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SPACE & TIME



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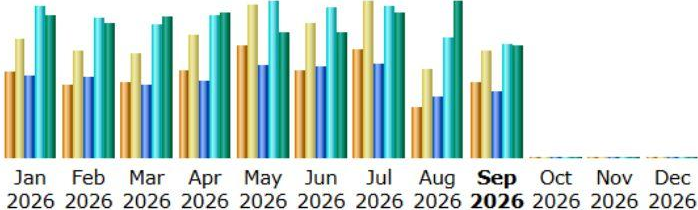
What We Believe

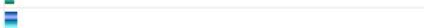
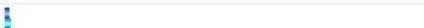
A summary of the doctrinal foundation behind every study on this site.

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Summary					
Reported period	Month Sep 2026				
First visit	01 Sep 2026 - 00:00				
Last visit	26 Sep 2026 - 06:09				
	Unique visitors	Number of visits	Pages	Hits	Bandwidth
Viewed traffic *	10,694	15,266 (1.42 visits/visitor)	22,301 (1.46 Pages/Visit)	37,789 (2.47 Hits/Visit)	22.30 GB (1532.02 KB/Visit)
Not viewed traffic *			36,534	59,565	7.09 GB
Not viewed traffic includes traffic generated by robots, worms, or replies with special HTTP status codes.					

Monthly history					
					
Month	Unique visitors	Number of visits	Pages	Hits	Bandwidth
Jan 2026	12,191	17,119	27,417	50,547	28.58 GB
Feb 2026	10,589	15,176	26,511	46,355	26.71 GB
Mar 2026	10,786	14,917	24,689	43,985	27.96 GB
Apr 2026	12,625	17,491	25,829	47,609	28.76 GB
May 2026	16,081	22,123	31,066	51,819	25.15 GB
Jun 2026	12,670	19,344	30,117	49,822	24.96 GB
Jul 2026	15,517	22,374	31,488	50,657	28.93 GB
Aug 2026	7,269	12,856	20,616	39,886	31.04 GB
Sep 2026	10,694	15,266	22,301	37,789	22.30 GB
Oct 2026	0	0	0	0	0
Nov 2026	0	0	0	0	0
Dec 2026	0	0	0	0	0
Total	108,422	156,666	240,034	418,469	244.40 GB

Countries						
Countries			Pages	Hits	Bandwidth	
 United States	us		9,688	19,066	15.23 GB	
 Japan	jp		2,424	2,537	193.92 MB	
 Germany	de		1,617	1,971	681.10 MB	
 China	cn		1,009	2,602	769.00 MB	
 Unknown	unknown		998	1,404	340.96 MB	
 Great Britain	gb		928	1,593	489.19 MB	
 Brazil	br		639	1,090	219.74 MB	
 Vietnam	vn		398	417	68.13 MB	
 Canada	ca		271	551	162.81 MB	
 Spain	es		262	324	18.02 MB	
 Sweden	se		262	390	166.39 MB	
 India	in		213	265	205.41 MB	
 Bangladesh	bd		208	231	24.37 MB	
 Poland	pl		194	211	77.65 MB	
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 Mexico	mx		127	149	84.94 MB	
 France	fr		121	159	102.77 MB	
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 United Arab Emirates	ae		90	104	36.03 MB	
 Colombia	co		88	97	13.58 MB	
 Pakistan	pk		85	100	32.47 MB	
Philippines	ph		77	219	18.07 MB	
South Africa	za		75	285	26.82 MB	

 Australia	au	74	 Greece	gr	18
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 Saudi Arabia	sa	72	 Jamaica	jm	16
 Romania	ro	70	 Panama	pa	15
 Indonesia	id	61	 Denmark	dk	15
 Thailand	th	59	 Slovak Republic	sk	14
 Italy	it	59	 Ethiopia	et	14
 Norway	no	51	 Hong Kong	hk	14
 Netherlands	nl	49	 Czech Republic	cz	13
 Ecuador	ec	46	 Taiwan	tw	13
 Belgium	be	43	 Bahrain	bh	12
 Uruguay	uy	39	 Ireland	ie	12
 Bulgaria	bg	38	 Albania	al	11
 Israel	il	36	 Nigeria	ng	11
 Nepal	np	31	 Republic of Serbia	rs	11
 Lithuania	lt	30	 Zimbabwe	zw	10
 Iran	ir	28	 Portugal	pt	10
 Algeria	dz	27	 Kyrgyzstan	kg	9
 Peru	pe	27	 Moldova	md	8
 Jordan	jo	26	 Bermuda	bm	7
 Venezuela	ve	26	 Dominican Republic	do	7
 Costa Rica	cr	26	 Georgia	ge	7
 Azerbaidjan	az	25	 Hungary	hu	7
 Kuwait	kw	25	 South Korea	kr	7
 Oman	om	25	 Senegal	sn	6
 Iraq	iq	24	 Belarus	by	6
 Uzbekistan	uz	23	 Cambodia	kh	6
 Switzerland	ch	22	 Armenia	am	6
 Bolivia	bo	22	 Palestinian Territories	ps	6
 Kazakhstan	kz	21	 European country	eu	6
 Latvia	lv	20	 El Salvador	sv	5
 Singapore	sg	20	 Honduras	hn	5
 Egypt	eg	20	 Bosnia-Herzegovina	ba	4
 Tunisia	tn	19	 Syria	sy	4

	Paraguay	py	4
	Lebanon	lb	4
	Slovenia	si	4
	Burkina Faso	bf	4
	Qatar	qa	4
	Finland	fi	4
	Guatemala	gt	4
	Austria	at	4
	Estonia	ee	3
	Gabon	ga	3
	Ivory Coast (Cote D'Ivoire)	ci	3
	Nicaragua	ni	3
	Ghana	gh	3
	Luxembourg	lu	2
	Laos	la	2
	Sri Lanka	lk	2
	Myanmar	mm	2
	Puerto Rico	pr	2
	Mauritius	mu	2
	Barbados	bb	2
	Mali	ml	2
	Togo	tg	2
	Bahamas	bs	2
	Brunei Darussalam	bn	1
	Trinidad and Tobago	tt	1
	Uganda	ug	1
	Mozambique	mz	1
	Antigua and Barbuda	ag	1
	Libya	ly	1
	Maldives	mv	1
	Guyana	gy	1
	Macedonia	mk	1
	African Regional Property Organization	ap	1
	Gambia	gm	1
	Guinea	gn	1

144 Countries around the world

	Macedonia
	African Regional Property Organization
	Gambia
	Guinea
	Isle of Man
	Mongolia
	Malawi
	Namibia
	Montenegro
	Croatia
	Saint Lucia
	Angola
	Martinique (French)
	Malta
	Tanzania
	Cameroon
	Benin

Perception can shift thinking

PERCEPTION ♦ WHAT YOU SEE IS WHERE YOU STAND

One object, two shadows

Move the light and the same thing tells a different truth.

“Everything we hear is an opinion, not a fact. Everything we see is a perspective, not the truth.”

MARCUS AURELIUS • MEDITATIONS

THE OBJECT

Does not change when you walk around it.

THE SHADOW

Changes with every step you take.

THE MISTAKE

Arguing about the shadow as though it were the object.



FIG . Two lights, two shadows, one solid. Both witnesses are honest; neither is the thing itself.



ONE ♦ NUMBERS 13

Same land, two reports

TEN MEN SAW

“We were in our own sight as grasshoppers.”

TWO MEN SAW

“We are well able to overcome it.”

Forty days, the same valleys, the same giants, the same fruit. The land never changed between the two reports.

TWO ♦ 2 KINGS 6:15-17

The hillside was always full

“LORD, I pray thee, open his eyes, that he may see.”

The servant counts the enemy and despairs. Elisha counts differently. Then the mountain is seen full of horses and chariots of fire.

Nothing was added to the hill. Something was added to the man.



THREE • HEBREWS 10:1 • COLOSSIANS 2:17

Scripture's own word for it

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”

HEBREWS 10:1 • KJV

“Which are a shadow of things to come; but the body is of Christ.”

COLOSSIANS 2:17 • KJV

A SHADOW IS REAL

It is cast by something solid. It is not nothing.

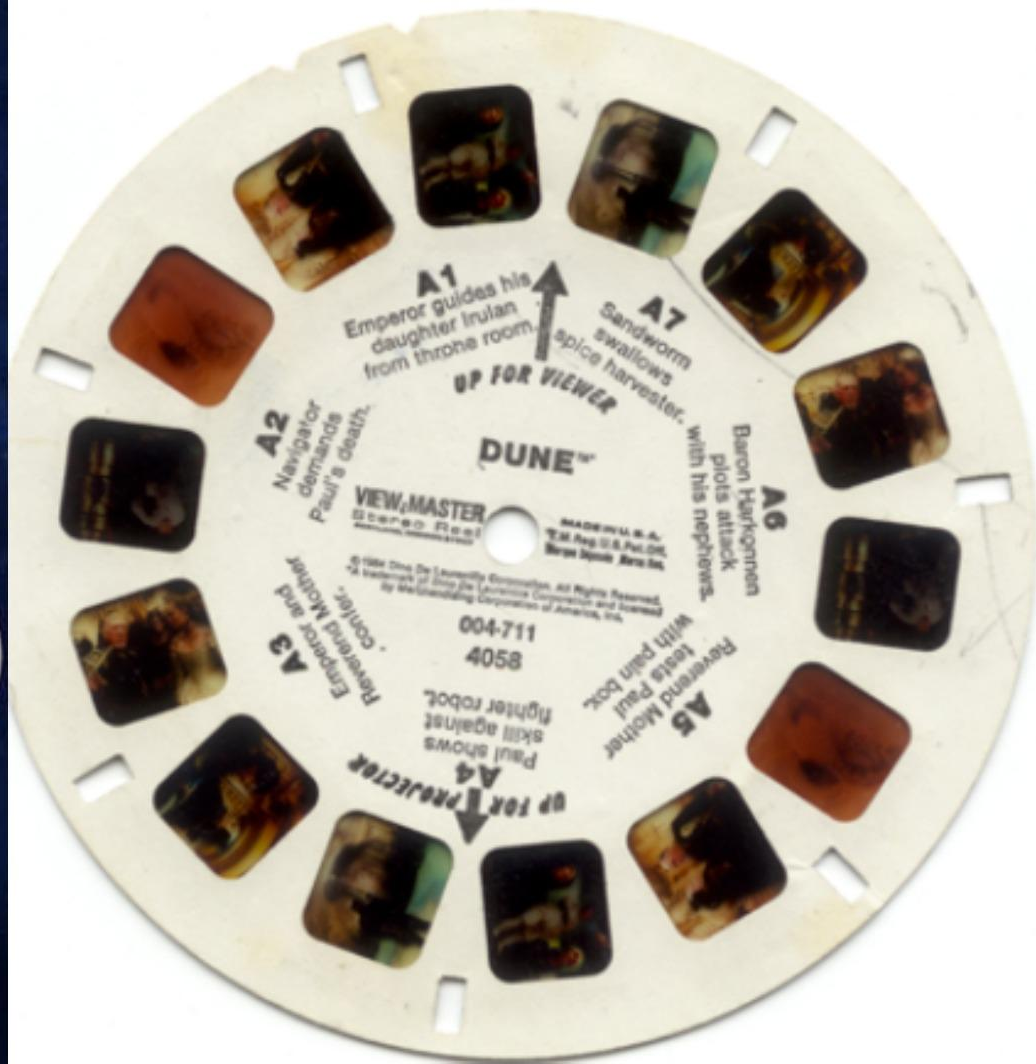
A SHADOW IS TRUE

Its outline belongs to the body that made it.

A SHADOW IS PARTIAL

And it is never the very image of the thing.









HEBREWS 11:6 ♦ THE ONE CONDITION OF DRAWING NEAR

He that cometh to God

“Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

HE COMES

Not an opinion held at a distance. A movement toward.

THAT HE IS

Not that he might be. That there is someone there to come to.

A REWARDER

And that the seeking is answered. Nobody arrives to an empty room.



Abel, Enoch, Noah — Hebrews 11 sets this verse in the middle of the three who came before Abraham.



A True Story

DEFINITION ♦ NOUN

Agnostic

/ag-NŌS-tik/ Greek α- "without" + gnōsis
"knowledge"

- 01 One who believes it impossible to know anything about God or about the creation of the universe.
- 02 A person who denies or doubts the possibility of ultimate knowledge in some area of study.
- 03 A neutral position: neither affirming nor denying God's existence.

NEITHER YES NOR NO

Standing at the edge, not stepping in.

"IT CANNOT BE KNOWN"

Not "there is no God."

So then Faith cometh by hearing, and hearing
by the Word of God.

Romans 10:17



The argument *from sevens*

A pattern of counts, offered as proof the text was *not humanly composed*.

01 • THE EVIDENCE

Genesis 1:1, *word by word*

WORD		LTRS	VALUE
bereshit	בראשית	6	913
bara	ברא	3	203
elohim	אלהים	5	86
et	את	2	401
hashamayim	השמים	5	395
ve'et	ואת	3	407
ha'aretz	הארץ	4	296

7 • 28

words • letters

777

3 nouns • 7×111

203

bara • 7×29

980

both • 7×140

02 • THE INFERENCE

- 1 Every letter is also *a number*.
- 2 So a verse can be counted *dozens of ways*.
- 3 In Genesis 1:1, many counts *land on sevens*.
- 4 Too many, Panin judged, *for a human author*.
- 5 So the text was fixed from above — *to the letter*.

Ivan Panin

1855 – 1942

Harvard man, Russian émigré

03 • THE GAP

Where it *breaks down*

THE COUNTS ARE REAL

9 of 21 features divide by seven. *Chance predicts 3.*

BUT NOT FIXED IN ADVANCE

They overlap — restatements of *the same 28*.

THE BURIED PREMISE

That scribes couldn't do it on purpose.
Numerical composition was a known craft.

7

“The words of the LORD are pure words ... *purified seven times*.”

The Word's perfection rests on its Author, not on our arithmetic.

PSALM 12:6

His eternal power

— Infinite strength and authority, with no beginning and no end.

Spirit or Material Which came first?



01 Creation

He brought all things into being out of nothing.



02 Preservation

He upholds the universe — its laws, its order, its life.



03 Sovereignty

He rules all events, redeems, and carries out His will.

“The invisible things of him ... are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

HOW MANY THERE ARE

A hundred billion Milky Ways

Our galaxy is not the subject of the universe. It is one unit of counting in it.

How much energy is in 1 lbs?
 $E=MC^2$

ONE GALAXY

400 billion stars

The Milky Way alone — 100,000 light years edge to edge.

HOW MANY GALAXIES

100,000,000,000

Each one a system like ours, most of them larger.

STARS IN TOTAL

10^{22} stars

Ten thousand stars for every grain of sand on Earth.

WAYS TO FEEL THE NUMBER

3,200 years

to count them at one galaxy per second, without sleeping. Start at the building of Solomon's temple and you would still be counting.

12 each

galaxies per living person, if you shared them out among all eight billion of us. Not stars — galaxies.

a thumbnail

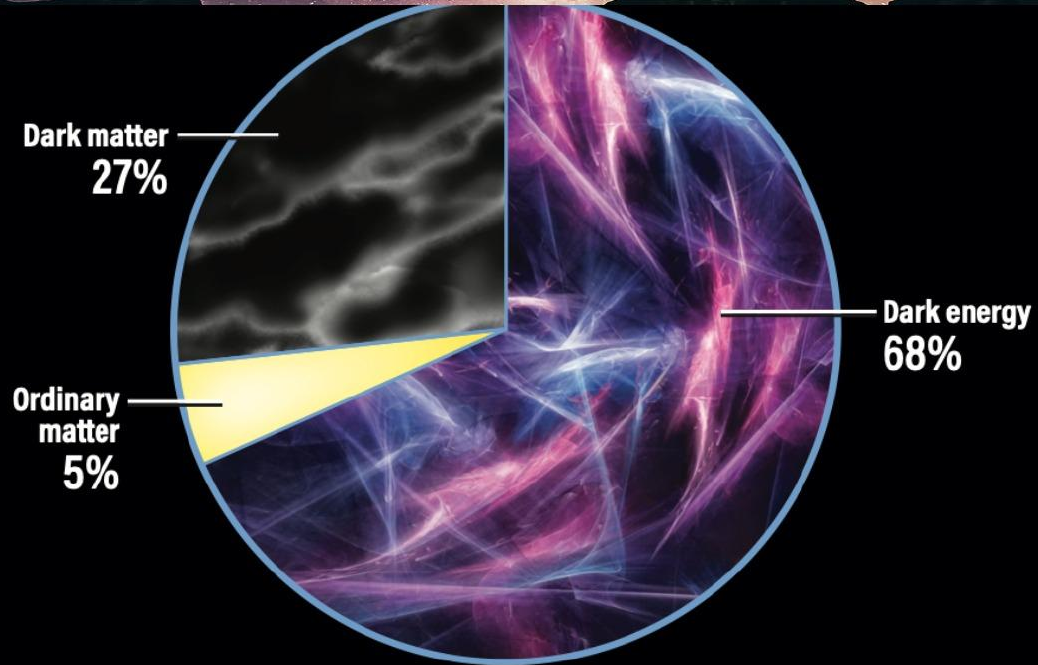
held at arm's length covers a patch of sky holding roughly ten thousand of them. The background of this slide is one such patch.



"He telleth the number of the stars; he calleth them all by their names." Psalm 147:4 — a claim about counting, made against this background.

How astronomers weigh the universe (and everything in it)

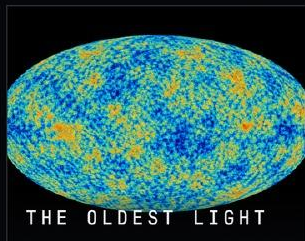
<https://www.popsci.com/story/space/how-to-weigh-universe-sun-earth-planet-moon-asteroid-galaxy/>



HOW THE FIGURE IS ARRIVED AT

Weighing the universe

Cavendish weighed the Earth in 1798 the same way: measure a density, choose a volume, multiply.



THE OLDEST LIGHT

01 · MEASURE

Warm and cool spots in the microwave background — WMAP, then Planck.

02 · DENSITY

About five to six protons' worth of stuff in every cubic metre of space.

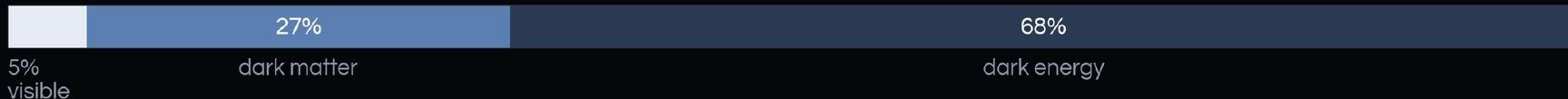
03 · VOLUME

Here the answers diverge — which sphere counts as observable?

04 · MULTIPLY

Density $\times$ volume = mass, and the mass converts straight into energy.

WHAT THAT DENSITY IS MADE OF



AND THIS IS WHY TWO DIFFERENT MASSES ARE QUOTED

THE HUBBLE SPHERE · radius 14.5 bly

$$9 \times 10^{52} \text{ kg}$$

as far as light could travel in the age of the universe

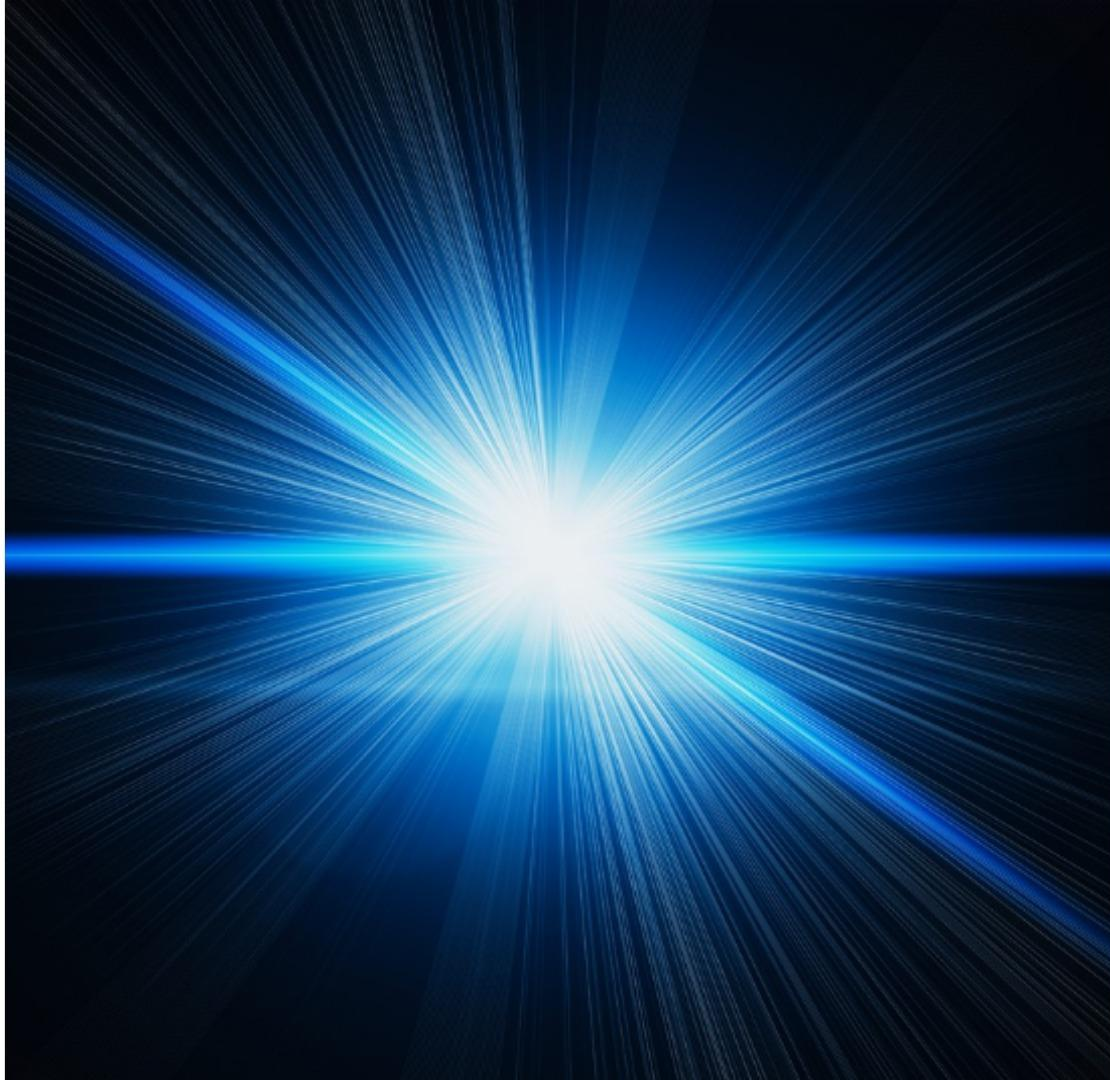
$\times 33$ the volume

THE COMOVING SPHERE · radius 46.5 bly

$$3.0 \times 10^{54} \text{ kg}$$

where that light's sources are now, after expansion

Same density, same physics — a different choice of sphere. These slides use the comoving figure: $3.0 \times 10^{54} \text{ kg}$, and $2.7 \times 10^{71} \text{ joules}$.



$E = mc^2$ Calculator

$E = mc^2$ Calculator

Choose a Calculation

Calculate energy given mass ▾

$$E = mc^2$$

energy $E =$

units

MJ ▾

mass $m =$

1.0E+56

kg ▾

speed of light $c =$

299792458

m/s

Significant Figures

auto ▾

Clear

Calculate

Answer:

$E = 8.9875517873682E+66$ MJ

energy

OBSERVABLE UNIVERSE
TOTAL MASS-ENERGY, ALL FORMS COMBINED

2.7×10^{71}
joules

mass 3.0×10^{54} kg, released as $E = mc^2$



THE MILKY WAY
ONE TRILLIONTH OF THIS TOTAL

1.5

trillion trillion Suns,
annihilated entirely

1

trillion Milky Way
galaxies, annihilated

23

trillion trillion trillion
years at the Sun's output

0.01%

of it is all the starlight
ever emitted, anywhere

23 trillion trillion trillion years is 1,700 trillion trillion times the age of the universe — itself just 13.8 billion years

MASS TO ENERGY ♦ $E = mc^2$

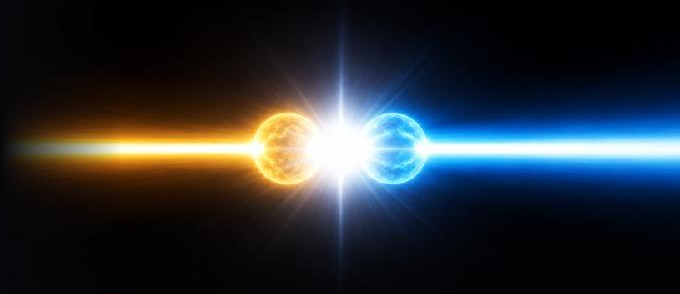
What annihilation means

Burning and fusion turn only a sliver of mass into energy. When matter meets antimatter, all of it becomes energy.

Coal, petrol		0.0000001%
The Sun's fusion		0.7%
Annihilation		100%

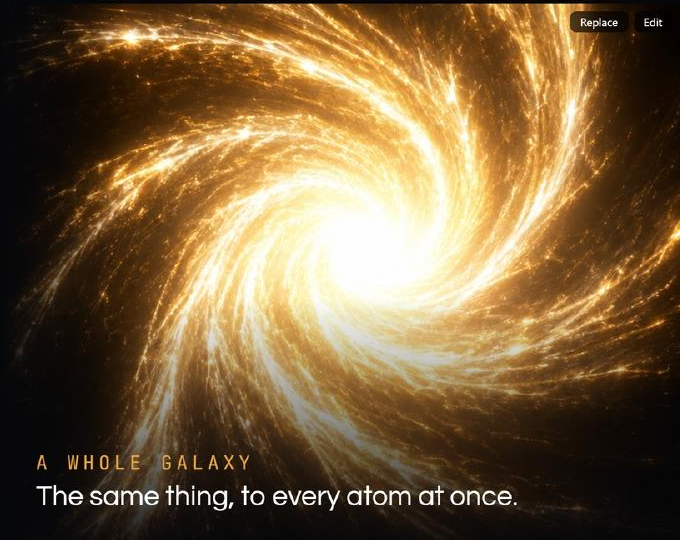
The Milky Way annihilated means every star, planet, and atom in it becomes energy, with **nothing left over**.

One gram, fully annihilated, releases about 90 trillion joules - A Hiroshima bomb out of a paperclip!



ONE PARTICLE

Matter meets antimatter. Only light is left.



A WHOLE GALAXY

The same thing, to every atom at once.

ONE GRAM, CONVERTED COMPLETELY

A paperclip is a city



MASS IN

One paperclip — 1 gram

Ordinary steel. Nothing special about it.

THE UNIVERSE IS ABOUT 4×10^{57} HIROSHIMAS · Spoken aloud: four billion trillion trillion trillion trillion.

$$E = mc^2$$



100%
CONVERTED



ENERGY OUT

9×10^{13} joules

Ninety trillion — about one and a half Hiroshimas.

Hiroshima burned about seven tenths of a gram of its uranium into energy. Annihilation gets that from a paperclip — and the Milky Way holds 3×10^{42} kilograms.

FIG. 1e

Made from light

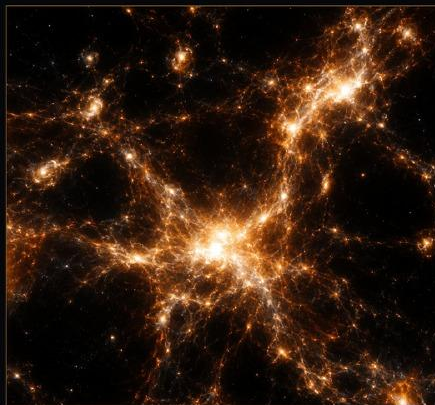
One equation, run two ways. What the universe would release if unmade is exactly what it would cost to make.



L I G H T

Energy, unbound

PAIR
PRODUCTION
→
 2.7×10^{71}
J
the cost to make it



M A T T E R

Everything that exists

←
ANNIHILATION
 2.7×10^{71}
J
what unmaking
returns



L I G H T

Energy, returned

The same number in both directions. Pair production and annihilation are one equation run two ways.

Built by The Word

Every figure on the last slides measures what was made. Scripture is not describing an accident — it names a builder, and the means.

“In the beginning was the Word ... all things were made by him; and without him was not any thing made that was made.”

JOHN 1:1-3 • NOTHING MADE WITHOUT HIM

“By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.”

PSALM 33:6 • THE MEANS WAS A WORD

“By him were all things created ... whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”

COLOSSIANS 1:16 • VISIBLE AND INVISIBLE ALIKE

“Every house is builded by some man; but he that built all things is God.”

HEBREWS 3:4 • THE ARGUMENT FROM A HOUSE



Everything the last slides weighed — 3.0×10^{64} kg of it — reached toward from outside it.

A house implies a builder. The universe is the house — and the figure we measured is only how large it turned out to be.

An innumerable company

“The number of them was ten thousand times ten thousand, and thousands of thousands.” REV 5:11

100,000,000+



EZEKIEL 10 · GEN 3:24

Cherubim

Guardians of the throne and of the way to the tree of life.



ISAIAH 6:2-3

Seraphim

Six wings each, crying “Holy, holy, holy” before the throne.



JUDE 9 · DAN 10:13

Archangel

Michael, “one of the chief princes” — a commander of the host.



COLOSSIANS 1:16

Principalities & powers

Thrones, dominions, mights — an ordered government of spirits.

From adjective *to weight*

The power of God, *and what the number is actually for.*

THE USUAL FRAME

Omnipotence as a superlative. God is called almighty and the word works as an adjective — a category rather than a quantity. Because it cannot be pictured it costs nothing to say, and the hundredth hearing moves no one.

THE SHIFTED FRAME

A weight first, and then a decision. All the mass-energy there is, held in being moment by moment — and the one holding it is found asleep in a boat, thirsty at a well and nailed to a beam. *Power is not the climax. Its refusal is.*



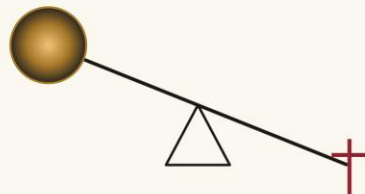
By him all things consist

WHAT FORCES THE MOVE

COLOSSIANS 1:17	By him all things consist. The holding is present tense, not a finished act of long ago.
HEBREWS 1:3	Upholding all things by the word of his power — a participle, and it does not stop.
PHILIPPIANS 2:6-7	Being in the form of God, he emptied himself and took the form of a servant.
MATTHEW 26:53	Thinkest thou that I cannot now pray to my Father, and he shall give me twelve legions of angels?

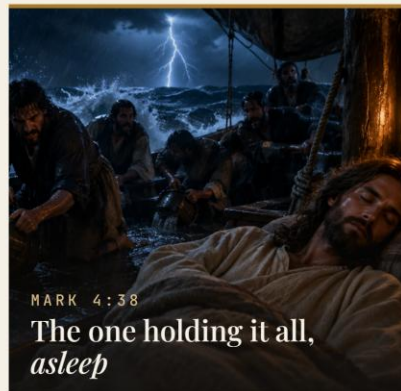
all of it, held in being

$$2.7 \times 10^{71} \text{ J}$$



THE LIGHTER SIDE
GOES DOWN

emptied himself



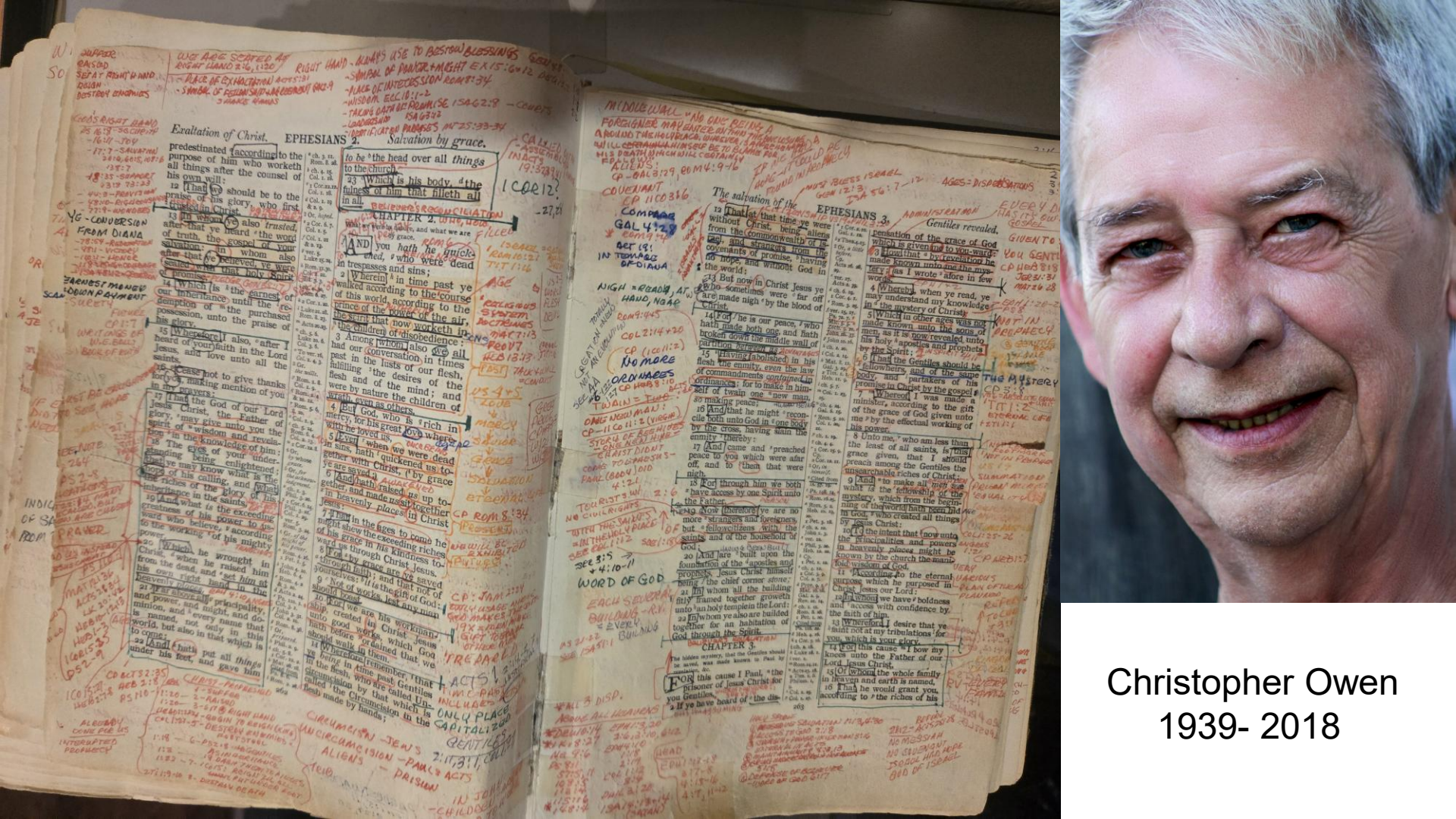
MARK 4:38

The one holding it all,
asleep

WHAT CHANGES

Omnipotence stops being a boast and becomes a restraint. The cross is not power failing but power declining — *which is why Paul can call the weakness of God stronger than men.*

The figure measures what was made, not the maker. It bounds creation; it does not bound God.



Christopher Owen
1939- 2018

A consuming fire

Glory is not described as brightness only. It is described as heat — something that does not merely shine on a thing, but spends it.



“Who among us shall dwell with *the devouring fire?*”

ISAIAH 33:14

EXODUS 24:17

The glory of the LORD was like devouring fire on the top of the mount

The people saw it from the plain. Glory was visible, and it was visibly dangerous.

HEBREWS 12:29

For our God is a consuming fire

Quoted straight out of Deuteronomy — not softened for the new covenant, but repeated in it.

DANIEL 7:9-10

His throne was like the fiery flame, and his wheels as burning fire

Even the seat and the machinery of the throne are made of the thing that consumes.

Fear not — *and fear*

One word, two ways, one sentence. The next verse shows both.

Fear not: for God is come to prove you, and that *his fear* may be before your faces, that ye sin not.

EXODUS 20:20



MOSES DREW NEAR ↑ THE THICK DARKNESS

The fear that draws near

IT FEARS	sinning against him
IT KEEPS YOU	from <i>sin</i>
MOSES SAYS	“his fear before your faces” EX 20:20-21



THE PEOPLE STOOD AFAR OFF ↓

The fear that flees

IT FEARS	God himself
IT KEEPS YOU	from <i>God</i>
THEY SAY	“let not God speak with us, lest we die” EX 20:18-19

Both are fear. Only one brings you closer — *that one is the beginning of wisdom.*

The people were afraid of God. Moses was afraid of sin — and walked straight toward the darkness.

The *thick darkness* where God was

The veiling is not vague. Scripture says where the cloud falls — *and gives three different reasons for it.*

1 • WHERE IT FALLS



- EXODUS 19:9 “Lo, I come unto thee in a thick cloud”
 EXODUS 20:21 “drew near unto the thick darkness where God was”
 EXODUS 24:16 “the cloud covered it six days”
 EXODUS 40:35 “Moses was not able to enter into the tent”
 1 KINGS 8:12 “he would dwell in the thick darkness”
 PSALM 18:11 “He made darkness his secret place”
 PSALM 97:2 “Clouds and darkness are round about him”
 JOB 26:9 “and spreadeth his cloud upon it”

Solomon is quoting, not observing — “The LORD said that he would dwell in the thick darkness.”
A word already given.

2 • AND THREE REASONS, EACH ONE STATED



A • THAT HE DIE NOT

LEV 16:2 • 16:13

“there shall no man see me, and live”

Exodus 33:20. On the Day of Atonement that clause comes twice in one chapter — over the mercy seat, and over the incense.



B • THAT NO IMAGE COULD BE MADE

DEUT 4:15–16

“ye heard the voice ... but saw no similitude”

Deuteronomy 4:12, and the reason three verses on: “lest ye ... make you a graven image.” *You cannot carve what you never saw.*



C • THAT THEY MIGHT BELIEVE MOSES

EXODUS 19:9

“that the people may hear when I speak with thee”

“And believe thee for ever.” The cloud hides God and certifies the mediator in one act.

The dark is on *our side of it*

The cloud is not what God is — *and it does not last.*



“it was a cloud and darkness to them, but it gave light by night to these”

EXODUS 14:20

| Same object. Opposite effect. *The difference is which side you stand on.*

“the light which no man can approach unto”¹ 1 TIM 6:16

“God is light, and in him is no darkness at all”¹ JOHN 1:5

The gloom is not a property of the brightness. It is what unapproachable light looks like from outside.

2 • AND THEN IT TURNS

SINAI

“no man see me, and live”

EX 33:20

THE MOUNT

“a bright cloud”

MATT 17:5

THE CROSS

the veil rent in twain

MATT 27:51

THE ASCENSION

“a cloud received him”

ACTS 1:9

NOW

“not come unto ...
darkness”

HEB 12:18

THE END

“they shall see his face”

REV 22:4

“There shall no man see me, and live” *becomes* “*They shall see his face.*”

EX 33:20 • REV 22:4 — THE SAME CLAUSE, ANSWERED

He that cometh to God

Hebrews 11:6 states the one condition. The rest of scripture is the account of how it was made possible.

But will God indeed dwell on
the earth?

1 Kings 8:27

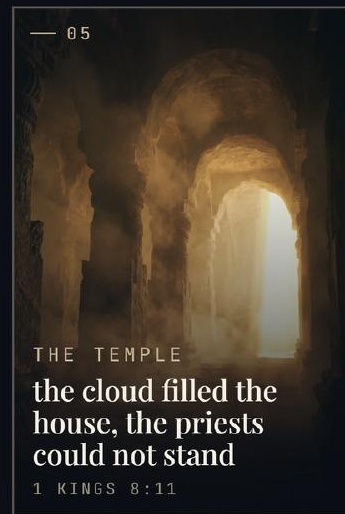
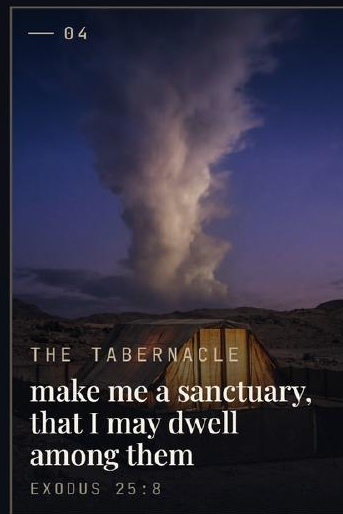
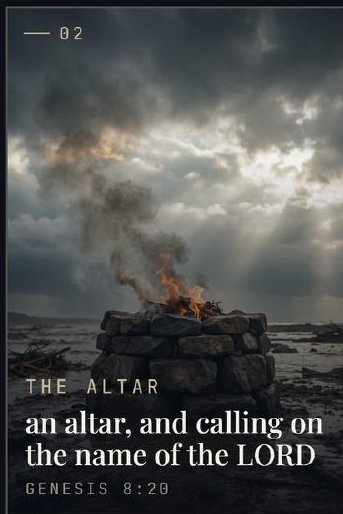
DIRECTION OF TRAVEL

God moves toward

never man climbing up

HEBREWS 11:6
THE VERB IS
TO DRAW NEAR

he that cometh to God must believe that he is



THE POINT

Every stage is God moving toward, not man climbing. He walks in the garden, he comes down on the mount, he asks for a tent so that he may dwell among them. **The direction of travel never reverses.**

And Solomon knows it is not enough: will God indeed dwell on the earth? — 1 Kings 8:27

Let us draw near

What the altar, the mount and the house all kept at a distance, one man removes. The condition is unchanged; the access is not.

WHAT CHANGED

not the distance travelled

but the veil taken away

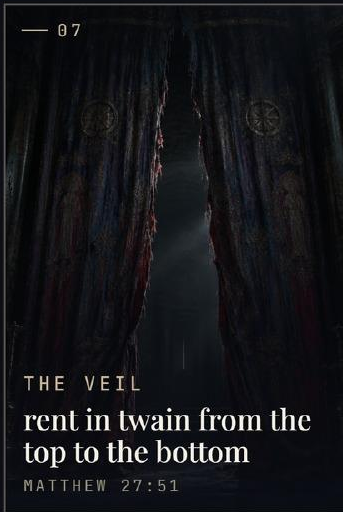
HEBREWS 10:19
BOLDNESS
TO ENTER IN

let us draw near with a true heart in full assurance of faith

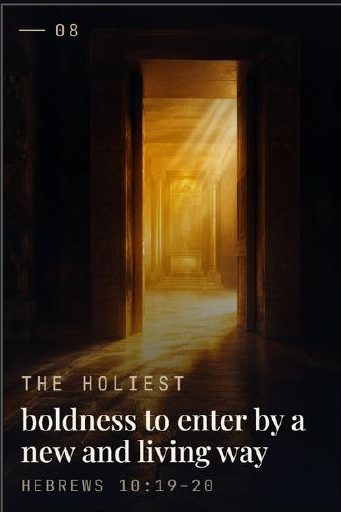
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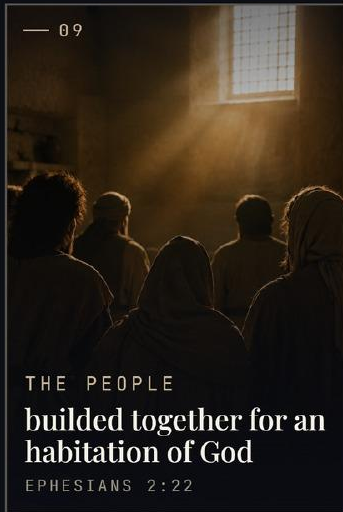
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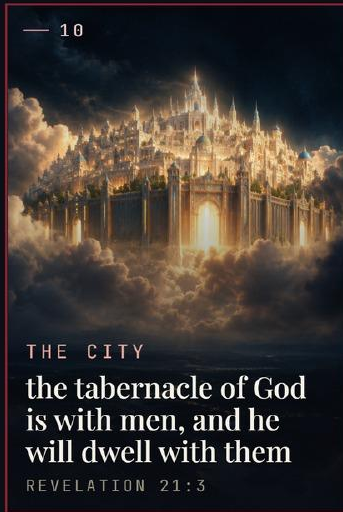
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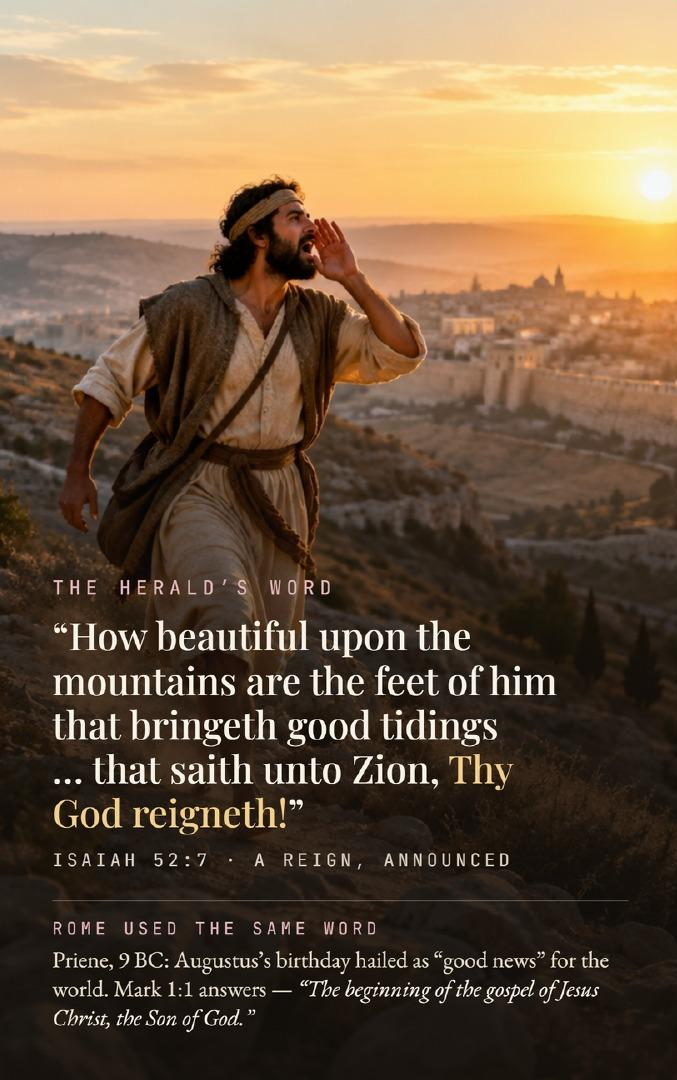


THE POINT

The first five slides were God coming as near as holiness allowed — and stopping at a veil. These five are the veil removed, from one body to a whole people to a city let down. **Solomon's question is finally answered yes.**

He that cometh to God no longer comes to a mountain that may not be touched — Hebrews 12:18, 22





THE HERALD'S WORD

“How beautiful upon the mountains are the feet of him that bringeth good tidings ... that saith unto Zion, **Thy God reigneth!**”

ISAIAH 52:7 • A REIGN, ANNOUNCED

ROME USED THE SAME WORD

Priene, 9 BC: Augustus's birthday hailed as “good news” for the world. Mark 1:1 answers — “*The beginning of the gospel of Jesus Christ, the Son of God.*”

THE WORD ITSELF ♦ HEBREW • GREEK • ENGLISH

Gospel: news, **not** advice

— In every language, a herald's announcement of something already done.

HEBREW

בְּשׂוֹרָה

besorah

from *basar*, to bring tidings

GREEK

εὐαγγέλιον

euangelion

eu, good + *angelion*, message

OLD ENGLISH

gōdspel

godspel

gōd, good + *spel*, tidings

ONE WORD, EVERY AGE

the seed promised

GENESIS 3:15

preached before unto Abraham

GALATIANS 3:8

the gospel of the kingdom

MATTHEW 4:23

the gospel of the grace of God

ACTS 20:24

the everlasting gospel

REVELATION 14:6

Advice tells you what to do. News tells you what has happened. The gospel is always the second.

Revelation 14:6 — an angelos, having the euangelion, to euangelize them that dwell on the earth.

Only three *can be separated*

By what is offered and on what terms — *not by who happens to preach them.*



the gospel of *the kingdom*

MT 4:23 • 9:35 • 24:14

TO WHOM

the lost sheep of the house of Israel

MT 10:5–7

THE OFFER

the Davidic throne, restored on earth

ACTS 1:6 • 3:21

THE TERMS

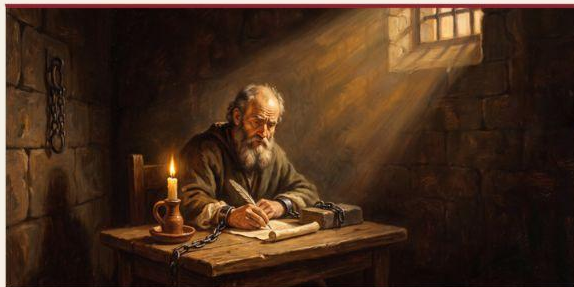
repent, and be baptized, for remission

ACTS 2:38

THE SIGN

“kingdom of heaven” — only ever in Matthew

NEVER ONCE IN PAUL



the gospel of *the grace of God*

ACTS 20:24

TO WHOM

whosoever believeth, Jew or Greek

ROM 10:12

“reconcile both unto God by the cross” EPH 2:16

THE OFFER

a reward in the heavenly Jerusalem, which is above

GAL 4:26

“sit together in heavenly places” EPH 2:6

THE TERMS

justified by faith, without the deeds of the law

ROM 3:28

“the unsearchable riches of Christ” EPH 3:8–9

THE SIGN

a mystery hid in the Scriptures

ROM 16:25

“a mystery hid in God” EPH 3:9



the *everlasting* gospel

REV 14:6

TO WHOM

every nation, kindred, tongue and people

REV 14:6

THE OFFER

no reward named — judgment is announced

REV 14:7

THE TERMS

fear God, give glory, worship the Creator

REV 14:7

THE SIGN

no cross, no throne, no Christ named

CREATION, NOT COVENANT

Terms, *and destiny*

Peter preaches a crucified and risen Christ too. *The facts are not what divide.*



COMMON GROUND • THE FACTS

“ye have crucified and slain ... this Jesus hath God raised up, *whereof we all are witnesses*”

ACTS 2:23, 32 • 3:15 • 10:39-40 — preached in full by Peter, before Paul writes a line.

THE NATION

Peter and the Twelve



THE TERMS

repent, and be baptized every one of you ... for the remission of sins

ACTS 2:38 • 3:19

THE DESTINY

the times of restitution — one nation in the land, upon the mountains of Israel

ACTS 3:21 • EZEK 37:21-22 • AMOS 9:15

THE SOURCE

spoken by the mouth of all his holy prophets since the world began

ACTS 3:21 • LK 24:44

THE BODY

Paul, after the mystery



THE TERMS

justified by faith without the deeds of the law — by grace, not of works

ROM 3:28 • EPH 2:8-9

THE DESTINY

raised up together, and made to sit together in heavenly places in Christ Jesus

EPH 2:6 • COL 3:1-3 • PHIL 3:20

THE SOURCE

the mystery, which from the beginning of the world hath been hid in God

EPH 3:9 • COL 1:26 • ROM 16:25

Same Christ, same cross, same empty tomb. What changes is *the transaction* and *the address*.

State it this way and the distinction holds. Rest it on the resurrection and it does not — Peter preaches that too.

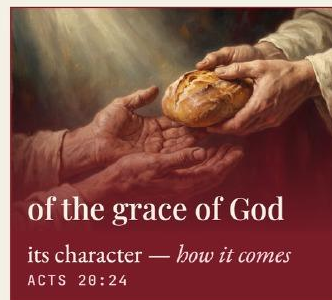
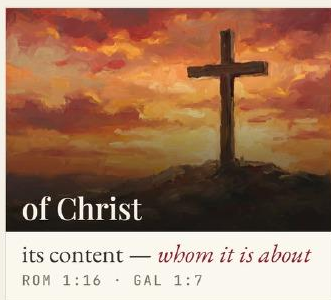
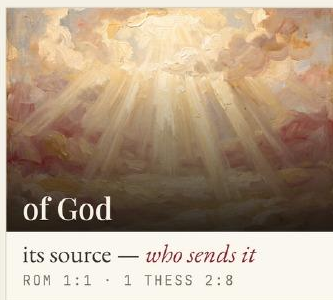
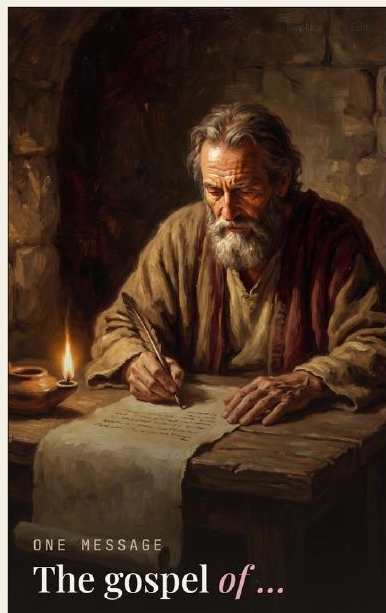
One gospel, *many genitives*

Each phrase names a different side of
one message.

ACTS 20
ONE SPEECH

v. 24 to testify *the gospel of the grace of God*
v. 25 I have gone preaching *the kingdom of God*

*If these were two gospels, Paul
claims both in one breath.*



THE
POINT

Nobody calls *peace* and *salvation* two gospels. The same reasoning runs down the list.

“Another gospel; which is not another” — Paul denies a second one exists in the very sentence he mentions it. GAL 1:6–7

Nine links, *and no Paul*

Six writers, fifteen centuries apart — *and not one Pauline epistle.*

THE CHAIN, WITHOUT PAUL

	1 • THE PRINCIPLE the blood that maketh an atonement <i>for the soul</i>	LEV 17:11
	2 • THE TYPE when I see the blood, <i>I will pass over you</i>	EX 12:13
	3 • THE PROPHECY his soul <i>an offering for sin</i>	ISA 53:10
	4 • THE IDENTIFICATION behold the Lamb of God, <i>which taketh away the sin</i>	JOHN 1:29
	5 • THE INSTITUTION my blood of the new testament, <i>for remission</i>	MT 26:28
	6 • THE PROCLAMATION whosoever believeth <i>shall receive remission</i>	ACTS 10:43
	7 • THE TRANSACTION bare our sins in his own body <i>on the tree</i>	1 PET 2:24
	8 • THE APPLICATION the blood of Jesus Christ <i>cleanseth us from all sin</i>	1 JN 1:7
	9 • THE CONSUMMATION thou wast slain, <i>and hast redeemed us by thy blood</i>	REV 5:9



THE WITNESSES, BY WRITER

Matthew, Mark, Luke

Mt 1:21 • 20:28 • 26:28 • Mk 10:45 • 14:24
Lk 1:77 • 22:20 • 24:46-47

John, *his gospel*

1:29, 36 • 3:14-16 • 6:51 • 10:11, 15
11:51 • 12:24, 32 • 19:34, 36

Peter, *preaching in Acts*

2:38 • 3:18-19 • 4:12 • 5:30-31 • 10:43

Peter, *his epistles*

1 Pet 1:2 • 1:18-19 • 2:21-24 • 3:18 • 2 Pet 1:9 • 2:1

John, *his first epistle*

1:7, 9 • 2:1-2, 12 • 3:5, 16 • 4:10 • 5:6, 8

Revelation

1:5 • 5:6, 9, 12 • 7:14 • 12:11 • 13:8 • 19:13

James and Jude

Jas 5:15, 20 • Jude 24 — *neither treats the atonement directly*



HEBREWS, SET APART

The letter names no author — “*who wrote it, God alone knows.*” If not Paul’s, it is the centre of gravity.

HEB 2:3 • 9:12, 14, 22, 28 • 10:10, 12, 14, 17 • 13:12, 20

Remission, justification, *reconciliation*

One event at the cross. Three different objects — *and the objects are what keep them apart.*

ONE SENTENCE, TWO GIFTS

ACTS 13:38-39

“...the forgiveness of sins: and by him all that believe are justified from all things...”

The law could give the second to nobody. If they were one thing, the verse stutters.



Remission

aphesis

THE OBJECT the sins

THE WORLD debt, and bondage

WHAT HAPPENS

They are sent away

the ledger is cleared and the prisoner let go

LEV 25:10 • THE JUBILEE RELEASE

LUKE 4:18 • ACTS 2:38 • EPH 1:7



Justification

dikaioō

THE OBJECT the person

THE WORLD the courtroom

WHAT HAPPENS

He is declared righteous

not merely acquitted, but reckoned what he was not

ROM 4:5 • JUSTIFIETH THE UNGODLY

ROM 5:1 • ACTS 13:39 • GAL 2:16



Reconciliation

katallagē

THE OBJECT the relationship

THE WORLD estrangement

WHAT HAPPENS

The enmity ends

this one is about hostility, not about guilt

ROM 5:10 • WHEN WE WERE ENEMIES

2 COR 5:18-20 • COL 1:20

THE WORD NOBODY ELSE USES

Only Paul uses *katallassō* and *apokatallassō* — Rom 5, 2 Cor 5, Eph 2:16, Col 1:20. Not once in the Gospels, Acts, Peter, John, Hebrews, James or Revelation.

Honest limit: Paul uses remission after Acts 28 too (Eph 1:7, Col 1:14), so the vocabulary sorts the emphasis, not the eras.

AND ONE IS AN APPEAL

You are never told “be ye justified.” You are told “*be ye reconciled to God*” — 2 Cor 5:20. God is never reconciled to us; he reconciles us to himself.

He preached the kingdom. He rebuked the cross.



Sent to preach it

MATT 10:5-7

"These twelve Jesus sent forth... Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

TO Israel only

MESSAGE The King and his kingdom are at hand



Yet refused the cross

MATT 16:16-22

"Thou art the Christ, the Son of the living God." ... Jesus began to shew... how that he must... suffer many things... and be killed, and be raised again the third day. Then Peter... began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

KNEW Who Jesus was: the Christ

REJECTED His death, burial and resurrection

Peter had preached the gospel of the kingdom without the cross in it. So the gospel of the kingdom is not the gospel of Christ.

CF. 1 COR 15:3-4

JOHN 3 & JOHN 4 ♦ TWO CONVERSATIONS

Night and day

A ruler in secret, a woman in the open — the same claim offered twice, in opposite light.

JOHN 3 • NICODEMUS

WHO a ruler of the Jews, a Pharisee

WHEN by night

WHERE Jerusalem, behind a door

LEAVES in confusion

How can these things be?

He is taught in riddles — born again, the wind, the serpent — and goes away without an answer he can repeat.

JOHN 4 • THE WOMAN

WHO a Samaritan, unnamed

WHEN the sixth hour — full daylight

WHERE Jacob's well, in the open

LEAVES to tell the city

I that speak unto thee am he.

She is told plainly — the first plain disclosure in the gospel — and leaves her waterpot to say it to the city.

THE CONTRAST

The teacher of Israel gets the darkness and the riddle; the Samaritan woman gets the noon and the sentence. Whatever qualifies a person to be told plainly, it is not office, not covenant standing, and not respectability.

A mountain, *and a city*



Gerizim THE MOUNTAIN

WHAT IT IS	the southern of two peaks flanking the pass at Shechem
WHY IT MATTERS	the mount of blessing, Ebal the cursing · Deut 11:29, 27:12
THE TEMPLE	the Samaritan temple stood here until about 128 BC
IN JOHN 4	“this mountain” — v.20, in plain sight from the well



Sychar THE CITY

WHAT IT IS	the town in the valley below, at or beside old Shechem
THE LANDMARK	by the parcel Jacob gave Joseph, and his well · v.5–6
WHAT HAPPENED	they asked him to stay; he abode two days · v.40



“Our fathers worshipped in *this mountain*

JOHN 4:20

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

JOHN 4:21

Looking east through the pass. The temple on the Gerizim summit stood until John Hyrcanus destroyed it, about 128 BC.

Five nations, five gods

Assyria emptied the northern kingdom and settled five peoples in its place, each bringing its own gods.

722 BC

2 KINGS 17:24

2 KINGS 17:33

THE PEOPLE PLACED		THE GOD THEY MADE
1	Babylon	<i>Succoth-benoth</i>
2	Cuthah	<i>Nergal</i>
3	Ava	<i>Nibhaz and Tartak</i>
4	Hamath	<i>Ashima</i>
5	Sepharvaim	<i>Adrammelech and Anammelech</i>

They feared the LORD, and served their own gods

2 KINGS 17:33 • THE SIXTH PRESENCE, NEVER THEIRS

WHAT THE CHAPTER IS DOING

The writer is not listing trivia. He counts the peoples, names each god, and then delivers a verdict on the whole arrangement: worship of the LORD added to five others, and therefore belonging to none of them.



EVERY NATION MADE GODS OF THEIR OWN • V.29

Five, and a sixth who was not

Both lists end at the same number, and both end with something that does not count.

2 KINGS 17:33

JOHN 4:18

JOHN 4:26

SAMARIA • FIVE NATIONS

1 Babylon

2 Cuthah

3 Ava

4 Hamath

5 Sepharvaim

THE WOMAN • FIVE HUSBANDS

1 a husband

2 a husband

3 a husband

4 a husband

5 a husband

6 PRESENT, BUT NOT THEIRS

They feared the LORD, and
served their own gods

He whom thou now hast is not
thy husband

THE SEVENTH

I that speak unto thee am he

John 4:26 — the first time in this Gospel he says it plainly, and he says it to her. What was never hers is offered as her own.



FIVE IN THE ROW • THE SIXTH SPACE
EMPTY

WHAT CHANGES

The count is five and a sixth, not six. Samaria's history and this woman's history end in the same unfinished place — and the plain disclosure is what finishes it.

A typological reading. John never cites 2 Kings, and the woman is a person before she is a pattern.

The Everlasting Gospel

REVELATION 14:6-7 ♦ FEAR GOD • GIVE GLORY • WORSHIP

Preached to every people

⁶ “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

⁷ saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

NATION

ethnos

KINDRED

phyle

TONGUE

glossa

PEOPLE

laos

The same four terms Genesis 10 uses for the seventy nations. The audience was named before the nations existed — and nobody is outside the list.



“With a loud voice” — a herald, heard by every nation at once.

Age-*abiding*

THE FUTURE IS SPOKEN OF IN AGES — BOUNDED, AND IN SEQUENCE

Used of stretches that plainly ended. Not a synonym for endless — *though both can carry it.*



OLAM • HEBREW

Used of what *ended*

EX 21:6 a slave for ever — *for his life*

JONAH 2:6 bars for ever — *three days*

NUM 25:13 an everlasting priesthood — *ended*

1 KGS 8:13 a house for ever — *destroyed*

AION • GREEK

Simply means *age*

MATT 13:39 the harvest is *the end of the age*

GAL 1:4 this present evil *age*

2 TIM 1:9 grace given before *age-times*

ROM 16:25 kept silent through *age-times*

AIONIOS • THE COUNTERWEIGHT

It *can* carry endless

ROM 16:26 the aionios God — *a verse later*

HEB 9:14 the aionios Spirit

2 COR 4:18 set against *temporary*

MATT 25:46 aionios life *and* punishment

Timeless eternity is a Greek idea read back in. Scripture's own phrase is plural and in sequence — *unto the ages of the ages.*

Rotherham: age-abiding. Young: age-during. Both can carry the endless sense; neither must.

REV 11:15

GAL 1:5

ACTS 17:26-27 ♦ THE CREATOR CALLS

That they should *seek* the Lord



“That they should seek the Lord, if haply they might feel after him, and find him, *though he be not far from every one of us.*”

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” ISAIAH 45:22

“The LORD looketh from heaven; he beboldeth all the sons of men.” PSALM 33:13

Answerable as creatures

The nations were answerable for worshipping God as Creator — a knowledge they had, and suppressed.



01 • REQUIRED

Glorify him as God

“When they knew God, they glorified him not as God.”

ROMANS 1:20-21



02 • ABANDONED

The creature for the Creator

“Worshipped and served the creature more than the Creator.”

ROMANS 1:23, 25



03 • HANDED OVER

God gave them up

Three times — and each handing over goes deeper.

ROMANS 1: 24 26 28

AND YET NOT WITHOUT WITNESS

“He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons.”

ACTS 14:17 • A CREATOR’S WITNESS, GIVEN TO THE NATIONS

Required: creator-worship. Abandoned: creator-worship. The consequence: handed over.

Romans 1 does not describe a way of salvation — it describes the charge.

The same peoples, in the same words

— The Table of Nations and the audience of the everlasting gospel share one vocabulary.



GENESIS 10:5, 20, 31
the seventy, as Genesis counts them

families	—————	kindred
tongues	—————	tongue
nations	—————	nation
lands	-----	people

Three of four terms shared — Revelation's own order is nation, kindred, tongue, people.



REVELATION 14:6
the audience of the everlasting gospel

WHAT IT SAYS TO THEM

“Fear God, and give glory to him ... and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

REVELATION 14:7 • THE CHARGE IS STILL CREATOR-WORSHIP

The everlasting gospel addresses **the same peoples**, in the same terms, in the same words Genesis used for them.

Babel scatters them in Genesis 11; Genesis 12 calls one man. Deuteronomy 32:8–9 — the nations divided, and Jacob the LORD's portion.

Four other *witnesses*

ROMANS

10:18

“Have they not heard? Yes verily, **their sound went into all the earth,** and their words unto the ends of the world.”

Paul answers the question of the unreached by quoting Psalm 19.



I

AN EVERLASTING COVENANT

GEN 9:16

“The everlasting covenant between God and every living creature of all flesh.”

Berit olam — unconditional, universal, pre-Abrahamic, and given a visible sign.



II

THE SAME WORDS

ACTS 14:15 • 17:24-27

“Turn ... unto the living God, which made heaven, and earth, and the sea, and all things that are therein.”

Compare Revelation 14:7 — Paul preaches to pagans in almost the identical sentence.



III

A GENTILE PRIEST

GEN 14:18-20

Melchizedek, “priest of the most high God, possessor of heaven and earth” — who blesses Abram.

Creator-worship with a working priesthood, outside the line of promise.



IV

A BOOK OUTSIDE ISRAEL

JOB 19:25

“I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.”

12:7-9 “Ask now the beasts ... who knoweth not in all these that the hand of the LORD hath wrought this?”

19:26 “Yet in my flesh shall I see God.” *He expected to be raised from the dead.*

No Sinai, no covenant nation — yet God known as Creator, and as Redeemer.

Though an angel *preach*

Paul's curse falls on *content*, not on messengers.

“Though we, or an angel from heaven, preach any other gospel *unto you than that which we have preached* unto you, let him be accursed.”

GALATIANS 1:8

heteron — a different gospel — *ouk estin allo* — which is not another.



GALATIANS 1:8

Paul's *hypothetical* angel

Another gospel.
Contrary to what was given.

vs



REVELATION 14:6

John's *actual* angel

The everlasting gospel.
Sent by God, at God's hour.

THREE LIMITS IN ONE SENTENCE

- 1 UNTO YOU
The churches Paul founded.
- 2 THAN THAT WHICH
Contradiction, *not unfamiliarity*.
- 3 VERSE 7 NAMES IT
Those who *pervert* the gospel of Christ.



They do not contradict. “*Worship him that made heaven, and earth.*”

Rev 14:7 is what Paul preached at Lystra and Athens.

If Peter and Paul had contradicted, one would be under this curse. Paul thought neither was.

REV 14:7
ACTS 14:15

But now

In a city “wholly given to idolatry,” Paul preached the everlasting gospel — and called every nation to repent.



17:23, 29 • THE IDOLS

“TO THE UNKNOWN GOD”

The Godhead is not “like unto gold, or silver, or stone, graven by art.”

17:24 • THE CREATOR

“God that made the world and all things therein”

Lord of heaven and earth — he “dwelleth not in temples made with hands.”

17:30-31 • THE COMMAND

“The times of this ignorance God winked at; but now commandeth all men every where to repent”

A day of judgment is set, by the man God raised from the dead.

THE SAME GOSPEL

Creator, judgment, repentance — Revelation 14:7 in a sermon to Athens: *“Fear God ... for the hour of his judgment is come: and worship him that made heaven, and earth.”*

“Howbeit certain men clave unto him, and believed.” — Acts 17:34

Good news, from chapter three

The good news never waited for Abraham. It was given before the nations existed — and it carried a promise.

THE SEED PROMISED

Genesis 3:15

NOAH

2 Peter 2:5

ABRAHAM CALLED

Genesis 12

ENOCH

Jude 14

BABEL

Genesis 11

CREATION

ABOUT TWO THOUSAND YEARS



GENESIS 3:15

The seed of the woman shall
bruise the serpent's head

The protoevangelium — before any nation existed.



JUDE 14

Behold, the Lord cometh with
ten thousands of his saints

Enoch, the seventh from Adam.



2 PETER 2:5

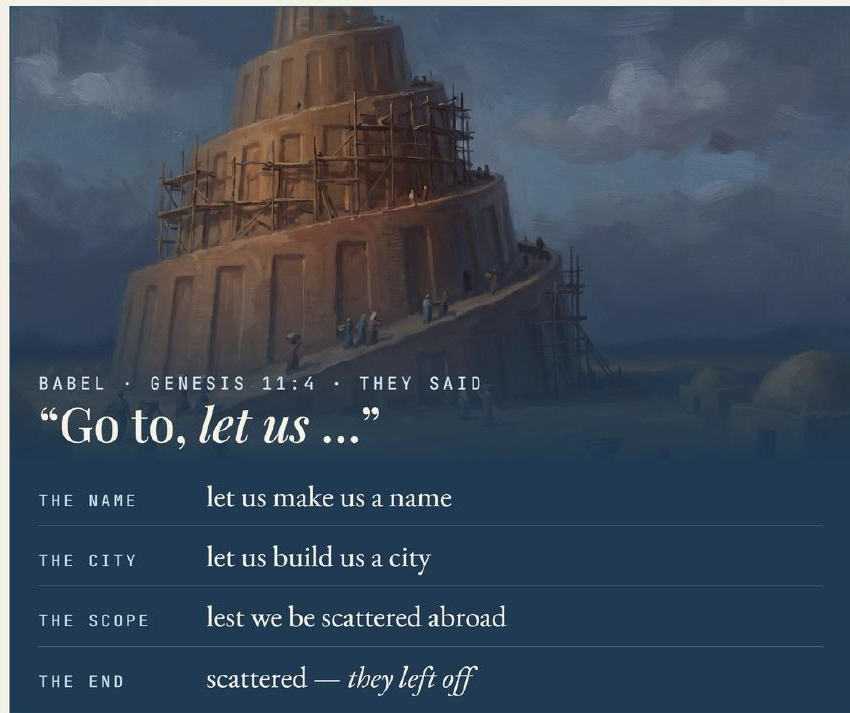
Noah, a preacher of
righteousness

Preaching to the whole world before the flood.

God always had good news for his creation — but it was more than creator-worship. From the third chapter it carried a **promised deliverer**.

Timeline on the Masoretic figures, Adam to Abraham. The Septuagint's genealogies run longer.

Let us — *and I will*



BABEL • GENESIS 11:4 • THEY SAID

“Go to, *let us ...*”

THE NAME	let us make us a name
THE CITY	let us build us a city
THE SCOPE	lest we be scattered abroad
THE END	scattered — <i>they left off</i>

Two Kingdoms with opposite directions

From *one language, one speech* (11:1), two kingdoms set off in opposite directions.



ABRAM • GENESIS 12:1-3 • THE LORD SAID

“*I will ...*”

THE NAME	I will make thy name great
THE CITY	whose builder and maker is God
THE SCOPE	all families of the earth blessed
THE END	a great nation — <i>a city prepared</i>

Their tower reaches *up from the earth*. Abraham's city comes *down from God*.

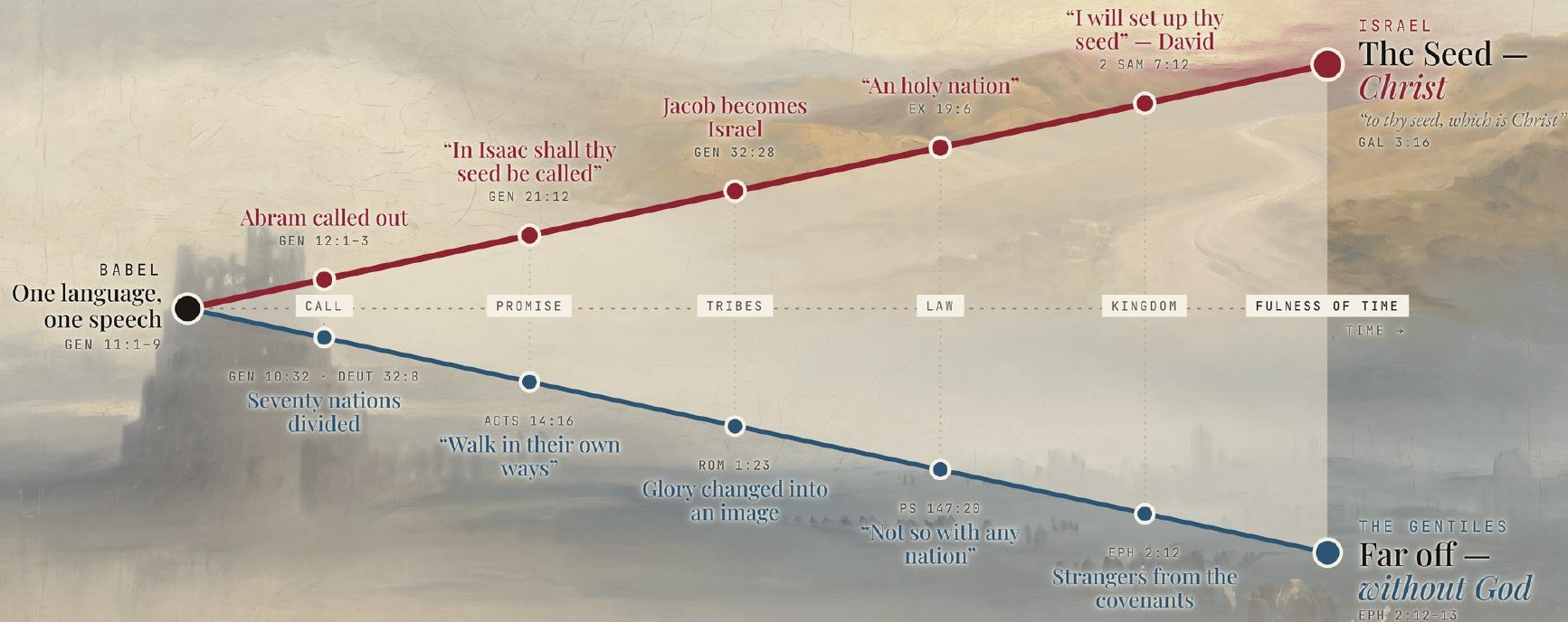
Three times let us; seven times I will. And the Hebrew for name is shem — Genesis 11 ends with Shem's line, running straight to Abram.

HEB 11:10, 16

REV 21:2

The nations — *and the Seed*

One family becomes seventy nations. One man is called out of them. The gap only widens.



The V is not the end. *In thy seed shall all the nations be blessed* — the blessing of Abraham comes on the Gentiles through Jesus Christ.

GEN 22:18
GAL 3:8, 14

The tale of *two cities*

Same angel, same words — “*Come hither*” — two very different cities.



REV 17:1 • CARRIED INTO THE WILDERNESS

Babylon the Great

CALLED the mother of harlots

ORIGIN built from below, by men

SORROW “I sit a queen ... no sorrow”

THE END fallen — *found no more at all*

vs



REV 21:9–10 • CARRIED TO A HIGH MOUNTAIN

The New Jerusalem

CALLED the bride, the Lamb’s wife

ORIGIN down from God out of heaven

SORROW “no more death, neither sorrow”

THE END gates never shut — *no more curse*

Let us build us a city ends falling. A city whose builder is God ends descending.

The wilderness and the mountain are where each one is finally seen. Babel’s road arrives at Babylon; Abraham’s at the bride.

GEN 11:4

HEB 11:10

The Gospel of the Grace of God

ACTS 20:24 ♦ BY GRACE • THROUGH FAITH

Preached before unto Abraham

- ♦ "...to testify the gospel of the grace of God." ACTS 20:24
- ♦ "...preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." GAL 3:8
- ♦ "Abraham believed God, and it was counted unto him for righteousness." ROM 4:3
- ♦ "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." ROM 4:16
- ♦ "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." EPH 2:8

Before the law, before circumcision — one man believed a promise, and God counted it as righteousness.



"Tell the stars" — Abraham believed God. Genesis 15:5–6

The *hinge* of the book

Genesis 12:3 answers the chapter before it — *and then the promise moves.*

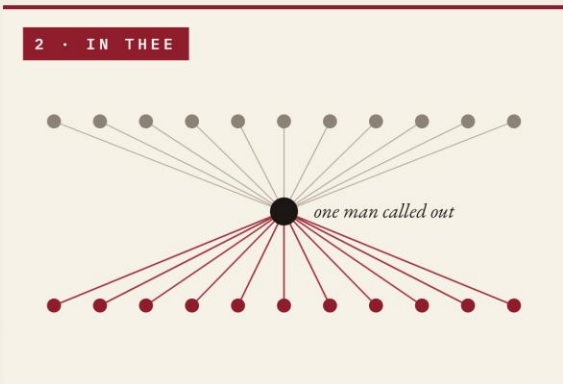


1 • SCATTERED

GENESIS 10 – 11

“From thence did the LORD scatter them abroad.”

Genesis 10 lists the nations by their families — *mishpachot*.



2 • IN THEE

GENESIS 12:1–3

“In thee shall all families of the earth be blessed.”

The same word, *mishpachot*, three verses after the scattering. Pure gift, with no condition attached.



3 • IN THY SEED

MORIAH • GENESIS 22:18

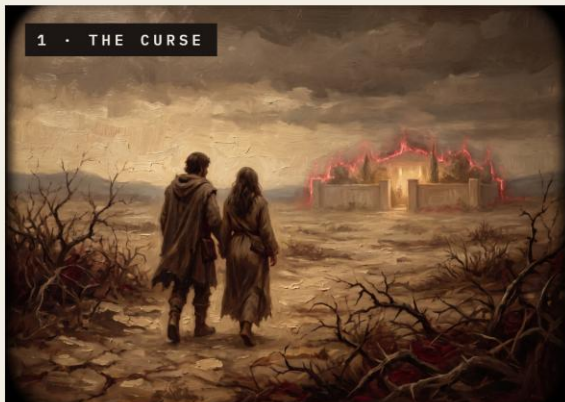
“In thy seed shall all the nations of the earth be blessed.”

After the son offered and received back, the blessing rests on a descendant.

Blessing is the *undoing* of a curse

Not prosperity, not good fortune. The word has one opposite — *and the promise is aimed straight at it.*

1 • THE CURSE



SIX CURSES • GENESIS 3-9

“Cursed is the ground for thy sake.”

SERPENT 3:14

GROUND 3:17

CAIN 4:11

REMEMBERED 5:29

WITHHELD 8:21

CANAAN 9:25

2 • THE DENSITY FLIPS



GENESIS 1-11 • 299 VERSES

12:2-3

six curses • eleven chapters

five blessings • two verses

One curse every fifty verses, for eleven chapters. Then five blessings in two. The rate changes by a factor of about a hundred and twenty-five.

GENESIS 12:2-3

“And I will make of thee a great nation, and I will **ble**ss thee, and make thy name great; and thou shalt be a **ble**ssing; and I will **ble**ss them that **ble**ss thee, and curse him that curseth thee: and in thee shall all families of the earth be **ble**ssed.”

3 • THE ASYMMETRY



IN THE HEBREW

*them that ble*ss plural

*him that curse*th singular

God's curse is *arar*, the strong word; the man's is *qalal*, to make light of.

THE POINT

Blessing is expected to be the common case. *Whoever treats Abraham as nothing, God treats as cursed.*

Preached before *unto Abraham*

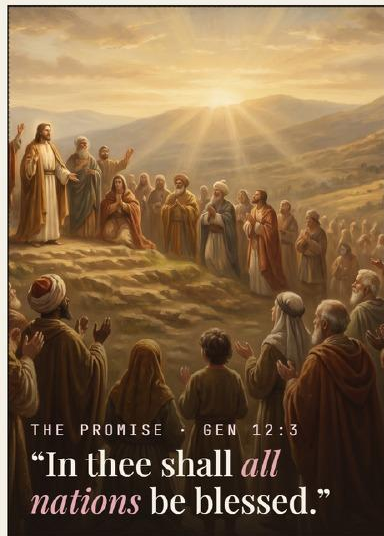
Not a resemblance of the gospel. *The gospel itself* — early.



προευγγελίσατο

PRO-EUANGELISATO • “PRE-EVANGELISED”

One verb. One gospel. Delivered early.



THE PROMISE • GEN 12:3

“In thee shall *all*
nations be blessed.”

01 • GALATIANS 3:8

The scripture ... *preached before the gospel* unto Abraham.

Not resemblance. The gospel itself.

03 • GALATIANS 3:9, 29

If ye be Christ's, then are ye *Abraham's seed*.

One track — not two side by side.

02 • ROMANS 4:23-24

Not written for his sake alone ... *but for us also*.

Abraham is the template, not a parallel.

04 • GALATIANS 3:11

No man is justified by the law ... *the just shall live by faith*.

There was never a law-salvation to contrast.

1

Four texts, one conclusion: *one gospel, not two mechanisms*.

What Abraham had and what Paul preached are the same.

Mechanism and *content*

— CONTENT — WHAT WAS DISCLOSED *growing with each step*

One of these never changed. The other grew with every disclosure. Keeping them apart settles the question.

a more excellent sacrifice



a promised seed



the promise, and the law added



the object named



♦ RIGHTEOUSNESS RECKONED TO FAITH, APART FROM WORKS OF LAW ♦

HEBREWS 11:4

GENESIS 15:5-6

GALATIANS 3:19

EPHESIANS 3:6

— MECHANISM — UNBROKEN UNDER ALL OF IT

WHAT NEVER MOVED

Righteousness reckoned to faith, apart from works, on the ground of what God would do.

Abel had it. Abraham had it. You have it.

WHAT GREW

The object of faith named — Christ crucified and risen — and a scope nobody had been told.

Gentiles as fellowheirs, of the same body. Romans 4:25 · Ephesians 3:6

The test

Ask what a person must do to be justified. If the answer is the same in Genesis 15, Galatians 3 and Acts 20, it is one gospel with expanding content. “The just shall live by faith” — Galatians 3:11 makes a different answer very hard to find.

The law names *the charge*

Each step adds something new — *only one of them adds to the indictment.*



a problem implied

"offered unto God a more excellent sacrifice"

HEBREWS 11:4

A sacrifice — but nothing says what it is for.



a remedy promised

"he believed in the LORD; and he counted it to him for righteousness"

GENESIS 15:6

Righteousness reckoned, a seed promised. Still no charge.

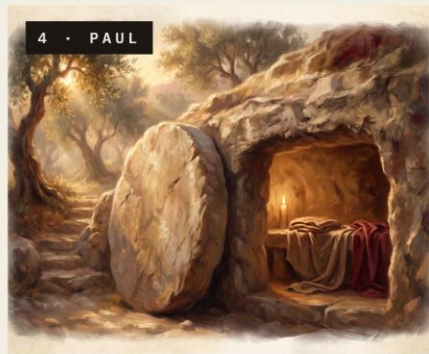


the charge written out

"It was added because of transgressions"

GALATIANS 3:19

Sin named, counted and chargeable — *with an expiry: "till the seed should come."*



the charge answered

"delivered for our offences, and raised again for our justification"

ROMANS 4:25

The one who answered it named — Gentiles as fellowheirs, Eph 3:6.

It was settled *in Leviticus*

Complete in the Hebrew scriptures. Paul explains it — *he does not introduce it.*



“The life of the flesh is in the blood ... *it is the blood that maketh an atonement for the soul.*”

The principle stated outright. Everything after is commentary.

LEVITICUS 17:11

THE TYPES, IN ORDER



Coats of skins
GEN 3:21



Abel's firstling
GEN 4:4



The ram *in his stead*
GEN 22:13



When I see *the blood*
EX 12:13



Blood of *the covenant*
EX 24:8



Upon *the mercy seat*
LEV 16:14



The goat *bears it away*
LEV 16:21



The red heifer
NUM 19:9



The serpent *lifted up*
NUM 21:9

THE REFRAIN · SEVEN TIMES
and it shall be forgiven him

LEV 4:20, 26, 31, 35 · 5:10, 16 · 6:7

THE PROPHETS ON FORGIVENESS

whose transgression is forgiven

PS 32:1

wash me, *whiter than snow*

PS 51:7

as far as the east from the west

PS 103:12

though your sins be as *scarlet*

ISA 1:18

I blot out thy transgressions

ISA 43:25

I remember their sin no more

JER 31:34

I will sprinkle clean water

EZE 36:25

into the depths of the sea

MIC 7:19

a fountain opened *for uncleanness*

ZEC 13:1

ISAIAH 53

The *substitution*

53:4 surely he hath borne our griefs

53:5 wounded for our transgressions

53:6 laid on him *the iniquity of us all*

53:10 his soul *an offering for sin*

53:11 he shall bear their iniquities

53:12 he bare the sin of many

asham *the guilt offering — reparation for a debt owed*

Not one of these texts requires Paul. *Principle, type, prophecy and promise are all in place first.*

To make an end of sins — Daniel 9:24. Whom they have pierced — Zechariah 12:10.

LEV 17:11

Between the law *and the light*

The blood is applied where the presence of God meets the broken law. *Nothing else between.*

FOUR LAYERS, BOTTOM TO TOP **For where there is no law, there is no transgression.”** Rom. 4:15

1 • THE LAW • EX 25:16



Put into the ark — *the two tables of testimony.*

2 • THE LID • EX 25:17, 21



The mercy seat, of pure gold, above upon the ark.

3 • THE BLOOD • LEV 16:14



Sprinkled upon it — *and seven times before it.*

4 • THE PRESENCE • EX 25:22



I will commune with thee *from above it.*

kaphar

to cover, to atone

kapporeth

the covering — the mercy seat

hilastērion

the Septuagint • Heb 9:5

“Whom God hath set forth to be a *propitiation* through faith in his blood.” ROM 3:25

Not an analogy. Paul names Christ the mercy seat — with blood on it.

EXODUS 25:22

“There I will meet *with thee*”



The lid covers the law. The blood covers the lid. One Hebrew root runs through all three.

WHEN I SEE THE BLOOD • EX 12:13

Every drop *a promissory note*

The blood on the lid did not pay the debt. *It deferred the reckoning.*



πάρεσις *paresis · a passing over, a deferral*
“for the remission of sins that are past, through the forbearance of God”

ROMANS 3:25

HEBREWS 10

What it *could not* do

Not possible that the blood of bulls and goats *should take away sins* 10:4

A remembrance again made of sins *every year* 10:3

Would they not have ceased *to be offered?* 10:2

ROMANS 3 · HEBREWS 9-10

What it did *instead*

Remission of sins that are past, *through the forbearance of God* ROM 3:25

Redemption of transgressions *under the first testament* 9:15

Their sins and iniquities *will I remember no more* 10:17



THE REPETITION IS THE PROOF

Atonement never closed the account. *It carried the balance forward — fifteen hundred years.*

God ran an account. The cross settled the arrears, backwards as well as forwards.

GEN 15:6

THE MERCY SEAT ♦ THREE OF THREE ♦ THE ACCOUNT CLOSED

It is *finished*

One word from the cross — *the word written across a settled debt.*



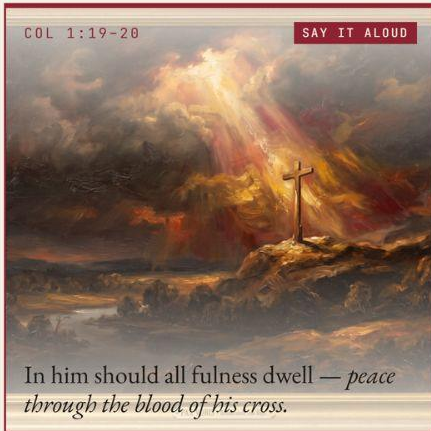
τετέλεσται *tetelestai*

JOHN 19:30 • ON RECEIPTS OF THE PERIOD: PAID IN FULL

AND THE FULNESS — PLĒRŌMA

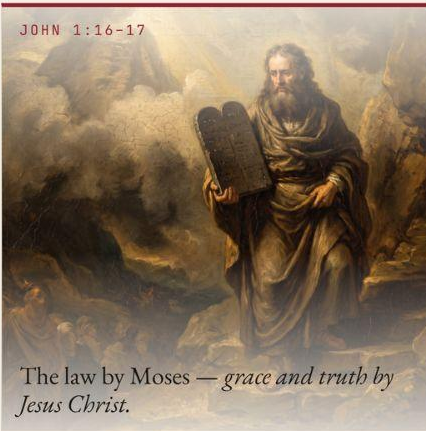
COL 1:19-20

SAY IT ALOUD



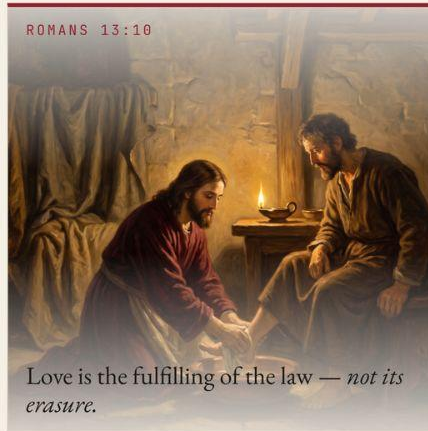
In him should all fulness dwell — *peace through the blood of his cross.*

JOHN 1:16-17



The law by Moses — *grace and truth by Jesus Christ.*

ROMANS 13:10

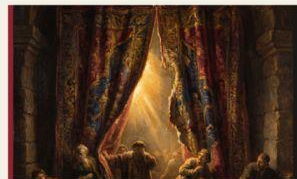


Love is the fulfilling of the law — *not its erasure.*

GALATIANS 4:4



The fulness of the time — *the deferred account came due.*



ACCOMPLISHED FOR ALL

APPLIED BY FAITH

Eternal redemption • *one sacrifice for ever*

Perfectured for ever • *justified by faith*

A caution: plērōma became a Gnostic term. Colossians may be answering that use, not borrowing it.

HEB 9:12 • 10:12

HEB 10:14 • ROM 5:1

THE LAST THING ♦ EXODUS 12:13

When I see the blood, *I will pass over you.*

BENEATH

the law

tables of the testimony

OVER IT

the lid

the mercy seat

ON IT

the blood

what God sees

The lid covers the law. The blood covers the lid. And Romans 3:25 calls Christ the *hilastērion* — the same word the Septuagint uses for the mercy seat.

Perspective did not change what happened. It changed what is seen — and in this one case, what is seen is the whole transaction.



On the doorposts

EX 12:7, 13



On the mercy seat

LEV 16:14 • ROM 3:25

For on that day shall the priest make an atonement for you, to cleanse you,

YOU SHALL BE CLEAN

— *from all your sins before the LORD.* —

LEVITICUS 16:30

“Though your sins be as scarlet, they shall be as white as snow.” ISA 1:18

PERCEPTION CAN SHIFT ♦ THE WORD DOES NOT

The shadow and *the substance*

*"...a shadow of things to come;
but the body is of Christ."*

COLOSSIANS 2:17

WHERE YOU STAND

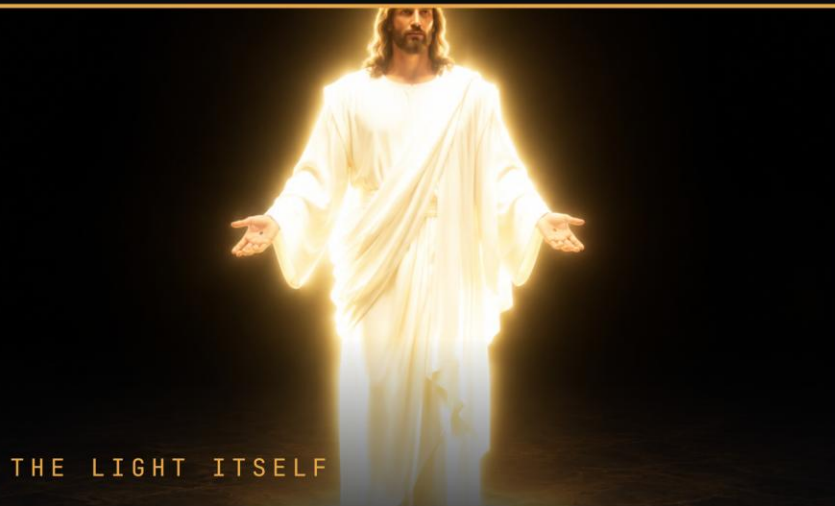


Law and works are *shadows*

Real outlines, cast by something else. Move the light and the shape shifts.

"For the law having a shadow of good things to come, and not the very image..."

HEBREWS 10:1



THE LIGHT ITSELF

The object is *Jesus Christ*

No shadow to read, no angle to argue. The law pointed to him; the body is his.

"...the Father of lights, with whom is no variableness, neither shadow of turning."

JAMES 1:17 • HEB 13:8