

B . A . L I V I N G S T O N E

3

Why Three?

*The number written into
water, time, story, and God*

1 Count to Three

PART I *The Day You're Living In*

- 2 From Waking to Sleeping
- 3 What Keeps You Alive
- 4 Birth, Life, Death

PART II *The Fabric*

- 5 Why Space Has Three
- 6 Three States
- 7 The Shape of a Law

PART III *The Living*

- 8 Three Layers Deep
- 9 Built for Three Dimensions
- 10 Read in Triplets

PART IV *The Made*

- 11 The Rule of Three
- 12 Three Acts
- 13 Chord and Colour
- 14 Three Powers
- 15 The Good, the Beautiful
and the True

PART V *The Interrogation*

- 16 The Honest Objection
- 17 What Survives

PART VI *The Source*

- 18 Two Triads in Six Days
- 19 Good for Food,
Pleasant to the Eyes
- 20 Three Days
- 21 Three Doors
- 22 Holy, Holy, Holy
- 23 Why Three and Not Two
- 24 A Threefold Cord

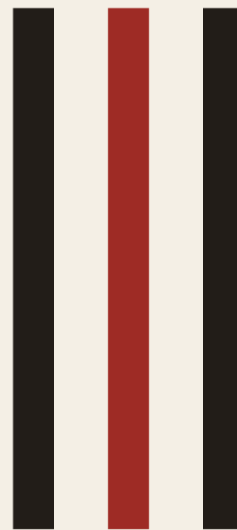
PART VI Three in the Tabernacle and the Temple

The three divisions, and the cube at the centre
Three bowls, three branches: the candlestick
Three cubits, three rows, three stories
The three gates, and the twelve oxen
Three tenth deals, and the measures

PART VII Three in the Law

The three cities, and three more
At the mouth of two or three witnesses
Unto the third and fourth generation
Threes in the statutes

A COMPANION TO "WHY THREE?"



The Book of Threes

Every three in Scripture, with the verses

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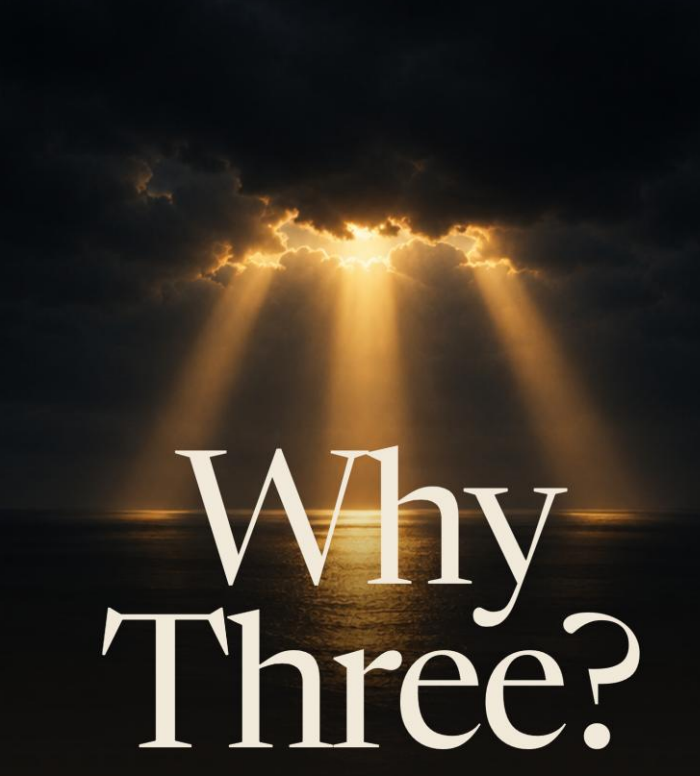
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Far off, made nigh



LEVITICUS 1:2

Bring an offering

The means of approach is given before anyone asks for it.

EPHESIANS 2:13

Ye who sometimes were far off are made nigh

Paul uses the priestly word for the people who had no standing at all.

HEBREWS 10:22

Let us draw near

The system stops being a boundary and becomes an invitation.

THE POINT

The priest's job was never to hold the ground he had gained. Half the office was teaching — Leviticus 10:11 — so that others could come near and not die. Paul borrows that exact vocabulary for Gentiles, and Hebrews turns the whole system into an invitation.

Let us draw near — Hebrews 10:22.

A kingdom of priests

Israel is not the end of the promise — she is the teacher of it, and the seventy nations are her classroom.

THE COMMISSION AT SINAI

Ye shall be unto me a kingdom of priests, and an holy nation.

EXODUS 19:6

A priest stands between. Israel's office in the kingdom is to hold the law and hand it out — to instruct the nations in what God requires of those who come in, and to settle their disputes from Jerusalem.

THE OFFICE

a kingdom of priests — an holy nation

THE PUPILS

the seventy nations of Genesis 10

THE LESSON

the law needed to enter and to stay

THE VENUE

the mountain of the LORD's house, above the hills

THE PROOF

ten men take hold of one Jew's skirt — Zechariah 8:23

KEY TEXTS

Exodus 19:6 • Isaiah 2:2-4 • Isaiah 61:6 • Zechariah 8:23 • Genesis 10

THE POINT

The kingdom is not Israel alone and it is not Israel replaced. It is a king on David's throne, a priestly nation under him, and seventy nations taught the terms of entry from Zion.

Isaiah 2:3 — out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Twelve springs, seventy palms

The camp after Marah, on the road from the sea — Israel and the whole world, numbered in a single verse.

01 THE USUAL FRAME

A travel note. After the bitter water at Marah, Israel arrives somewhere pleasant and rests. The numbers are incidental detail — how many wells there happened to be.

02 THE SHIFTED FRAME

Twelve for the tribes, seventy for the nations of Genesis 10. Twelve springs for twelve tribes, seventy palms for the seventy nations of Genesis 10. Israel and the whole world, numbered in a single verse — the text gives the count and no arrangement.

03 THE CORRESPONDENCE

12	SPRINGS	the tribes of Israel
70	PALMS	the nations of Genesis 10
70	BULLS	offered at Sukkot, Numbers 29

WHAT CHANGES

Israel is not camped apart from the nations but at the centre of them — seventy bulls at Sukkot, seventy sent out in Luke 10, the same count each time. *And ye shall be unto me a kingdom of priests.*

A typological reading — the correspondence is drawn by the tradition, not stated by the text. EXODUS 19:6 • DEUT 32:8 • LUKE 10:1

GENESIS 10

NUMBERS 29 / 33:9

EXODUS 19:6

ELIM • NUMBERS 33:9

Twelve fountains of water, and threescore and ten palm trees; and they pitched there by the waters.



ARRANGEMENT ILLUSTRATIVE •
EXODUS 15:27 GIVES NO LAYOUT

Ten men and a hem

Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

THE SKIRT

The corner of the garment, where the fringe hangs

Not the sleeve or the shoulder — the hem carries the tzitzit, worn by command as a memorial of the commandments of the LORD.

THE TEN

A full congregation, not stragglers

Ten out of all languages — a whole body of Gentiles from every tongue, arriving together. The number says the nations come as nations.

THE GRIP

The gesture of a petitioner

You take hold of a man who has what you lack. It is the posture of a learner attaching himself to a teacher, not of an equal shaking hands.

THE REASON

God is with you

They do not come for the land or the throne. They come because Israel has God, and the law in her hem is the terms of coming in.

And in thee shall all the nations of the earth be blessed.

GENESIS 22:18 — THE PROMISE THE TEN MEN ARE ANSWERING

THE POINT

The nations are not taught from a distance. They come, they take hold, and the reason they give is not the land, the throne, or the temple — it is *we have heard that God is with you*. Israel's priesthood is not a title she wears; it is a hem the nations can reach.

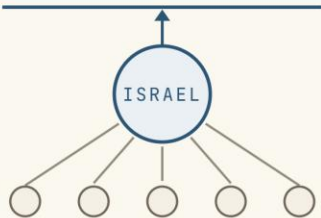
Numbers 15:38–40 · Zechariah 8:23 · Isaiah 2:3

A nation, or *an individual*

One is a nation commissioned to bring the world to God. *The other is individuals brought to God with no nation between.*



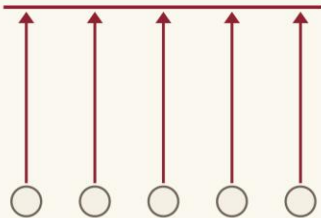
THE GOSPEL OF THE KINGDOM
Matthew 4:17 · preached by John, Jesus and the Twelve



the 70 nations come to Zion to be taught



THE GOSPEL OF THE GRACE OF GOD
Acts 20:24 · committed to Paul



each approaches directly, no nation between

	THE KINGDOM	THE GRACE OF GOD
ANNOUNCED BY	John, Jesus, and the Twelve	Paul, and no one before him
TO WHOM	Israel, addressed as a nation	individuals, Jew and Gentile alike
SCOPE	national and corporate	personal
SPHERE	the land, a throne, the earth	seated together in heavenly places
TERMS	repent, be baptised, keep the law	believe — faith apart from works of law
THE NATIONS	come up to Zion to be taught	joined into one body, directly
KEY TEXTS	MATT 10:5-7 · ACTS 1:6 · EX 19:6	EPH 2:12, 3:6 · ROM 3:28

Gentiles were never party to Sinai — strangers from the covenants of promise. *You cannot break a covenant you were never in.*

Set out as the distinction is held. Others read Galatians 2:7 as two mission fields rather than two messages.

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 BODY

Paul, after the mystery



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 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.

Ye men *of Israel*

The gospel of Christ — *to Jews, in Jewish terms, on a Jewish feast.*



HOW HE ADDRESSES THEM

2:14 • 22 • 29 • 36

Ye men of Judaea ♦ Ye men of Israel ♦ Men and brethren ♦ *All the house of Israel*

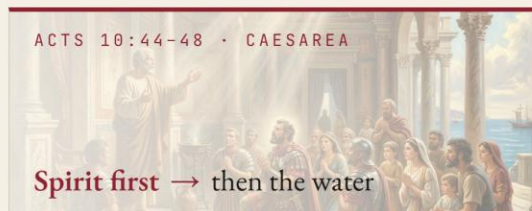
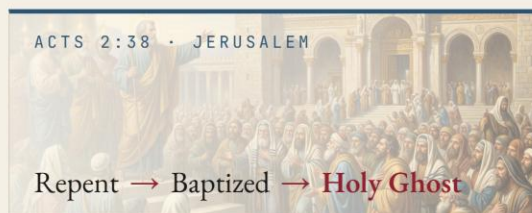
The crowd (2:5, 11): Jews, devout men out of every nation, and proselytes.

THE GOSPEL OF CHRIST

- | | | |
|---|---|------|
| 1 | A man <i>approved of God</i> | 2:22 |
| 2 | Delivered by <i>determinate counsel</i> | 2:23 |
| 3 | Crucified and <i>slain</i> | 2:23 |
| 4 | Whom God <i>hath raised up</i> | 2:24 |
| 5 | Both <i>Lord and Christ</i> | 2:36 |
| 6 | Repent, be baptized — <i>remission</i> | 2:38 |
| 7 | The promise — <i>to you and your children</i> | 2:39 |

AND THE ORDER NEVER SETTLES

Four cases. Four sequences. No fixed rite.



The key, *and the door*

Peter holds the keys, so Peter opens each door. *But not for the usual reason.*



three turns of the same key

THE GOD-FEARERS WERE REAL

devout, gave alms, prayed always
“ye that fear God” — a known group
“he built us a synagogue”

BUT ACTS 10 ARGUES THE OTHER WAY

ACTS 10:2	no respecter of persons	10:34
ACTS 13:16	<i>whosoever</i> believeth — remission	10:43
LUKE 7:5	“no difference between us and them”	15:9



The category explains who heard *first* — not who *qualified*.

The sheet came down before Cornelius was named: “What God hath cleansed, call not thou common.”

ACTS 10:15
ACTS 14:11-15

Not the man, *the road*

They never heard him teach. *They shut the door over a direction.*



“They did not receive him, because *his face* was as though he would go to Jerusalem.”

LUKE 9:53

WHAT THE REFUSAL WAS ABOUT

THE QUARREL

Replace Edit

Gerizim or Jerusalem. *Walking south at feast time picked a side.*

THE ROUTE

Most pilgrims crossed the Jordan. *He chose the hostile road.*

THE MESSENGERS

Sent ahead to make ready — *he meant to lodge there.*

NOT PERSONAL

They didn't reject his teaching. *They never got that far.*

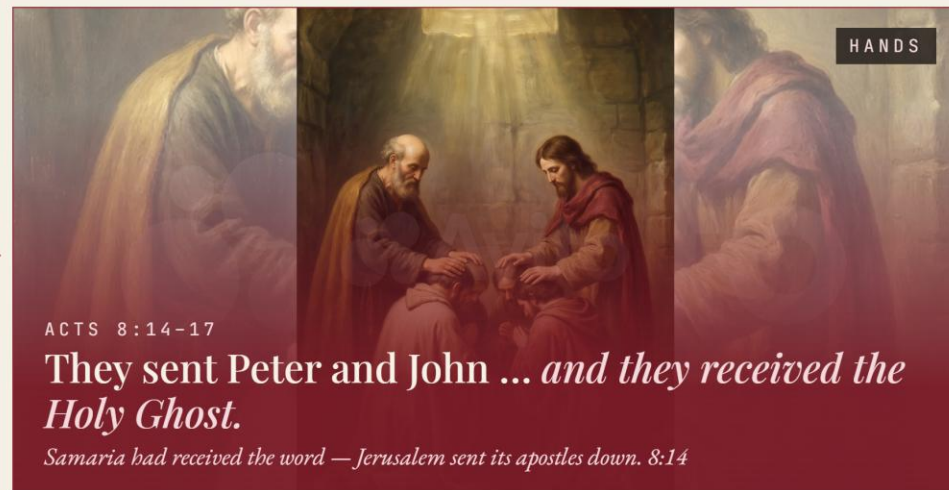


Turned away for the journey made on their behalf. *Not to destroy — but to save.*

Luke 9:54-56 · and in Acts 8 the Spirit falls on Samaria, carried by John — who once asked for the other kind of fire.

The son of *thunder*

Once he asked for fire on Samaria. *Later he carried the Spirit there.*



THE PRECEDENT

Even as Elias did — *fire, twice.*

2 KINGS 1:10, 12

THE REBUKE

“Ye know not what manner of *spirit ye are of.*”

LUKE 9:55

THE REASON

Not to destroy men's lives, *but to save them.*

LUKE 9:56

THE NICKNAME

Boanerges — *the sons of thunder.*

MARK 3:17

THE QUARREL

This mountain, *or Jerusalem?*

JOHN 4:20

Same village, same people. The fire that finally falls on Samaria *is the Holy Ghost.*

Carried by the man who once asked for the other kind.

Textual note: “ye know not what manner of spirit” is absent from some early manuscripts. The rebuke itself stands in every text.

One stick *in his hand*

The hope for Samaria isn't conversion from outside. *It is reunion.*



“The stick of Joseph ... with the stick of Judah ... *and they shall be one in mine hand.*”

EZEKIEL 37:19

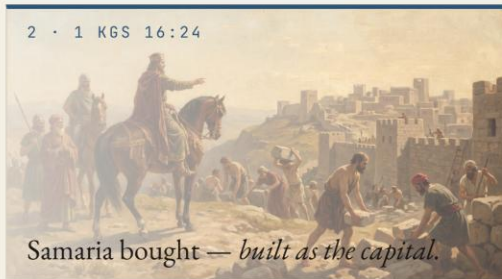
THE DIVISION

1 • 1 KGS 12:16-20



Ten tribes tear away *under Jeroboam.*

2 • 1 KGS 16:24



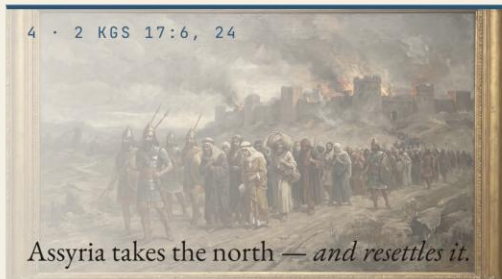
Samaria bought — *built as the capital.*

3 • 1 KGS 12:28-29



Two calves — *Bethel and Dan.*

4 • 2 KGS 17:6, 24



Assyria takes the north — *and resettles it.*

THE JOINING • ACTS 8

The sticks *joined*

Samaria *receives the word*

8:14

Jerusalem *sends Peter and John*

8:14

Hands laid — *the Spirit given*

8:17

One body, *not two.*



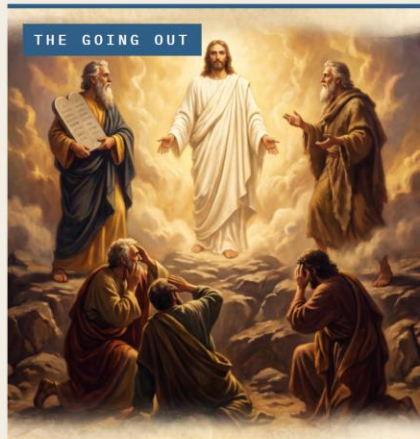
“The watchmen upon the mount Ephraim shall cry, *Arise ye, and let us go up to Zion.*”

Luke 9:53 has Samaria refusing a man going up to Jerusalem. Jeremiah measured that distance.

JER 31:6

The leaving and the *receiving*

Luke names the end of the story twice in one chapter, from opposite directions — *and builds both sentences the same way.*



ἐξοδον *éxodos*

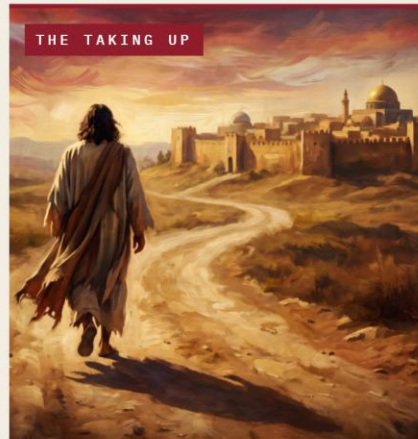
LUKE 9:31

“Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.”

Spoken by Moses and Elijah · 3 times in the NT, only here of Christ

WHY YOU WON'T FIND “DEPARTURE” IN THE KJV

“decease” here and 2 Peter 1:15 · “departing” Hebrews 11:22. One Greek word.



ἀναλήμψεως *análēmpsēs* LUKE 9:51

“And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.”

Spoken by the narrator · the only occurrence in the New Testament

Luke alone narrates the ascension, and he does it twice — Luke 24:51 to close the Gospel, Acts 1:9 to open the sequel.

AND BOTH SENTENCES ARE BUILT THE SAME WAY

1 A RARE NOUN

ἐξοδον · ἀναλήμψεως

Three occurrences, and one.

2 THE SAME ROOT

πληροῦν · συμπληροῦσθαι

He would fulfil it · the days were being fulfilled.

3 THE SAME CITY

ἐν Ἱερουσαλὴμ · εἰς Ἱερουσαλὴμ

Accomplished in it · travelling to it.

ONE FACT, AND ONE READING

[TEXT] Matthew and Mark both say Moses and Elijah were talking with him. Neither says what about. The subject of that conversation is Luke's alone.

[READING] *That the two nouns match the two visitors — Moses the man of the exodus, Elijah the man who was taken up.*



MOSES · THE EXODUS

“went into the midst of the sea upon the dry ground”

EXODUS 14:22

The book itself is “Ἐξοδος in the Greek.



ELIJAH · TAKEN UP

“Elijah went up by a whirlwind into heaven”

2 KINGS 2:11

Greek OT: ἀνελήμφθη, the same verb.

Not *all* Israel

There have always been **two** Israels — *believing* and *unbelieving*.

IN ELIJAH’S DAY

7,000

bowed no knee to Baal



“For they are *not all Israel*, which are of Israel.”

ROMANS 9:6

THE ELECTION

hath obtained it

A remnant, <i>by grace</i>
Grace, <i>not works</i>
The seven thousand
His people, <i>foreknown</i>

ROM 9:27 · 11:2-5, 7

ISRAEL

ROMANS 11:7

CALLED

THE GROUND

ELIJAH’S DAY

FOREKNOWN

THE REST

were blinded

The rest
Sought it <i>not by faith</i>
All the others
Blinded in part — <i>until</i>

ROM 9:31-32 · 11:7, 25



The remnant is not the exception. *It is the pattern.*

“Except the Lord had left us a seed, we had been as Sodom.”

The line runs inside Israel — not between Israel and the church.

ISAIAH 1:9
ROMANS 9:29

A nation, and a *jealousy*

One gospel called a nation to a throne and a land. The other calls individuals, with no nation between.

THE KINGDOM ♦ NATIONAL

a nation addressed MATT 10:5-7
go rather to the lost sheep of the house of Israel

a literal throne LUKE 1:32-33
the throne of his father David ... over the house of Jacob

a land, and a king in it EZEK 37:24-25
David my servant shall be king over them ... for ever

a priest-nation EXOD 19:6
a kingdom of priests, and an holy nation

the nations taught ISA 2:2-3
out of Zion shall go forth the law

GRACE ♦ INDIVIDUAL

individuals addressed ROM 3:22
unto all and upon all them that believe: for there is no difference

no covenant to keep EPH 2:12
strangers from the covenants of promise

no land, no throne EPH 2:6
made us sit together in heavenly places

one body, not a nation EPH 3:6
fellowheirs, and of the same body

no Zion to travel to EPH 2:13
made nigh by the blood of Christ — nothing in between

ROMANS 11 ♦ THE SEQUENCE, IN PAUL'S ORDER

THE FALL

v. 11

Israel stumbles — but does not fall



RICHES

v. 12

their fall, the riches of the world



JEALOUSY

v. 11, 14

Gentile salvation is the instrument



FULNESS

v. 25

blindness in part, until the fulness



RECEIVING

v. 15

life from the dead

The fall came first, and Gentile salvation is its consequence. That salvation is then the instrument of the jealousy — not a plan that failed. Paul never calls it final: blindness in part, *until*. “For the gifts and calling of God are without repentance.” ROM 11:29

Romans 11 opens with the question and answers it outright: “Hath God cast away his people? God forbid.”



Rise, Peter; *kill, and eat.*

Noon on a rooftop. Peter is hungry — *and heaven lets down a table.*

1

THE VESSEL

v.11

A great sheet, *knit at the four corners.*

2

WHAT WAS IN IT

v.12

Beasts, creeping things, *fowls of the air.*

3

THE REFUSAL

v.14

“Not so, Lord; *I have never eaten any thing common or unclean.*”

4

THE ANSWER

v.15

“What God hath cleansed, *that call not thou common.*”

5

THRICE

v.16

Three times — *then received up into heaven.*

PETER'S OWN READING • ACTS 10:28

“God hath shewed me that I should not call *any man* common or unclean.”

The sheet was about people.

Root, branches, and *graft*

One tree. Three kinds of branch. *One root carries them all.*

NATURAL BRANCHES

believing Israel, still standing

BROKEN OFF

unbelieving Israel

GRAFTED IN
the Gentiles, against nature

THE ROOT
the fathers, and the promise

WHAT PAUL SAYS ABOUT EACH

THE ROOT

v.18

“Thou bearest not the root, *but the root thee.*”

THE FATNESS

v.17

Partaker of the root *and fatness.*

BROKEN OFF

v.20

Because of *unbelief.*

GRAFTED IN

v.20

Thou standest by faith. *Be not highminded, but fear.*

THE WARNING

v.21

He spared not the natural branches — *take heed.*

AND BACK AGAIN

v.23

Leave unbelief — *and be grafted in.*



Wild into cultivated is backwards. *Contrary to nature.*

That is the point — the Gentile branch stands by mercy, on a root it did not grow.

“How much more shall these ... be grafted into their own olive tree?”

Three turns to the *Gentiles*



ACTS 13:46

“Lo, we turn to the Gentiles.”

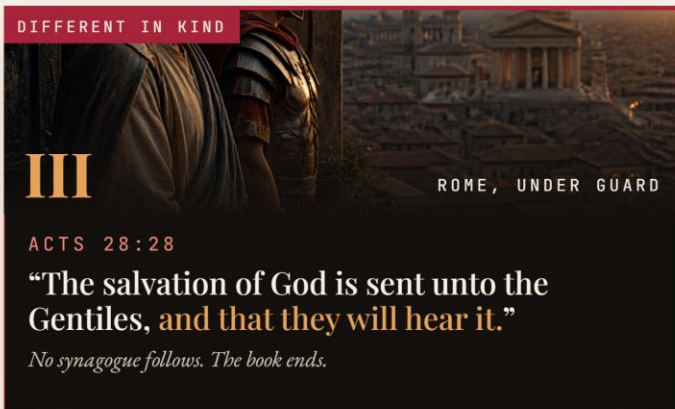
He enters synagogues again in the very next chapter.



ACTS 18:6

“From henceforth I will go unto the Gentiles.”

He is in the synagogue at Ephesus thirteen verses later.



ACTS 28:28

“The salvation of God is sent unto the Gentiles, **and that they will hear it.**”

No synagogue follows. The book ends.

WHAT THE THIRD HAS THAT THE OTHERS DO NOT

01	ISAIAH 6 IN FULL	“hearing ye shall hear, and shall not understand”	<i>the last of its five appearances in the New Testament</i>
02	NO SYNAGOGUE AFTER IT	the narrative simply ends	<i>after 13:46 and 18:6, Paul goes straight back in</i>
03	AND THEY WILL HEAR IT	a contrast, not only a redirection	<i>the Gentiles are said to do what these would not</i>
04	NOTHING PROPHECIC FOLLOWS	what comes next was hid in God	<i>Ephesians 3:5, 9 — not made known in other ages</i>

Israel was set aside at Acts 28 to usher in a new hope of resurrection to **far above all heavens** in glory — a mystery revealed exclusively to Paul, for a calling and an election associated with a time *before* the foundation of the world. A hope that blesses with **all spiritual blessings**.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”

EPHESIANS 3:8-9

The *pivot*

Not that Paul stops citing scripture, *but that he stops deriving his message from it.*



ACTS 1 |-----| ACTS 28

THE LAST SCENE OF ITS KIND

“...he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets...” ACTS 28:23

Two verses later Isaiah 6 is pronounced over them, and the salvation of God is sent unto the Gentiles.



AUDIENCE	to the Jew first, synagogue by synagogue	Gentiles addressed directly, no synagogue pattern
METHOD	reasoning out of the scriptures that Jesus is Christ	teaching a mystery not found in the prophets
IN VIEW	the hope of Israel, the kingdom restored	one body, Jew and Gentile fellow-heirs
SPHERE	the land and the promises	seated together in heavenly places
SIGNS	healings and miracles accompany	none narrated
KEY TEXTS	ACTS 13:46 · 17:2-3 · 26:6-7 · 28:23	EPH 3:5, 9 · COL 1:26

He does still quote the Old Testament after Acts 28 — Psalm 68 at Ephesians 4:8, the fifth commandment at Ephesians 6:2. What changes is not whether he cites scripture, but what he draws from it: *a mystery hid in God, not read out of the prophets.*
A minority reading. Mid-Acts writers place the change at Acts 9 or 13; most dispensationalists at Pentecost.

The last *hearing*

HOW IT UNFOLDS

Rome, in his own hired house, “from morning till evening”

- | | |
|----------|--|
| V. 23 | he expounded and testified the kingdom of God, persuading them concerning Jesus ... till evening |
| V. 24 | and some believed ... and some believed not |
| V. 25 | they departed, after that Paul had spoken one word |
| V. 26-27 | “Hearing ye shall hear, and shall not understand” — <i>Isaiah 6 quoted in full</i> |
| V. 28 | the salvation of God is sent unto the Gentiles, and that they will hear it |

A full day of persuading from Moses and the prophets, and then one word before they departed.

ISAIAH 6:9-10

in the New Testament — five times

- | | |
|------------------|--|
| MATTHEW 13:14-15 | <i>as the parables begin</i> |
| MARK 4:12 | <i>the same turn</i> |
| LUKE 8:10 | <i>abbreviated</i> |
| JOHN 12:39-40 | <i>as the public ministry closes</i> |
| ACTS 28:26-27 | <i>as the narrative closes — last, and in full</i> |

AND ISAIAH ASKED HOW LONG ♦ ISAIAH 6:11-13

“Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant ... But yet in it shall be a tenth ... **so the holy seed shall be the substance thereof.**”

The passage Paul quotes carries its own limit. The commission that blinds is bounded by an *until*, and ends with a holy seed — the same shape Paul gives it: “blindness in part is happened to Israel, **until the fulness of the Gentiles be come in.**” ROM 11:25

*Set aside, and bounded.
Not discarded.*

Raised *to where?*

If the mystery was hid in God, the hope it carries was hid with it. *Both are resurrection. They do not land in the same place.*



	THE EARTHLY HOPE	THE HEAVENLY HOPE
SPHERE	the land, Jerusalem, the earth	far above all heavens
THRONE	David's throne, in Israel	seated together with Christ
COMPANY	Israel, and the twelve tribes	the one body, Jew and Gentile
CHOSEN	from the foundation of the world	before the foundation of the world
KEY TEXTS	LUKE 1:32 · ACTS 1:6 · REV 5:10	EPH 1:3, 2:6 · COL 3:4

Matthew 25:34 prepares a kingdom *from* the foundation of the world. Ephesians 1:4 chooses a people *before* it.

Set out as the position holds it. Most readers take the two as one hope described in different registers.

Three spheres of blessing

3 CHURCHES

3 ADOPTIONS

3 HOPES

3 PROMISES

3 INHERITANCES

3 BODIES

3 DIMENSIONS

3 FAMILIES

3 CALLINGS



ONE • PROMISES IN SCRIPTURE

Earthly

2 LENGTH • BREADTH
terrestrial bodies • dust of the earth

THE CALLING

- ♦ The earth
- ♦ Israel
- ♦ The promised land
- ♦ New birth
- ♦ Child of God
- ♦ Under sin
- ♦ Remission of sins

THE HOPE

- ♦ The hope of Israel
- ♦ The gospel of Abraham
- ♦ Blessed with Abraham
- ♦ The everlasting gospel
- ♦ The meek shall inherit

Wife of God

clothed with the tabernacle • a priesthood



TWO • MYSTERY HID IN SCRIPTURE

Heavenly

3 LENGTH • BREADTH • HEIGHT
celestial bodies • stars of heaven

THE CALLING

- ♦ New Jerusalem
- ♦ Jew and Gentile
- ♦ New creation
- ♦ Son of God
- ♦ Dead to sin

THE HOPE

- ♦ The good hope
- ♦ The parousia
- ♦ Inherit the world
- ♦ This mystery hid in Scripture

Bride of Christ

clothed with the new Jerusalem



THREE • MYSTERY HID IN CHRIST

Far above all heavens

4 LENGTH • BREADTH • HEIGHT • DEPTH
in glory • epouranios

THE CALLING

- ♦ Far above all heavens
- ♦ Glory itself
- ♦ New man
- ♦ Perfect man
- ♦ Dead to sins
- ♦ Old man put off

THE HOPE

- ♦ The blessed hope
- ♦ The appearing
- ♦ Inherit all things
- ♦ This mystery hid in God

One new man

clothed with the glory of Christ

The land, and a king on it

A nation, a throne, and a kingdom on the ground it was promised — with David himself raised from the dead to sit on it, exactly as it was sworn.

The Kingdom of Heaven on earth

HEAVEN'S RULE UPON THE EARTH — TO RESTORE ALL THINGS

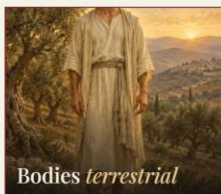
SPHERE	the land of promise, Jerusalem, the earth itself
THE KING	David himself, raised, seated again on his own throne
THE PROMISE	a throne that shall not end, and the meek inheriting
ABRAHAM'S SEED	as the sand which is upon the sea shore — Genesis 22:17
RESURRECTION	to reign on the earth — Revelation 5:10
KEY TEXTS	2 Samuel 7:16 • Luke 1:32 • Acts 1:6 • Matthew 5:5

THE OATH TO DAVID

Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

2 SAMUEL 7:16

The oath was made to David, and David has not yet received it — he is dead and buried, and his sepulchre is with us to this day. So he is raised to sit where he was promised to sit: *David my servant shall be king over them* — Ezekiel 37:24. A throne is furniture in a place. The promise has an address, and a named occupant.



Bodies terrestrial

THE POINT

The promised land is measured in **length and breadth** — two dimensions, walked on the ground. A hope of that dimension asks for a body of that dimension, and Paul supplies it: there are celestial bodies and bodies **terrestrial**, and the glory of the terrestrial is another. Those raised to this hope are raised to earth, to inherit the land itself. **The HOPE of Israel — Acts 28:20.**

1 Corinthians 15:40 • Genesis 13:17 — *arise, walk through the land in the length of it and in the breadth of it.*

THREE HOPES • TWO OF THREE ♦ THE CITY

The Celestial City

Celestial Bodies in Resurrection

100,000,000+

THE CITY OF INNUMERABLE ANGELS
ten thousand times ten thousand, and thousands of thousands
· Rev 5:11 · Heb 12:22

NOW • DURING ACTS • ABOVE

Jerusalem which is above is free, which is the mother of us all.

GALATIANS 4:26 • HEBREWS 12:22

THEN • NEW HEAVEN AND NEW EARTH • DOWN

I saw a new heaven and a new earth ... and the holy city, new Jerusalem, coming down out of heaven from God.

REVELATION 21:1-2



1 COR 15:40

Bodies *celestial*
raised a spiritual body · v.44

3 DIMENSIONS • LENGTH • BREADTH • HEIGHT • REV 21:16
John measures the city in three — *the height of it is equal*. Not bound by gravity, it is the celestial home of the angels, and its people are raised to match: celestial bodies, three dimensions.

THE POINT

One city, two positions. While Paul writes to the Galatians it is the Jerusalem *above*, mother of all who believe. Only when heaven and earth are made new does it come down — and the reason follows: **the tabernacle of God is with men.**

GAL 4:26 • HEB 12:22 • HEB 11:10, 16 • REV 21:1-3

DURING ACTS • ABOVE

Galatians 4:26 · the mother of us all



The Jerusalem which is above

↓ ONLY AFTER ALL THINGS ARE MADE NEW
a new heaven, a new earth — then it comes down · Rev 21:1

REVELATION 21 • DOWN

on the new earth



New Jerusalem, come down

REVELATION 21:2-3

Raised Far Above all Heavens *in Glory*

No land, no city, no throne. A calling with no antecedent anywhere before it — and a body to match it.

A glorious body, like unto his

CHOSEN IN HIM BEFORE THE FOUNDATION OF THE WORLD

SPHERE	far above all heavens, where Christ ascended
COMPANY	the one body, Jew and Gentile, no difference
CHOSEN	before the foundation of the world
DIMENSION	length, breadth, height and depth
THE PROMISE	raised and seated together with him — already
RESURRECTION	a glorious body, fashioned like unto his own
KEY TEXTS	Eph 1:3 • 2:6 • 3:18-19 • 4:10 • Phil 3:21 • Col 3:1-4

*Blessed be the God and Father of our Lord Jesus Christ,
who hath blessed us with all spiritual blessings in heavenly
places in Christ.*

EPHESIANS 1:3



PAUL TAKES THE MEASURE

That ye may be able to comprehend what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.

EPHESIANS 3:18-19

The land has two dimensions. The city has three. Paul names **four** — length, breadth, height and depth — a body raised into the love of Christ, which passeth knowledge.

He that descended is the same also that ascended up far above all heavens, that he might fill all things.

EPHESIANS 4:10

THE POINT

The other two hopes were promised; this one was hid in God. Its body is neither terrestrial nor celestial by the old reckoning — it is *fashioned like unto his glorious body*, raised where he is, to appear with him in glory.

Philippians 3:21 • Colossians 3:4 — when Christ, who is our life, shall appear, then shall ye also appear with him in glory.

THREE HOPES ♦ ONE IN CHRIST

The *Pleroma*

Three spheres, one union — God filling all things, and one with his creation.

That in the dispensation of the fulness of times he might gather together in one all things *in Christ*, both which are in heaven, and which are on earth; even in him.

EPHESIANS 1:10

THE EARTH

Bodies terrestrial

the hope of Israel

THE HEAVENS

Bodies celestial

the Jerusalem above

FAR ABOVE

A glorious body

the mystery bid in God

THE GOAL Every sphere joined to one Head, like a marriage — **the fulness of him that filleth all in all**, that God may be all in all.

EPH 1:10, 23 • EPH 4:10 • COL 1:19-20 • 1 COR 15:28



Three, *the key*

Perhaps the greatest single key to unlocking the Bible: three hopes, three callings, three spheres — each with its own body and its own home.



Rightly dividing *the word of truth*
2 TIMOTHY 2:15

ONE • THE EARTH

The Nation

THE HOPE

the land, and a king on it
ACTS 28:20

THE GOSPEL

the gospel of the kingdom
MATT 10:5-7

THE BODY

bodies terrestrial
1 COR 15:40

DIMENSIONS

two — length and breadth
GEN 13:17

THE SEED

as the sand upon the sea shore
GEN 22:17

TWO • THE HEAVENS

The Body

the Jerusalem which is above
GAL 4:26 • HEB 12:22

the gospel of the grace of God
ACTS 20:24

bodies celestial
1 COR 15:40

three — length, breadth,
height
REV 21:16

as the stars of the heaven
GEN 22:17 • HEB 11:12

THREE • FAR ABOVE

The Mystery

far above all heavens
EPH 1:3 • 4:10

the mystery, hid from ages
EPH 3:9 • COL 1:26

fashioned like unto his
glorious body
PHIL 3:21

four — and depth
EPH 3:18

chosen before the foundation
of the world
EPH 1:4

3

Read every promise as if it were one, and the Bible contradicts itself. Put each in its own sphere, and the contradictions fall away — *until all three are gathered together in one, in Christ.*
2 TIM 2:15 • EPH 1:10

In the law, and the prophets

Nothing here is counted for the text. In every line the number is the text's own — spoken, or named out.

| Then on **the third day** Abraham lifted up his eyes, and saw the place afar off.

GENESIS 22:4 · THE JOURNEY TO MORIAH

| **Three times in a year** shall all thy males appear before the LORD thy God.

DEUTERONOMY 16:16 · EXODUS 23:14-17

| And one cried unto another, and said, **Holy, holy, holy**, is the LORD of hosts.

ISAIAH 6:3

| He kneeled upon his knees **three times a day**, and prayed, and gave thanks.

DANIEL 6:10

| After two days will he revive us: in **the third day** he will raise us up ...

HOSEA 6:2

| And Jonah was in the belly of the fish **three days and three nights**.

JONAH 1:17

And in the gospel

Same rule. The last line is the one to slow down on: Scripture counting itself.

| So shall the Son of man be **three days and three nights** in the heart of the earth.

MATTHEW 12:40 · THE ONLY SIGN HE GAVE

| He went away again, and prayed **the third time**, saying the same words.

MATTHEW 26:44 · GETHSEMANE

| ... written in **the law of Moses**, and in **the prophets**, and in **the psalms**.

LUKE 24:44 · THE THREE DIVISIONS OF THE HEBREW BIBLE

| And it was written in **Hebrew**, and **Greek**, and **Latin**.

JOHN 19:20 · THE TITLE ON THE CROSS

| He rose again **the third day** according to the scriptures.

1 CORINTHIANS 15:4

| And now abideth faith, hope, charity, **these three**.

1 CORINTHIANS 13:13

WHY THREE • ALL AROUND US

Three, in *everyday life*

Before we open the Bible, we already live in
threes.



WHY THREE • WRITTEN INTO
CREATION

Three, in *creation and order*

The same pattern runs through the world we
measure and govern.



138 Threes in the Human Body

Middle-ear bones
malleus · incus · stapes — with 3 semicircular canals

3

Scalene muscles
anterior · middle · posterior

3

Lobes of the right lung
superior · middle · inferior

3

Parts of the small intestine
duodenum · jejunum · ileum

3

Phalanges in each finger
proximal · middle · distal

3

Hamstring muscles
biceps femoris · semitendinosus · semimembranosus

3

Arches of the foot
medial · lateral · transverse

3

Colour receptors in the eye
red · green · blue cones

3

Salivary glands
parotid · submandibular · sublingual

3

Cusps of the tricuspid valve
the heart's right-side door

3

Heads of the triceps
long · lateral · medial

3

Layers of the skin
epidermis · dermis · hypodermis

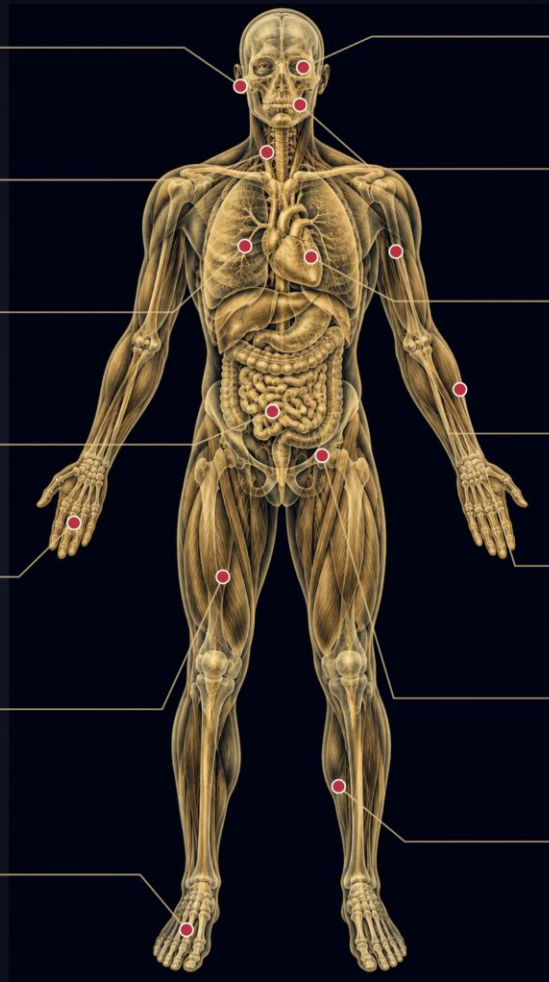
3

Bones of the hip
ilium · ischium · pubis

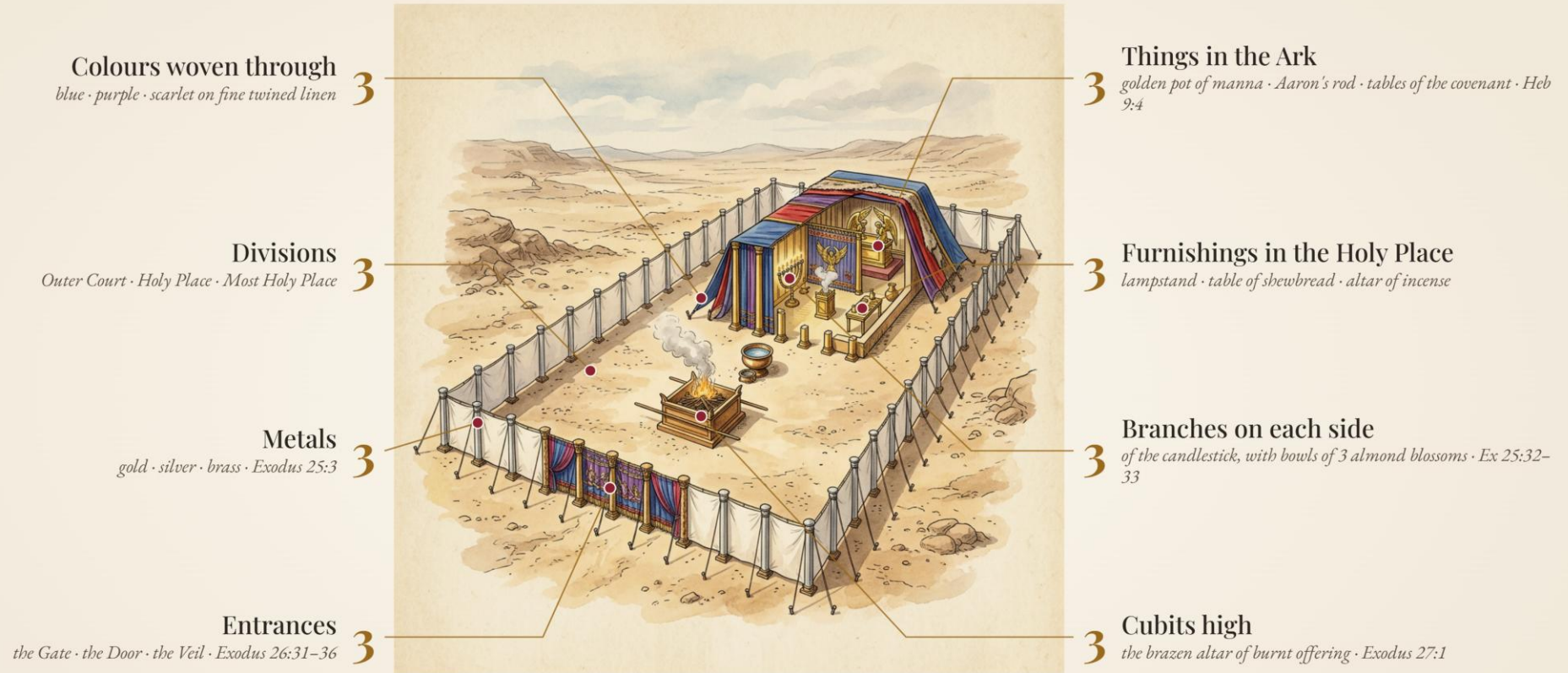
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Compartments of the leg
anterior · lateral · posterior

3



The Threes of the Tabernacle



“Which are a shadow of things to come; but the body is of Christ.” · Colossians 2:17

The Threes of the Cross

Languages on the sign

Hebrew · Greek · Latin · John 19:20

3

Nails held him to the cross

two through the hands, one through the feet

3

Years old when he died

thirty and three

33

Days and 3 nights

72 hours in the earth · risen the third day · Matt 12:40

3

The 3rd hour · 9 AM

and they crucified him · Mark 15:25

3

Hours of darkness

from the 6th to the 9th hour, over all the land · Matt 27:45

3

The 9th hour · 3 PM

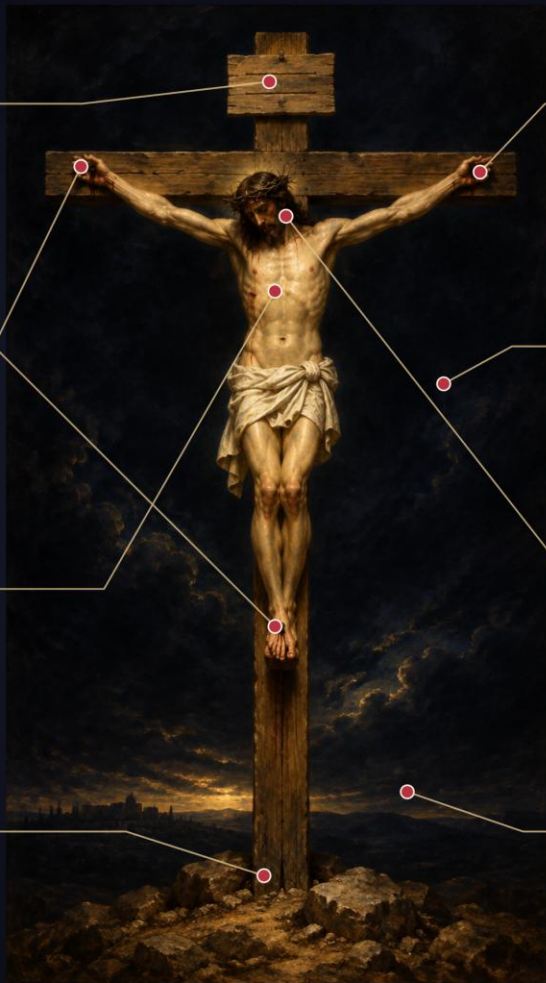
My God, my God, why hast thou forsaken me? · Matt 27:46

3

Hours of light, 3 of dark

six hours on the cross — then he gave up the ghost

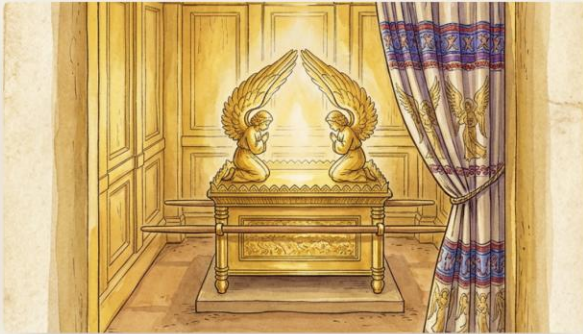
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THE SHAPE HE CHOSE

each one larger · each one holding more →

The same room, three times



THE TABERNACLE

$10 \times 10 \times 10$

cubits · worked out, not stated

EXODUS 26:16 [INFERENCE](#)



THE TEMPLE

$20 \times 20 \times 20$

cubits · stated outright

1 KINGS 6:20 [TEXT](#)



THE CITY

$12,000$ each way

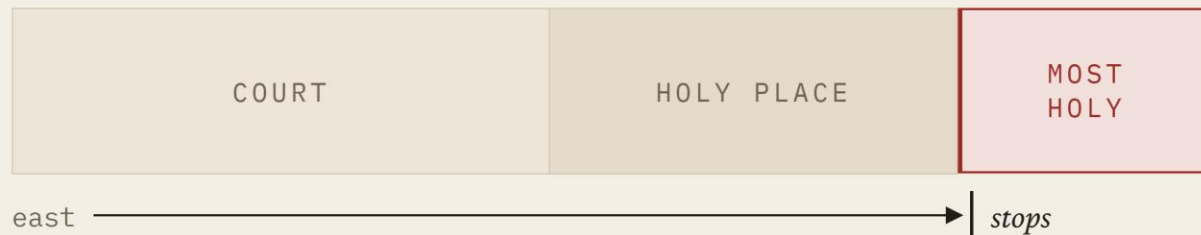
furlongs · about 1,400 miles a side

REVELATION 21:16 [TEXT](#)

WHY EQUAL SIDES

The room with no further in

Everything else is built to be walked. Then the direction stops.



Nothing beyond

No wall further off than another. No second veil.

HEB 9:3 • INFERENCE

One number says it all

Say “twenty” and you’ve described the whole room.

1 KGS 8:27 •
INFERENCE

What God measures, He claims

Line, reed, golden reed — the measuring ends here.

REV 21:15 • TEXT



REVELATION 21 • THE REVERSAL

The holy of holies, the size of a world

No one gives a city a height. A city as tall as it is wide isn't a city plan — it's a sanctuary.

THEN

One man, once a year → **A nation, no veil**

HEBREWS 9:7

NOW

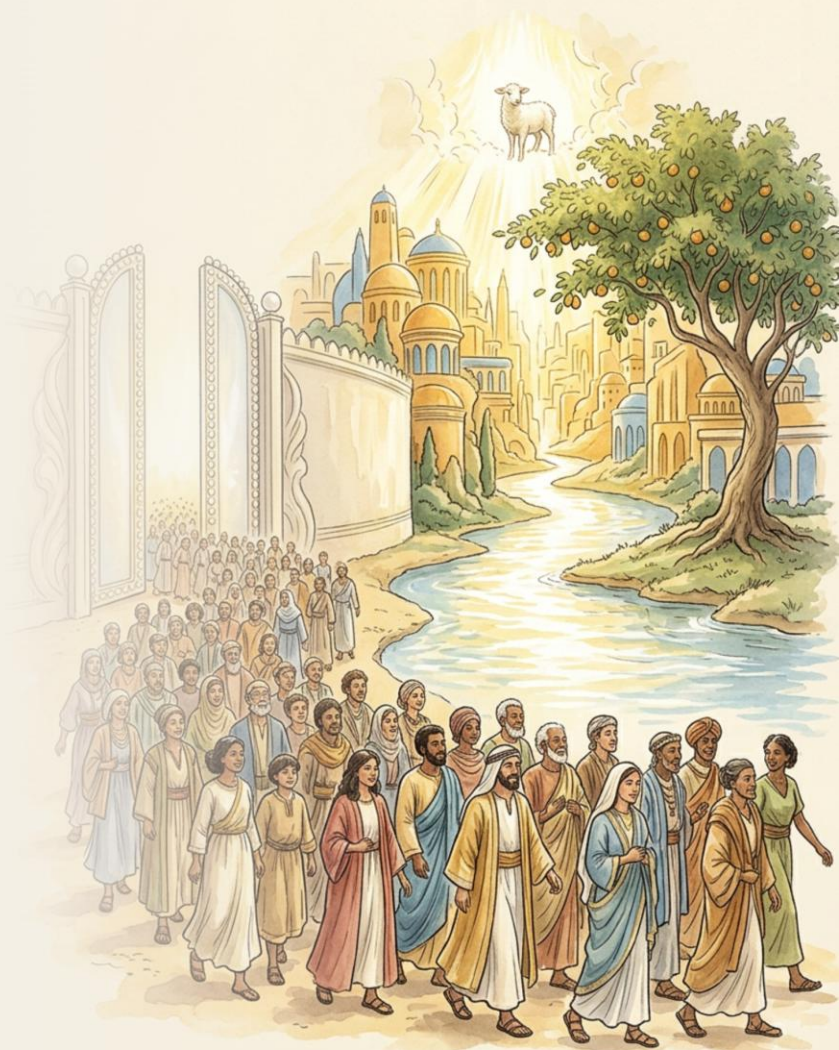
REVELATION 21:3, 24

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”

REVELATION 21:22

THE CUBE MEASURES THE ROOM.

IT NEVER MEASURED THE ONE WHO FILLS IT.



REVELATION 21:16-21

The city lieth foursquare

12,000 *furlongs*

length = breadth = height · *about 1,400 miles*

144 *cubit wall* **12** *gates of pearl*

THE TWELVE FOUNDATIONS

- | | |
|----------------|-------------------|
| 1 · Jasper | 7 · Chrysolite |
| 2 · Sapphire | 8 · Beryl |
| 3 · Chalcedony | 9 · Topaz |
| 4 · Emerald | 10 · Chrysoprasus |
| 5 · Sardonyx | 11 · Jacinth |
| 6 · Sardius | 12 · Amethyst |



12,000 FURLONGS HIGH

THREE HOPEs ♦ ONE IN CHRIST

The *Pleroma*

Three spheres, one union — God filling all things, and one with his creation.

It is given three times, and every one of the three is about filling, not containing.

ONE

EPH 1:10

TWO

EPH 4:10

THREE

1 COR 15:28

“...gather together in one all things in Christ, both which are in heaven, and which are on earth.”

πλήρωμα τῶν καιρῶν
plērōma tōn kairōn
the fulness of the seasons

“He that descended is the same also that ascended up far above all heavens, that he might fill all things.”

ἵνα πληρώσῃ τὰ πάντα
hina plērōsē ta panta
that he might fill all things

“Then shall the Son also himself be subject unto him... that God may be all in all.”

τὰ πάντα ἐν πᾶσιν
ta panta en pasin
all things, in all

THE EARTH

Bodies terrestrial

the hope of Israel

THE HEAVENS

Bodies celestial

the Jerusalem above

FAR ABOVE

A glorious body

the mystery hid in God



1

2

3

Not a bigger box — no container at all. “*The fulness of him that filleth all in all.*”

EPH 1:10, 23 • EPH 4:10 • COL 1:19–20 • 1 COR 15:28

πλήρωμα · ONE WORD CARRIES IT — THEN LETS GO

Time, people, space, *God*

Noun, noun, verb — and then nothing.

ONE · THE NOUN

Time



πλήρωμα τῶν καιρῶν
the measure of a period, reached

“The dispensation of the
fulness of times.”

EPH 1:10

TWO · THE NOUN AGAIN

A people



τὸ πλήρωμα τοῦ πληρουμένου
the same word, now of persons

“The fulness of him that
filleteth all in all.”

EPH 1:23

THREE · NOW THE VERB

Space



ἵνα πληρώσῃ τὰ πάντα
no longer a thing — an act

“...that he might fill
all things.”

EPH 4:10

FOUR · NEITHER

God

○ [no plērōma]

τὰ πάντα ἐν πᾶσιν
the word is gone; only the result

“...that God may be all
in all.”

1 COR 15:28

The word hands the argument forward
three times — *and then it is not needed.*

“All things,” defined

Paul is not being vague. He lists what he means – *and then runs out of words for what becomes of it.*

1 · WHAT IT COVERS

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

THRONES	DOMINIONS	PRINCIPALITIES	POWERS
---------	-----------	----------------	--------

τὰ πάντα twice in the one verse, with the list sitting inside it. Two of those four ranks are invisible orders, not human ones. Ephesians 1:21 stacks the same list again.

2 · WHAT IT IS CALLED

“According to the eternal purpose which he purposed in Christ Jesus our Lord.” EPH 3:11

κατὰ πρόθεσιν τῶν αἰώνων
the purpose of the *ages*
– plural, and sequential. The KJV flattens it to “eternal.”

3 · AND THEN THE WORD RUNS OUT

THE NOUN πλήρωμα EPH 1:10 · 1:23
“the fulness of ...”
All seventeen uses of the noun in the New Testament are bound to the thing filled. The word requires a container.

THE VERB πληρώση EPH 4:10
“that he might fill all things”
The noun is gone, the verb survives – a verb needs only an object. Still a filler and a filled.

NEITHER – 1 COR 15:28
“that God may be all in all”
No noun, no verb. God does not fill; God is. A predicate has no container and no contents.

JOHN 17:5 • ACTS 17:25 • 1 COR 15:28 • REV 21:5

God **in** all

Not where he began. Not creation absorbed. *Something that has never existed.*

1 • BEFORE CREATION

Not alone

Father and Son, in glory, needing nothing. No lack to fill.

“the glory which I had with thee before the world was”

JOHN 17:5

2 • NOW

God and creation

Two categories, side by side. One holds the unseen ranks.

“thrones, or dominions, or principalities, or powers”

COL 1:16

3 • THE END

God **in** all

The purpose of the ages, worked out. Not a return.

“that God may be all in all”

1 COR 15:28

NOT ABSORPTION

“then shall the Son also himself be subject unto him”

Subjection takes two parties. The distinction survives inside the verse itself.

NOT A RETURN

“Behold, I make all things new.”

Revelation 21:5. Nothing goes back to where it started.

The container goes. **The creature stays.**

And God, who never needed any of it, has all of it filled with himself.



A conceptual framework of *time and space*

FAR ABOVE ALL HEAVENS

Ephesians 4:10 · outside the created order

Christ, seated

EPHESIANS 1:20-21

4D



3D



NEW JERUSALEM · HEB 12:22

2D



GOD all and all

GOD all and all

one star differeth from another

CELESTIAL · 1 COR 15:41

the host of heaven

CELESTIAL · NEHEMIAH 9:6

TERRESTRIAL, THE FIRST HEAVEN · 1 COR 15:40

BEFORE
TIME

WHICH WAS

IN THE BEGINNING · GEN 1:1

the world that then was

2 PETER 3:6

PERISHED BY WATER

WHICH IS

the heavens and earth which are now

2 PETER 3:7

WHICH IS TO COME

a new heaven and a new earth

REVELATION 21:1

TIME = THE MEASUREMENT OF DEATH

WHERE terrestrial and celestial within the arc — and far above all heavens, outside it entirely, where Christ sits.

WHEN which was, and which is, and which is to come — Revelation 1:4. Until God is all in all, 1 Corinthians 15:28.

Time drawn as a 3 laid on its side, over-arching all three worlds — closed first by water, then by fire, and the third made new.

WHY THREE • THE KEY

9 Keys to Unlock God's Word



Trinity of Trinities

3 × 3 = 9 • IN THE MOUTH OF TWO OR THREE WITNESSES SHALL EVERY WORD BE ESTABLISHED • 2 COR 13:1

WHY THREE • THE KEY

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WHY THREE • THE KEY

9 Keys to Unlock God's Word

3
WITNESSES

3
WITNESSES

King
1 • ROW ONE



Water
1 JOHN 5:8

Priest
2 • ROW TWO



Blood
1 JOHN 5:8

Prophet
3 • ROW THREE



Spirit
1 JOHN 5:8

Trinity of Trinities

3 × 3 = 9 • IN THE MOUTH OF TWO OR THREE WITNESSES SHALL EVERY WORD BE ESTABLISHED • 2 COR 13:1