The fishers of men

Since John, the gospel of the earthly Kingdom of heaven has been committed only to twelve chosen and predestinated Jewish apostles. After the saints are resurrected, a new one hundred and forty-four thousand Jews will go to all nations and will preach the gospel of WORD of God's earthly Kingdom. We do not know exactly what their ministry will actually entail at this time, but we are certain that it will provide eternal life to those tribulation believers.

Jeremiah 16:14-18 reveals that during a future time there will be "many fishers":

Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. (My emphasis)

During the great tribulation, the LORD will "first" send for *many fishers*—not just twelve. The fish—believers—will have only a very short time—three and one half years—to multiply. They will either quickly die or be quickly put to death. Therefore, this will require "*many fishers*" who will "*fill*" the nations of the earth during that time to fish for believing Jews first, and also for believing Gentiles. Notice that believers will each be required to *show* their faith in the WORD of God *by their works*—by rejecting the beast, even unto their own physical death.

According to Revelation 14:13, "*From henceforth*" is the beginning time during the tribulation for these special new kingdom-on-earth believers to "*die in the Lord*":

And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (My emphasis)

John had previously asked and was told about those special tribulation believers in Revelation 7:13-17:

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

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. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any

heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Clearly, the fishers who will fish them by preaching the gospel of the earthly kingdom are those voluminous hundred and forty-four thousand *Jewish servants* who will fill the *waters*—“*peoples, and multitudes, and nations, and tongues*” in all the earth—as we see in Revelation 17:15:

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. (My emphasis)

Those tribulation-age “*fishers*” who preach this earthly gospel are described in Revelation 7:1-8:

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. . . . Of the tribe of Benjamin were sealed twelve thousand.*

Although much about these Jewish fishers of men is not yet understood, some things have been made clear to us by scripture. During the great tribulation they will be preaching that Christ is ready to return to this earth to rule and judge. Believers of that earthly-kingdom message are blessed and will die, be put to death, or be “changed” (Rev 14:13-17, supra, pp 31). They are all those believers who will be *before the throne* in heaven *servicing* God and who the Lamb “*shall*” lead to fountains of living waters.

After the “many fishers” The Lord will send for “many hunters”

There will be some Jews during the tribulation who will not believe the good news of Christ’s earthly kingdom. However, God has promised to gather all of the children of Israel—whether they believe or not—back to their own land from every nation where they have been scattered (Ezekiel 39:25-29 supra, pp 22). This group of *unbelieving Jews* will be all those who will only accept their Messiah **after** they physically look upon Him whom they have pierced. Zechariah 12:10-14 describes this last group of unbelievers who become believers. Believers will be brought forth of the liquid waters—the Word of God made flesh. Unbelievers will not be fished. They will be hunted like beasts from the very earth that was cursed because of man’s unbelief.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

The LORD Himself will hunt these remaining unbelieving Jews—all remaining Jews—from the lands that they were scattered to. He will “set them in their own land” as we see in Isaiah 14:1:

For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: (My emphasis)

The hundred and forty-four thousand Jews will also stand with the Lamb on mount Zion on this earth. They will have already *fished* for Kingdom age *believers* by preaching the Word of God for anyone who would believe. By this time they will have also been redeemed from the earth. These are the same ones who will afterward “*follow the Lamb whithersoever He goeth*”. That means that these will become *kingdom-age disciples* on the earth. Perhaps they will also be those “*many hunters*” who will hunt unbelieving Jews during that worldwide hunting expedition as told in Revelation 14:1-4:

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. 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: 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. 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. (My emphasis)

They stood with Him on mount Zion which is on this earth and which is also before the throne in heaven. Heaven is God's throne and the earth is His footstool according to Isaiah 66:1:

Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

Multiplying the fowl of the air in the earth to fly above the earth

We have found that as Jesus the Savior is the WORD of God made flesh as the only begotten Son of God. We also found that beginning with, “*when thou shalt make his soul an offering for sin,*” then the LORD “*shall see His seed*”, as also declared in Isaiah 53:10:

Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong *his days*, and the pleasure of the LORD shall prosper in his hand.

At the very instant you claim Jesus as your savior, the LORD sees you as His seed—as His adopted son in the flesh even as Jesus was His Son in the flesh. Angels can't be sons. Being a little angel just won't get it. Man must believe the WORD of God while still a son of man in the flesh upon this earth to become a son of God. We have seen the same term; “sons of God” applied to all those believing men of old—men of renown—who put their trust in that promised

“seed of the woman”—their Savior. They were given the same promise that all sons of God are given. Therefore, “*believers*” in the WORD of God are typified by the fowl that multiply in the earth before ascending above the earth in the open firmament of heaven.

Remember, the gospel that is unique to bringing forth eternal spiritual sons of God is typified by the face of the eagle. So Jesus himself provides the pattern for His sons to be those fowl. The twelve apostles—including Paul who replaced Judas—were sent to preach that salvation gospel to every creature. That same Paul sorts out these matters for us In Romans 10:14-15:

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Therefore, Jesus—that “*sent one from heaven*”—in turn “*sent*” those twelve chosen and predestinated “*sent ones*” into the entire world to preach those glad tidings of good things. Neither the apostles, nor the believers of the gospel they preached to, were immediately caught up into heaven. They were to first remain on earth to multiply as sons of God by repeating that gospel to others, even as the fowl must first multiply in the earth before ascending above the earth. In Revelation 19:14-15, we see that those same believers in heaven will follow The KING OF KINGS AND LORD OF LORDS back to earth when He comes to reign and judge. They are identified as being the armies that follow Him to defeat the beast and his armies:

And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. (My emphasis)

Revelation 19:17-18 also tells about that same exact time when The Word of God returns to earth together with the fowl that follow Him to do battle against the beast and his armies.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. (My emphasis)

It is important that this analogy not be stretched beyond what is exactly said here. However, there is a good possibility these “*fowls*” also typify the “*army*” that returns with the King of Kings. In Exodus 19:4 describes Jesus reminded the children of Israel about bringing them out of the land of Egypt on His wings—“*eagles wings*”:

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. (My emphasis)

Remember that the two faces of the cherubim on earth were the “*eagle*” and the “*man*.” Mathew describes just who those on earth during the tribulation should be *looking* for at the time of coming “*Son of man*” to reign in His earthly Kingdom, in Matthew 23: 26-28

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. (My emphasis)

However, Luke speaks of the same event to the apostles—not as those looking up from the earth, but rather as those disciples—those eagles—*looking down* from heaven. In Luke 17:31-37 the “*Son of man*” clearly describes the beginning of the Day of the LORD:

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left.

And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together. (My emphasis)

There are first which shall be last, and there are last which shall be first

God *first* made the seas and the earth before He made the heavens. Jesus' disciples similarly *first* preached the gospel of the *earthly kingdom* to the Jews, then preached the *salvation gospel* to all mankind *last*. However, heavenly eternal salvation is actually realized by the believing Jews and Gentiles “*first*”, then those believers in His earthly kingdom “*last*”, as explained in perfect context by the Lord in Luke 13:25-30.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

Even though innumerable Jews will inherit the Kingdom of God, sadly some will not. Salvation doesn't rub off the Savior onto you merely because you share the same room, city, country, nationality, or religion with Him. Therefore, even though Jesus made His first visible appearance

to the children of Jacob as God's Son, many resurrected Gentiles will also come along with Abraham, Isaac, and Jacob through the preaching of the twelve precious Jewish apostles.

The "earthly kingdom" is both under and part of the Kingdom of God that is over all things. Then, after the thousand years, 1 Corinthians 15:24-26 tells us:

Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed is death.

Conclusion

The fowl of the air typify the believers in Jesus Christ of both the gospels of Christs heavenly and earthly Kingdoms, respectively. Those "fowl" and their offspring have been multiplying in the earth, beginning with only twelve chosen and predestinated Jews for more than two thousand years. They will someday fly above the earth to meet their Savior the Son of God to be with Him forever.

The "fish" and their offspring will rapidly mass-multiply during the shortened days of the tribulation by beginning with one hundred and forty-four thousand chosen and predestinated Jews who will serve Him before His throne and will be led to those "fountains of living waters".

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