

RUTH

REVEALS JESUS CHRIST
AS THE REDEEMER



THE GOLDEN THREAD SERIES: E-BOOKLET EIGHT
LARRY M. JAYNES

The Golden Thread

Tracing Jesus through the Books of the Bible

An Anthology and Layman's Commentary of Jesus of Nazareth

Larry M. Jaynes

Ruth

Reveals Jesus Christ as the Redeemer

E-Booklet Eight of The Golden Thread Series



The Golden Thread

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Why this e-Booklet is free:

We are so glad that you chose to download this e-Booklet as our gift to you. Jesus taught us in Acts 20:35, "It is more blessed to give than to receive," and we aspire to follow our Lord's teaching. The Apostle Paul also understood this concept, "What is my reward then {for preaching and giving the gospel away freely}? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge" (I Corinthians 9:18). Paul came to realize that to serve the Word *without charge* was both a blessing to those who received the Word and to himself personally because he understood that God Himself is the reward, "I *am* thy shield, *and* thy exceeding great reward" (Genesis 15:1, and see Hebrews 11:6). When you have God in your life as your *exceeding great reward*, then being *with God* you will have everything you need to begin enjoying the more than abundant life. Our prayer for you is that you come to know experientially that "with God all things are possible" (Mark 10:27).

Enjoy, and God Bless You!

Scripture Notes:

Number one:

The verses quoted in this book are either from the King James Version of the Bible, or the Amplified Bible — Expanded Edition. When explicatory additions are used by the author in any of the Scripture verses they are enclosed in {braces}. Any other (parentheses) and/or [brackets] found in the Scriptures in this book have already been inserted by the Bible translators.

Example:

John 3:16 (The Amplified Bible):**

For God so greatly loved and dearly praised the world {the people in the world} that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him {God's Son, who is Jesus Christ} shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

Number two:

All Hebrew and Greek words quoted in this book are transliterated into English, and will be typed in *italics*.

Example:

The verb “loved” in John 3:16 (above) is the Greek word *agapaō* and indicates God's love applied.

Number three:

In the Bible the words *son of God* and *sons of God* is an all-inclusive biblical language and includes men and women, boys and girls, young and old.

Example:

Romans 8:14 (The Amplified Bible):**

For all who are led by the Spirit of God are sons of God.

Preamble

"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Jesus Christ

Have you ever asked yourself, What is the subject of the Bible? If we were to pose this question to any number of people, responses would be numerous. But what if we could honestly find one single thread of truth in the Bible that would satisfy the question and prove the subject beyond any doubt? We would benefit immensely by having the clearest understanding of God's opened will when reading His Scriptures. The Golden Thread answers this question; Jesus Christ is that one thread, and thus, he is the illustrated subject and theme through both the Old and New Testaments.

This Golden Thread Bible study series can be briefly summarized with three verses of Scripture, two of which are found in the first chapter of the Gospel of John, "*And the Word was made flesh and dwelt among us,*" and "*we have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth.*" The third verse is found in the seventh chapter of the Book of Hebrews, "*Wherefore he {Jesus} is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*"

When comparing these three verses, it is evident that Jesus is, first, according to the Bible itself, the incarnate Word of God; secondly, Jesus is the living subject and focal point of all that the Prophets wrote, and thirdly, Jesus is unquestionably the only way to, not only salvation, but to God Himself. Consequently bypassing Jesus in one's search into the Bible is the main reason that so many people do not understand the heart of the Scriptures. Jesus of Nazareth confessed, "*I am the way, the truth, and the life, no man cometh unto the Father but by me.*" When a man or a woman can come to know Jesus as he is, this is when coming to know the Father and His way, His love, and His truth is assured by Jesus!

So the questions that one must ask and answer when looking for God the Father is: "*Have we followed Jesus along his way, have we discovered that he is the truth, and have we received the life that he himself is?*" These questions are brought to light and then answered from beginning to end in this series as we follow Jesus through every Book in the Bible, commencing in Genesis, so that you will be able to say with believing confidence, "*I have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth.*"

Preface:

“THE truth of the Lord’s coming runs like a golden thread from Genesis to Revelation. It is not a new doctrine, but an old truth . . . May we see how full the Scripture is of it, and how it runs like a golden thread.” William G. Carr / June 1894

Our intent in this series is to find and then highlight Scripture and follow its woven course through the Bible concerning Jesus Christ, noticing how these Scriptures relate to the whole of the Golden Thread who is Jesus Christ, thereby uncovering the inherent knitted tapestry of Christ that is displayed throughout God’s Word.

Our aim through this approach is in the pursuit of the thread that holds the living Word together, for then the larger mural of the life of Christ and what he has accomplished for humanity is brought clearly into focus.

In the course of this series as we pass through all of the books of the Bible, we will highlight a theme from each book, such as this study in the Book of Genesis. Our focal point will be to emphasize the singular aspect of Jesus Christ as the Promised Seed. Indeed, there are hundreds of thousands of subjects in Genesis and all of them do relate to Christ in various meaningful ways. However, our endeavor is to “figuratively” point a telescope at a single thread and bring this into a clear focus. Then we will hold a microscope over that particular focused concept to clearly view a detail of our wonderful Savior. With this approach, we will actually be magnifying, one by one, biblical concepts, concepts that were previously unclear or totally unrealized, and these will be cataloged for you throughout this series.

As an example, in Genesis we will begin following the thread of the Promised Seed who is Jesus Christ, searching for wherever the path itself leads and thereon we will be guided into both the Gospels and the New Testament; this research method will be followed through from Genesis to Revelation.

Learning about Jesus Christ from only the Gospels can greatly confine and blur one's complete vision of him. Often the Gospels give a summation of the life of Jesus, whereas the why and the purpose and the reason for God sending His Son are largely offered to us in extraordinary details throughout the Old Testament Scriptures and further ahead in the New Testament Scriptures. If we were to only look at the Gospels in a search for Jesus Christ, we may end up drawing conclusions devoid of all the contributing factors and perhaps only understanding about half of the story of his life's purpose as it relates to you — personally.

In The Golden Thread series, we will bring out new insight regarding Jesus by viewing him through both the Old and New Testaments to see the purpose, the prophecies, and the reason why God sent His Son into the world, and then a more palpable representation of him comes into the spotlight to enlighten our day-to-day walks with God which is our goal as believing Christians.

Honestly now, consider this with me; Would it benefit you and me if I framed only a small part of a great masterpiece and still call it a priceless work of art? Oh, let us say for illustration, what if I framed only one square inch of Vincent van Gogh's "Sunflowers" masterpiece, viewing only a piece of one sunflower and some of the background, and placed this up on my wall? How would any of the guests in my home recognize what I had framed? Could you honestly enjoy and appreciate the scope and beauty of the whole artwork with ninety-five percent of the master's brushstrokes missing? How could that inspire a connection to his masterwork, and to the brilliance of the artist himself?

In The Golden Thread, we view Jesus of Nazareth through the entire Bible (a widescreen version), rather than viewing him from just the Gospels because the Gospels are only a part of the whole portrait of our Redeemer, and then we present to you a most clear and enlarged illustration of him that will enlighten you with opened windows allowing in the fresh air and light to reveal hidden truths that reflect upon his heart and purpose that connects you — to him.

Our endeavor will be to discover for ourselves the comfort provided by *The Comforter* as we come to know the Son of God who will truly link our searching thoughts together with those of — our Creator.

The inlayed thread-mark of Christ has no end, for he is woven contiguously back and forth through the fibrous pages of Holy Writ, ever rejuvenating the human heart with revelations and godly insights. Thus, the revelation of Jesus Christ being the Golden Thread starts at the borders of prophecy as he forms cords of a safety net that secures man's entrance into eternity. As we proceed through the books of the Bible, we will be examining within the Scriptures its inherent story showcased within to discover and enjoy the embrace of the living Christ.

The Golden Thread is written as a layman's commentary to guide the reader through the accomplishments of Jesus of Nazareth for the redemption of searching men and women.

Jesus is the principle figure, holding every fragment of the Scripture together in perfect harmony, for he is "the power of God, and the wisdom of God" (I Corinthians 1:24). Thus, without him there is no spiritual power or wisdom that may be truly gained in regards to heavenly ordained truths that are imparted to believers through understanding the complete Christ of Scripture.

As we discover the Redeemer in the Scriptures, he then reveals true hope and joy within our souls and gives soothing relief from confusion and uncertainty regarding the individual believer's ultimate destiny.

The Golden Thread is not written to cater to any particular set of religious beliefs, but rather crosses religious boundaries and preset dogmas in the exploration to enlighten searching souls with the Bible's inherent narrative of our Savior.

This series highlights the Bible with understandable passages to augment biblical perimeters of thought and provide avenues into Christ's life to portray what he accomplished for the salvation of the world.

The Golden Thread presents Jesus Christ as a true and totally complete Savior and allows his-story to come alive within the heart of one's understanding.

Our goal through the Scriptures is to equip the reader with the keys to make a spiritual connection with the living Christ and the God of heaven and creation.

With the Just One as our guide, we will also find him to be our open Door, and through him we discover heavenly love, peace, joy, grace, and hope as is revealed throughout the Scriptures.

"The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth" Acts 22:14

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Jesus Christ

Ruth

Reveals Jesus Christ as the Redeemer

The Book of Ruth is the first of only two books in the entire Bible that are named after women, the other one is the Book of Esther. Ruth was a Moabitess Gentile who married a Hebrew man named Boaz, while Esther was a Jewess maiden who married a Gentile man named Ahasuerus, a Persian king. Ruth had a dynamic and intricate part in the preservation of Mary, the future mother of our Redeemer — Jesus Christ. Esther also had a dynamic and intricate part in the preservation of the Jewish race who were living (in captivity) within the Persian Empire. Thus she also saved the kingly bloodline of Christ who were born from the Tribe of Judah (Hebrews 7:14), which tribe came into the hands of Ahasuerus when Babylon fell.

Ruth 4:14-15a:

-14: And the woman {Ruth} said unto Naomi {her mother-in-law}, Blessed *be* the LORD, which hath not left thee this day without a kinsman {a *redeemer*}, that his name may be famous in Israel.

-15a: And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age. . .

Although the Book of Ruth contains only four small chapters, a wealth of knowledge and understanding is emphasized throughout regarding the underscored theme of redemption. The word *kinsman* means the next of kin who has been given the legal rights of redemption. The story of Ruth and Boaz parallels the true Redeemer of the world - Jesus Christ - who is still *famous*, and who is a restorer of thy {spiritual} *life*.

During the times of the Judges, Naomi, with her husband Elimelech and their two sons left their hometown of Bethlehem because of a famine in the land (Ruth 1:1-2). They went searching for a better life and in the hopes of

finding more opportunities in the land of Moab, East of their Promised Land, but Elimelech, Naomi's husband, died shortly after arriving in Moab. Their two sons ended up marrying two Gentile women named Orpha and Ruth. Then Naomi's two sons also died, leaving her destitute in a foreign land. It is interesting to note how often unfortunate events occur in groups of three. So Naomi decided to go back to her former homeland, to Bethlehem in the land of Israel.

Naomi released her daughters-in-law of any obligation as was the law and custom of that day at the passing away of a husband because death would end the marriage contract (Romans 7:1-3), as in "til death do us part." Naomi told her daughters-in-law to go back home to their former lives and to return to their people and their pagan gods and idols.

Ruth 1:16:

And Ruth said, Entreat me not to leave thee, *or* to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

Ruth was so convinced and animated that she said, only death could part her from Naomi (Ruth 1:17). Ruth had overwhelmingly accepted the God of Israel as her own God and the people of God as her own people.

Those statements of Ruth's inner convictions caused her to be a great woman, even a virtuous woman (Ruth 3:11).

Boaz, a relative of Naomi later said to Ruth: "The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust" (Ruth 2:12). What a wonderful statement from Boaz who was a prominent man in Bethlehem. For an Israelite to compliment a Moabite woman was unheard of and never offered because in those days the Gentiles were considered as unclean and vile people and more often than not vice-versa.

To answer the question, "who can find a virtuous woman?" (Proverbs 31:10), Boaz found one in Ruth as he said to her "all the city of my people

doth know that thou *art* a virtuous woman” (Ruth 3:11). Ruth learned to have great trust in God which was the crowning compliment of all her virtues. She displayed the qualities of a virtuous woman whose “price is far above rubies,” which can be studied at length in the Book of Proverbs chapter 31.

In Proverbs 31:10–31 we can read of at least 50 qualities of a virtuous woman.

She is 1- *strong*, 2- *invaluable* (verse 10); 3- *trustworthy*, 4- *sufficient in all things* (verse 11); 5- *pure character*, 6- *a blessing to her husband*, 7- *accommodating* (verse 12); 8- *ingenious*, 9- *industrious* (verse 13); 10- *proficient*, 11- *displays genuine compassion* (verse 14); 12- *well-behaved*, 13- *obliging*, 14- *considerate to her family/household members* (verse 15); 15- *versatile*, 16- *beneficial* (verse 16); 17- *robust in mind and body* (verse 17); 18- *knows her worth*, 19- *efficient*, 20- *watchful*, (verse 18); 21- *thrifty/frugal*, 22- *skillful* (verse 19); 23- *charitable*, 24- *merciful* (verse 20); 25- *fearless/courageous*, 26- *believes for family abundance* (verse 21); 27- *a well-organized housekeeper*, 28- *dresses tasteful*, 29- (verse 22); 30- *an honor to her husband*, 31- *courteously popular*, (verse 23); 32- *dependable/industrious*, 33- *proficient*, (verse 24); 34- *respectful*, 35- *optimistic*, 36- *hopeful*, (verse 25); 37- *wise*, 38- *discreet*, 39- *kindhearted* (verse 26); 40- *practical*, 41- *energetic*, 42- *worthy stewardship of family resources* (verse 27); 43- *deserving of receiving respect from her children*, 44- *deserving of receiving awe respect from her husband*, (verse 28); 45- *has mastered godly virtues*, 46, *an honored example to other women of God*, (verse 29); 47- *Godfearing/respecting*, 48- *praiseworthy lifestyle* (verse 30); 49- *her kindness is returned and rewarded upon her*, 50- *her pure, virtuous actions are recognized more than bragging about her qualities* (verse 31).

These qualities are worthy of the price that is far above rubies (verse 31:10)!

In the Bible, only God’s wisdom is comparable to the virtues above, “for the price of wisdom *is* above rubies” (Job 28:18), and His wisdom is “more precious than rubies” (Proverbs 3:15), and as well, “For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it” (Proverbs 8:11). Only God can give this wisdom, “For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding”

(Proverbs 2:8), and through this wisdom comes the inner qualities displayed within Ruth's heart and manner of living, and for all of us who will believe and trust in God is this *more precious* quality of life manifested out of the "hidden man of the heart" (I Peter 3:4), which is "Christ in you" (Colossians 1:27). Further, Ruth later exemplified that "A virtuous woman is a crown to her husband {Boaz}" (Proverbs 12:4)! Because of Ruth's stand, we may come to know "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Ephesians 1:17), and therefore we understand that "the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

Naomi and her husband Elimelech had abandoned their land in Bethlehem when they migrated southeast of Jerusalem, over the Jordan, to the land of Moab, and thus they had forfeited their inheritance, i.e., their land in Israel. When Naomi and Ruth returned to Bethlehem, they both were poor and destitute with only one real chance of regaining any of Naomi's former inheritance; and that opportunity was to have a kinsman (redeemer) restore them to their original standing as landowners, which Naomi initially had before leaving.

This restoration was only possible by a cost of redemption as prescribed in the Law of Leviticus 25:23-25, 47ff. Both women had put their hopes in Naomi's relative, Boaz, though he was the second in line to redeem them. Naomi's closest relative had the first rights of redemption to fulfill the Law. However, that relative, when offered the chance and blessing to redeem Naomi's former inheritance of land renounced his right as the first of kin to redeem. After this refusal, Boaz, the next in line to redeem gratefully accepted the responsibility with joy (Ruth 4:1-17), having already been drawn to Ruth's virtues and had fallen deeply in love with her.

Boaz promptly redeemed the inheritance of Naomi's former husband for the two impoverished women. Then Boaz was also free to marry Ruth who herself was profoundly in love with him. This marriage gave Ruth the same rights of redemption that all Israel had in the coming Redeemer, and

as Boaz was for Ruth a redeemer, Jesus Christ paid the price of humanity's redemption when he gave himself for the world.

If not for Ruth and her faith, trust, and confidence in God, the world would not have a Savior! Without Ruth being redeemed by Boaz, their son Obed would never have been born. Obed was the father of Jesse who also would never have been born. Jesse was the father of King David, and David was in the direct line of Mary, the mother of Jesus Christ. Boaz and Ruth were the great grandparents of David (Ruth 4:21-22). Yet without Ruth, none of these generations would have been born, and man would never have had a Redeemer.

Ruth had an important and intricate part in the coming of Christ as evidenced by her name being recorded in the royal (kingly) lineage through David and recorded down to Jesus. Ruth was one of only four women besides Mary to be mentioned in the genealogies of Jesus Christ in the Gospel of Matthew. We might also note that the selfish relative who refused his right to redeem Naomi's inheritance has no mention by name anywhere in the Bible.

Following are the notable women mentioned: one is Tamar in Matthew 1:3, two is Rachab (Rahab) in Matthew 1:5, three is Ruth in Matthew 1:5, and four is Bathsheba mentioned through her former husband, Urias (Uriah) in Matthew 1:6. The fifth woman is Mary the mother of Jesus. In Matthew 1:16 we read: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

There is a huge error in Matthew 1:16 above, because the word *husband* in the Greek Text is the word meaning *a father*. Mary's father was named Joseph; and Mary's husband was also named Joseph; this mistranslation has placed Joseph, Mary's husband, as being the father of Jesus, when as the Bible explicitly states: God was and still is the Father of Jesus.

Mary's father was named Joseph, and his father was named Jacob (See Matthew 1:16), while Joseph, Mary's husband's father, was named Heli (Luke 3:23), not Jacob, and as we know from the Bible, Joseph, Mary's husband was not the father of Jesus Christ, God was! In understanding the

genealogy of Mary, and knowing the story of Ruth, we can receive incredible insights regarding the subject of our Redeemer, Jesus Christ, and how miraculous it really was that he was ever born into this world.

Matthew 1:17:

So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

When we count the given names from Matthew 1:2-11 we can easily add up the first two sets of *fourteen generations* in the course of the names provided. Then, when we get to the last section in Matthew 1:12-16 we will only find thirteen generations the way it currently reads, unless we count Joseph as being the father of Mary, which is the true teaching of the Scriptures. God obviously foresaw that some translator would misinterpret verse 16, and insert that Joseph was the husband of Mary when the truth is that Joseph was her father, and so as a safeguard, He had Matthew write verse 17. The translator knew that Mary's husband was named Joseph but by not paying attention, he just assumed that the name Joseph in verse 16 must refer to Mary's husband, and so God added verse 17 to the Bible in the hopes that an educated scribe could successfully count up to fourteen. However, if for some reason he couldn't count correctly, then God in His infinite wisdom still had this covered by placing a summation verse with three groups of fourteen so that a scribe would be able to double-check his math.

Never does the Word of God, when addressing the birth of Christ, mention a man being involved, but the Scripture always highlights the *woman* Mary as the mother of Jesus and God as being the Father of Jesus.

Galatians 4:4-5a:

- 4: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
- 5a: To redeem them that were under the law. . .

Have you asked yourself who was *under the law*? The Nation of Israel was under the Law, not the Gentiles, and the Law ended with Christ, and certainly no one has literally been under the Law since the first century (Matthew 5:17-18, Romans 10:4, Galatians 2:16, and Ephesians 2:15). True, people still put themselves under the Law, but by doing so they inevitably will fall from grace, as Galatians 5:4 explicitly states, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Jesus was born to be the true and legitimate Redeemer of Israel who redeemed them from their Law. As Boaz redeemed Naomi so she could receive her inheritance in Israel, the Son of God in the same way redeemed all of Israel from the Law.

After Jesus fulfilled the Law and redeemed Israel, then God's ultimate plan went into effect for the Redemption of all humanity — for the Israelites and for the Gentiles.

Galatians 3:13-14a:

-13: Christ hath redeemed us {not just Israel but the entire world, See John 3:16} from the curse of the law {not the Law, but the *curse of the law*}, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

-14a: That {the purpose} the blessing of Abraham might come {also} on the Gentiles through Jesus Christ. . .

Abraham was a Gentile (though this is contrary to many beliefs) and he was God's "friend" (II Chronicles 20:7) and a native of Ur of the Chaldees, a Gentile nation (Genesis 11:26-28, 15:7, and Nehemiah 9:7-8). Abraham, he originally was a Gentile-unbeliever, living in a nation of unbelievers who served other gods, "and they {including Abraham} served other gods" (Joshua 24:2), and he was in this state when he was called, believed, and made righteous by God (James 2:23). Abraham was the ancestor of not only those that would become the Hebrews (the Nation of Israel), but the progenitor of many Gentile nations (Genesis 17:5ff). While the Tribe of Israel did not even exist until Jacob, Abraham's grandson received his own calling that would eventually grow into the Nation of Israel (Genesis 32:28,

35:10-12). Then the Nation of Israel literally began with the children of the twelve sons of Jacob whose name was changed to Israel by God.

Today in grace, *the blessing of Abraham might come on the Gentiles through Jesus Christ*, because the true blessings of God are now offered to all peoples of the world, whether they are Jew or Gentile, and biblically speaking a Gentile is anyone not born into the Nation of Israel.

Anyone who was not born under the Law, namely every human being that was not in the fold of Israel, was under *the curse of the law*, which is also called "the law of sin and death" in Romans 8:2 (See below), and from this curse Christ has Redeemed the believer. Just as the *blessing* came to Ruth (a Gentile), through a price of redemption paid by Boaz (a Judean), we today in grace have our own blessings of eternal Redemption, "bought with a price" (I Corinthians 6:20, 7:23), by Christ's life.

Now in Christ we have received spiritual blessings and freedoms from both the Old Testament Law as well as the ever present "law of sin and death."

Romans 8:2-4:

-2: For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death {i.e., *the curse of the law*}.

-3: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

-4: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The blessings of God (Ephesians 1:3) have indeed come down to anyone who will believe and accept their redemption in Christ (I Peter 1:17-18).

When Jesus fulfilled the Law and redeemed Israel from their Law, even though most of them refused to believe in him, it is now a done deal for anyone in the world who will believe. God's divine plan of Redemption for the entire world came into full fruition through Jesus' resurrection and

opened the floodgates for one and all to receive life “more abundantly” (John 10:10).

Redemption is now offered to all the people of the world who will believe (Romans 10:9–10), and when they do, the eternal inheritance (Ephesians 1:13–14) is given through him who is the prophesied “restorer of *thy* life,” our Redeemer — Jesus Christ.

The closest relative to Naomi refused his chance to redeem her — foreshadowing the refusal of Israel, the Nation Jesus came to Redeem, yet Boaz graciously stepped in, redeeming both Naomi an Israelite and Ruth a Gentile. Likewise, our Redeemer, in an unselfish act, redeemed not only Israel but also the Gentiles and made available to us the “glory and virtue” of Christ (I Peter 1:3).

Romans 7:4:

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another {joined as “one in Christ,” See Ephesians 2:13–22}, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

Boaz was a hero in his day by redeeming Naomi’s former land as well as the Gentile Ruth, recorded for posterity in the Book of Ruth. Today we find that Jesus Christ is our true Hero, and our eternal Redeemer, for we have received *everlasting life*, and a heavenly homeland (John 14:2–3, I Peter 1:4) — this is the greatest blessing of all time.

A Bonus Chapter

Distinctions Between the Old and New Testament, Law vs. Grace

(Note: All bonus chapters relate to the subject of The Golden Thread)

It is true that there are many principles that flow seamlessly from the Old Testament and into the New Testament without any contradictions including most of the promises of God. However, not everything written in the Old is written for you in the New and being unaware of this basic knowledge can cause problems and misunderstandings in today's world for the Christian church of believers.

To illustrate, in Galatians 3:11 we read that "no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith." With only a cursory reading of this verse we see a distinct difference between the Law and faith as far as justification is concerned. "And by him {by Jesus} all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39); in fact, by the Law we read, "for in thy sight shall no man living be justified" (Psalms 143:2), and yet how many people are still trying to practice the Law to gain forms of justification? Romans 3:20 further exemplifies that "by the deeds of the law there shall no flesh be justified in his {God's} sight." Well then, how are we to be justified today? "Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24); how wonderful that it is *freely*! No work whatsoever is involved.

We have so many hundreds of the promises in the Bible that we can receive, regardless where they are written. The Bible explains that there are universal laws that have run seamlessly through time, laws such as the law of believing that work effectually for saint and sinner alike. As well, there are principles of giving and receiving which will always produce more and more abundance to the giver who gives from a cheerful heart. So long as laws and principles that we read in the Old Testament do not contradict or work at cross-purposes to the New Testament teachings, then we should

accept them as eternal and seamless truths that run through time and that are given by the hand of the Creator for all believers to enjoy.

However, there are often newer or greater promises and principles that supersede the Old Testament because of Jesus fulfilling the Law, such as the old covenant (Hebrews 8:13) which has passed because of a newer covenant, and there are many precepts and ordinances that the Prophets wrote for Israel's benefit but that are unbeneficial to us today in grace. Often newer or better concepts came into being after Jesus fulfilled the Law, and these we can now learn about from Paul's Epistles, and the other Apostles and Prophets (Ephesians 3:5) who wrote and spoke for our benefit after Jesus ascended up to heaven (Luke 24:52, Acts 1:9). "For the law made nothing perfect {well, there you go}, but the bringing in of a better hope *did*; by the which we draw nigh unto God" (Hebrews 7:19). Much of the Law was temporary until the better would come which could not until man was redeemed.

We can liken the Old Testament Law, as the Text has, to that of having directives from a schoolmaster (teacher or instructor) who would give life lessons that often provided strict dictates, rules, and regulations. When these were followed they would avail one to have a passing grade, and as well, if the lessons were not adhered to, then a harsh scolding or worse result would be dealt out. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17). Now, since Jesus fulfilled the Law, he also replaced the schoolmaster concept completely because of his redeeming work on humanity's behalf and presented to anyone who will believe and receive his perfecting faith (Hebrews 12:2).

Jesus became not only our substitute in the first century classroom of life, but our new teacher of things even greater based upon newer revelations that are available in our century. We read in Paul's new teaching, "Wherefore the law was {past tense} our schoolmaster *to bring us* unto Christ {the Text reads the law was our schoolmaster until Christ}, that we might be justified by faith {rather than by practicing the Law}. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus" (Galatians 3:24-26).

So today, we in this new age of grace are *the children of God* and we now may be homeschooled, learning and enjoying more and more of what Jesus earned for us from our personal study of his accomplishments on our behalf. We in grace now have differing principles and dictates and revelations about our standing in Christ that the Old Testament believers never had. These are presently based upon different circumstances, viewpoints, and callings, and all leading to unique conclusions with renewed responsibilities and even greater insights and rewards. We cannot fail because all believers have obtained a passing grade in Christ our substitute and in his blessed name.

One distinct difference between those under the Law and we who are standing on the grace of today is that the children of Israel will inherit the New Earth and New Jerusalem (Isaiah 60:21). They are referred to as the meek, and “the meek shall inherit the earth” (Psalms 37:11), while in grace, we are heirs of both the Heavens and the Earth and everything and everywhere in-between. We are called to be “heirs of God, and joint-heirs with Christ” (Romans 8:17), and God in Christ own it all – we are family to them, we are sons of God – recipients of heaven’s Holiest calling.

In Deuteronomy 6:25 we read that “it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.” So from an Old Testament perspective, *righteousness* was received by observing and practicing all the commandments that Moses wrote. This was true even in the Gospels (Matthew 5:19–20), and we can also read about the parents of John the Baptist who were living during the Gospel age, “a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, **walking in all the commandments and ordinances** {emphasis supplied} of the Lord {they were} blameless” (Luke 1:5–6). However, when we come to the graceful, updated teachings of the Epistles, we discover something completely different, shocking even upon first blush, until we come to discover all that we have been saved for and rescued from in Christ. “Knowing that a man is **not** justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the

faith of Christ, and **not** by the works of the law: for **by the works of the law shall no flesh be justified** {emphasis supplied}" (Galatians 2:16); the contrast is stark.

Wow, in the Old Testament, only if they faithfully practiced the Law could they be in good standing with God and have access to His righteousness and their justification, but in grace something else emerges that is quite wonderful — *justification* and *righteousness* without the Law.

Ephesians 2:15:

{Jesus} Having abolished in his flesh the enmity {conflict; strictly upheld by the schoolmasters' rule book of laws}, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace.

Today we are, like Paul was, "found in him, not having mine own righteousness, which is of the law {by its mandates and practices}, but that which is through the faith of Christ, {here it is} the righteousness which is of God by faith" (Philippians 3:9).

Romans 8:4 further explains, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh {which is by works}, but after the Spirit {which is by grace}." This is all part of our wonderful secret, clothed in "the mystery of Christ" (which we will look at momentarily), and for the most part this is still a secret relating to Jesus Christ who is our revealed Redeemer that we studied in **The Golden Thread** series from the Book of Ruth, above, and see also the e-Booklet titled: **Judges - Reveals Jesus Christ as the Wonderful Secret**.

Today, as we are well aware, most of the religious world is still ever trying to bear all or parts of the commandments that were completely done away with in Christ (II Corinthians 3:6-18, Ephesians 2:15) because he fulfilled the Law, every jot and title of it (and that Law was also called "the yoke of bondage"). In today's world we have something so much greater than the constraining Law; we have spiritual freedom to be truly liberated from the bondage of the Law. "Stand fast therefore in the liberty {or emancipation} wherewith Christ hath made us free, and be not entangled again with the

yoke of bondage {i.e., the Law}" (Galatians 5:1) because now we have received grace in Christ through his redeeming work for us, and he has become our "gift of God" (John 4:10)!

Ephesians 2:8-9:

-8: For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God {which is Christ and his faith}:

-9: Not of works, lest any man should boast.

However, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:4). You see, grace is set by God to be way above the Law — always and for evermore!

Peter said that in this age of grace one would actually be tempting God if one tried to practice the Law, and in his teaching he realized that God "put no difference between us {Jews} and them {Gentiles}, purifying their hearts by faith {Christ's faith, which is the gift of God and nothing else is required}. Now therefore why tempt {TEMPT} ye God, to put a yoke {i.e., the Law} upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we {the Jews} shall be saved, even as they {the Gentiles}" (Acts 15:9-11). This teaching of Peter flows in the light of what Paul also wrote, "That we {the Jews} should be to the praise of his glory, who first trusted in Christ {the Jews were the first to trust in Christ}. In whom ye {the Gentiles} also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed {note: not works but believing}, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession {specifically — you and me}, unto the praise of his glory" (Ephesians 1:12-14).

Jesus said to his disciples in the Gospel age, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Those *many things* that Jesus could not *say* and that his disciples could not *bear* at that time were given to Paul, Peter and the other New Testament Apostles and Prophets who were permitted to *bear them* and write them down and demonstrate that we can *bear them* as well.

Paul was given what Jesus was unable to give, Paul would “fulfil the word of God” (Colossians 1:25), and introduce the world to what Jesus Christ made available to us by Jesus’ life and death and resurrection. Paul was enabled to teach “all the counsel of God” (Acts 20:27, and more as our e-Booklet of **Geneses** declares in **Chapter Eight**), whereas “Jesus {only} began both to do and teach” (Acts 1:1) until he was taken up from earth. God said to Paul (through Ananias), “The God of our fathers hath chosen thee, that thou shouldest know his will {God’s *will*}, and see that Just One {Jesus}, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard” (Acts 22:14-15). The way in which Paul witnessed was not only going off on missionary journeys, he also wrote to *fulfil the word of God* and deliver for posterity *all the counsel of God!*

Below is some of what the voice of the *Just One*, Jesus said to Paul several years after Jesus’ resurrection and ascension into heaven:

Acts 26:15-18:

-15: And I {Paul, who was on a so-called, holy crusade to imprison or kill Christians before his conversion} said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest {therefore, whoever *persecutes* Christians are in actuality persecuting Jesus, this is just as God said to Samuel in I Samuel 8:7 “for they have not rejected thee, but they have rejected me” – boom!}.

-16: But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; {*those things* are the things that Jesus did not speak about in the Gospels, but now he could for His redeeming work is complete.}

-17: Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

-18: To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive

forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Galatians 1:10-12:

-10: For do I {Paul} now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

-11: But I certify you, brethren, that the gospel which was preached of me is not after man.

-12: For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. {The *revelation of Jesus Christ* is the revealing of what God in Christ would make known to Paul.}

The *revelation* that Paul received and wrote about he called *the revelation of Jesus Christ* (i.e., “for the testimony of Jesus is the spirit of prophecy”— Revelation 19:10). In Ephesians 3:4 Paul wrote that “when ye read, ye may understand my knowledge in the mystery of Christ.” In regard to the *mystery of Christ*, Paul informs us that once you read, then you will understand details about the *mystery of Christ*. Through reading and/or hearing the Word of God (Romans 3:22, 10:17, Galatians 3:22, and Philippians 3:9), divine truths can begin flooding our souls with spiritual light and heavenly insights that were not previously available to any human being regardless of how pious or righteous they may have been.

Then from the standpoint of learning about *the mystery of Christ*, something else of a supernatural nature begins to happen within the believer’s heart because “God would make known what *is* the riches of the glory of this mystery” (Colossians 1:17). God – not man through any effort or work of his own – but God alone reveals to the believer “what *is* the riches of the glory of this mystery!”

No, not by reading or studying or listening to Bible sermons will *the riches of the glory of this mystery* come into view and appear as real as it really is for the individual who receives personally from God and which is His “good pleasure” to reveal (Ephesians 1:9). “*Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink,*

but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (II Corinthians 3:3). From the *heart* we begin to realize the many blessings we have received and the powers we have to use, and the blessings we have to enjoy. You see, "it is God which worketh in you both to will and to do of *his* good pleasure" (Philippians 2:13).

The gaining of the true knowledge of the *riches* available to the believer is a genuine partnership with first, your Savior who is your Golden Thread leading to God (John 14:6) "as the truth is in Jesus" (Ephesians 4:21). Then, secondly, Jesus himself takes you into the sanctum of His Father (John 14:6), and His wisdom (I Corinthians 1:24); "we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory {for whose *glory*? For our *glory*}" (I Corinthians 2:7). Our glory is in relation to coming to know *the riches of the mystery* and then God teaches us what it really is to have Christ-with-in (i.e., Christian)!

When faith, our new "faith of Christ", God's gift to us, comes up to our conscious minds and we realize the spiritual reality of Christ residing within, then, and not until then, will heavenly truths begin flooding our hearts from God Himself.

"No man can come to me {said Jesus}, except the Father which hath sent me draw him {from me to Him}" (John 6:44). It is then that God can go to work revealing what the true *riches of the glory* is that we have received through *the mystery of Christ*. That "mystery which hath been hid from ages and from generations, but now is made manifest {or made clearly known} to his saints" (Colossians 1:26), and you are a saint; all believers are saints in God's eyes (not in some churches, but in God's church), and what was *hid from ages and from generations* and therefore Jesus was unable to say in the Gospels is made known in grace.

Hebrews 10:22:

Let us draw near with a true heart in full assurance of faith {this is Christ's perfecting faith in us,— Hebrews 12:2}, having our hearts sprinkled from an evil conscience {which the Law exposed and our old nature manifested}, and our bodies washed with pure water {the Word of God is that unadulterated water,— John 4:10–14, Ephesians 5:26}.

Without Christ who is the standard of the righteousness we have with God, it is impossible for Him to reach or teach you about “his secret {i.e., His counsel and spiritual insight which} is with {you} the righteous” (Proverbs 3:23)! This is when a genuine partnership with heaven’s Holiest begins to blossom in the human heart with a heavenly fellowship, “to make all *men* {believers} see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God,” and now can be revealed by God to be genuinely in you. This is when what John wrote becomes a living reality — “truly our fellowship {that’s *the fellowship of the mystery*} is with the Father, and with his Son Jesus Christ” (I John 1:3).

“And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children” (Isaiah 54:13). When God begins teaching you is when you will know with conviction, How Great Thou Art, because your personal fellowship with God in Christ in you will be realized to be abiding within! “Wherefore thou art great, O LORD God: for *there is none* like thee, neither *is there any* God beside thee, according to all that we have heard with our ears {God’s teachings}” (II Samuel 7:22). “Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty” (Psalms 104:1). And when you perceive His spiritual adornments you will feel yours with rejoicing.

Isaiah 61:10:

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

The Law and everything done throughout the Old Testament and the Gospels was to get the Redeemer here safely — everything completed in the New Testament is based on the truth that the Redeemer came. Jesus had to make it all the way to the cross and say “IT IS FINISHED!” This was the most difficult endeavor to ever undertake, “Thy will be done” — WAS!

You know Jesus taught many parables in the Gospel age such as the one about the seed and the sower, and the interesting thing is that he included the following sentence, “Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables” (Mark 4:11). In Matthew 13:11 Jesus further adds that “it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” So not only is there a *mystery of the kingdom of God* but others relating to *the mysteries of the kingdom of heaven*, and all of these insights about those two separate kingdoms will come only to them to whom *it is given*.

Most all of Christendom laud the parables of Jesus to the sky, ever reading them and giving meanings and interpretations to them, but Jesus said that only those who do NOT have the true knowledge of the *mystery of the kingdom of God*, and the *mysteries of the kingdom of heaven* would understand only what is in the *parables* themselves, and yet — there is greater knowledge for the believer *within* the fellowship (as opposed to those who are *without*). What we want as God’s children is to get beyond the *parables*, we want to reach further ahead to enjoy all that is available via picking up where the *parables* end, and go where Christ desires to show us. Christ is our window into the *mystery of the kingdom of God*, and he is the King of *the kingdom of heaven*. Only when we are with him can God even begin to open up our understanding. “Therefore speak I {Jesus} to them in parables: because they seeing see not; and hearing they hear not, neither do they understand” (Matthew 13:13).

“His disciples said unto him {Jesus}, Lo, now speakest thou plainly, and speakest no proverb” (John 16:29), and in the Greek Text the word *proverb* is the same word that is translated *parable*. At this time in John 16 Jesus was now teaching them without the use of parables in order to teach more dynamically and reach their inner hearts; he was teaching *plainly*. The word *plainly* is a word that means frankness in speaking, candid, and with confidence because his disciples were no longer without understanding, they saw and heard with understanding what Jesus was teaching them and they desired even more clear teachings from Jesus, and so he opened up greater truths to them than he did to the masses. He showed them truths

that would surpass parables and enhance their learning experience because Jesus opened up his heart to them, as he can for us when we open up our hearts to him and we are humble and meek to receive the Word in all its splendor.

Many do not understand that Christ is the seed (The Promised Seed that we studied in Genesis of this series) in the parable of the seed and the sower. Christ is also the sower, and you supply the fertile ground of your heart (we were formed out of the ground,— Genesis 2:7) thus, he is sown into — you! (Further ahead when we get into the Gospels we will detail for you some of the distinctions and characteristics of the two, the kingdom of God and the kingdom of heaven and their distinct mysteries, and we especially will delve into these in our e-Booklet titled: **The Gospel of Matthew - Reveals Jesus Christ as the Shepherd King.**)

It is we who may see, may hear, and may understand how God through Christ reveals spiritual information. God takes the physical words off the page and ignites them into distinctive energetic realities, “Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life” (II Corinthians 3:6). God can and will teach you things in two main categories, 1) He will inspire His Word in you to the point that it is living in you and real for you, and 2) (which flows out of number one), He will teach you how to apply that Word in your day to day life, thus, “According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue” (II Peter 1:3). This is when you can say and do with believing conviction and marvelous feats, “I can do all things through Christ which strengtheneth me” (Philippians 4:13)! This gives to the believer the energy to flow through life with genuine believing of the realities of God that *the spirit giveth life!*

Jesus spoke of receiving information from his Father that cannot be received by any other physical means “for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven” (Matthew 16:17). Jesus further told his disciples that “whatsoever shall be given you in that hour {the moment you need specific information}, that speak ye: for it is not ye that speak, but the Holy Ghost {revealing godly perceptions in your

heart}” (Mark 13:11), and once received by the believer, then the information becomes realized as an energetic reality of God’s inner presence and teaching.

Ephesians 3:7-12:

-7: Whereof I {Paul} was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

-8: 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 {untraceable until now, in the grace of this new age};

-9: And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid {HID} in God, who created all things by Jesus Christ:

-10: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

-11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

-12: In whom we have boldness and access with confidence by the faith of him.

Paul composed by the revelation of Jesus Christ, “I am made a minister, according to the dispensation {i.e., administration} of God which is given to me for **you, to fulfil the word of God** {emphases supplied}” (Colossians 1:25). So Paul indeed had more to give us than what Jesus was able to teach and clarify in his administration, and more than God was willing to make known in the Gospel age when Jesus was physically present on earth.

Paul taught truths that we can now in grace bear, including truths about several revealed mysteries. More specifically, the mystery of the one body of Christ, which was kept secret since the world began. And we have the mystery of the gathering together of the Christian believers in which we shall not all sleep (pass away before he comes), but we shall all be changed (I Corinthians 15:51ff), which was also hidden from the Old Testament and Gospel ages. And then there is the mystery of iniquity that is already at

work in the world (II Thessalonians 2:7), and has been in effect since the creation of man. We further have the mystery of faith (I Timothy 3:9), and the mystery of the kingdom of God, and mysteries of the kingdom of heaven and the mystery of godliness (I Timothy 3:16). In the New Testament, since Pentecost, we are shown the mystery of the physical marriage and union of believers being spiritually united as one in and with Christ (Ephesians 5:22ff). All these mysteries are “treasures of wisdom and knowledge” (Colossians 2:3); they are concealed to those without but are revealed to those within — Christ.

Through the course of this series we will be getting further into the mysteries of God and of Christ. We cannot take them all up at this time, but the ones we can grasp by reading and walking with our Savior will be looked at incrementally with much more detail, and we will leave the riches of the mystery in God’s capable hands and teaching that He inspires within the believing soul.

As we have seen, Paul taught “all the counsel of God” (Acts 20:27), whereas “Jesus {only} began both to do and teach” (Acts 1:1). Still it is God who teaches what is spiritually behind these mysteries after we come to learn what can be read and studied and believed, then God energizes the spiritual truths within the Word that we have placed in the fertile ground of our hearts (Psalms 119:11, 50, II Corinthians 3:18, 4:6–7, and Philippians 2:13).

When Jesus spoke explicitly on such subjects as marriage or divorce or adultery or other topics, there was often more to say on those subjects and many more details that were later revealed to Paul and other New Testament Apostles and Prophets. What Jesus said when he was on earth was specifically addressed to “the lost sheep of the house of Israel” (Matthew 10:6, 15:24, and Romans 15:8), and there are not too many people today who even understand this elementary truth. Great understanding can come to the New Testament believer if or when he or she comes to this realization. We in grace are not THAT LOST HOUSE, rather we are God’s chosen children — FOUND (Philippians 3:9), and we are the called, chosen, named, and referred to in God’s Word as being “my sons and daughters, saith the Lord Almighty” (II Corinthians 6:18, and See Philippians 2:15, I

John 3:1-2), we are the elect members “of the household of God” (Ephesians 2:19), chosen before the foundation of the world (Ephesians 1:3), while the sheep of Israel were chosen back in early Genesis (Genesis 21:12, Psalms 105:6, and Isaiah 41:8) after the foundation of this world.

Let me give you a very good example of the implications of the differences of the two administrations, the old and the new, and set a distinction between the Law and grace in relation to questions about marriage and death, i.e., “till death do us part.” We will look at a story of the wife who had seven successive husbands recorded in Mark 12:18-27. This woman had seven husbands (all brothers and all died) before the woman in the story died herself and the question put to Jesus was, which husband will she have in eternity? “And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven” (Mark 12:24-25). Often people know the Scriptures but not so much about the power of God, and it is that power that gives us true understanding, “Christ is the power and the wisdom of God” (I Corinthians 1:24). Marriage, taught by Jesus himself, informed them that the institution itself FOR Israel will NOT be in effect in the next life or go beyond their resurrection. In other words, the married will not remain married through eternity, meaning just this: marriage is a temporal, earthly arrangement, but FOR whom? Explicitly FOR Israel (and subsequently for anyone else in the world), but absolutely NOT FOR the members of Christ’s body which is the new Christian church (Ephesians 1:22-23, 5:30)! Their marriage is to be eternal as we shall see.

What ends the marriage agreement according to the Law? For those born under the Law, it was death (excluding divorce and/or adultery (fornication); death breaks all legal bonds of the Law (and is true in every society of today),— Romans 7:1-3, I Corinthians 7:39). And further, in order to have a resurrection, the person must obviously be dead, as Jesus said: *they shall rise from the dead*. You see, all of Israel will be raised (no exceptions) and so all marriage contracts made pre-death (and “contracts” defines precisely what they were) will have expired before any of them are ever resurrected for it is still a future event, as in the common phrase, “until death do us part.”

A note about adultery and fornication; adultery in the Bible is having sexual relations outside of the marriage covenant, whether one is married or single or divorced, it is all adultery if the relation is without one's married spouse; and adultery, if continued, is fornication, and fornication is a gateway to other sinful acts that degrade the body, "he that committeth fornication sinneth against his own body" (I Corinthians 6:18), and further removes one from the foundations of truth in God's Word. Thank God that grace and forgiveness are always available to the repentant heart (I John 1:9).

One further note is the phrase Jesus used in verse 25 *given in marriage*. This also appears in Matthew 22:30 in the same teaching of the woman being married seven times. In Mark 12:25 Jesus uses the word *gamizō* meaning to give a bride away, i.e., to be *given in marriage*. However, in Matthew's gospel Jesus uses another Greek word *ekgamizō*, and means something very different than the way we read it in English. We might think that he means to give a bride away, i.e., to be *given in marriage*; nevertheless *ekgamizō* means the opposite, it means to throw in the towel, so-to-speak, to give in, to quit, to divorce, to cease from being married. The preposition *ek* means out from; it is a getting out from or out of marriage, OUT from *gamizō*.

Adding the three things we now have learned, 1) Jesus teaches that Israel will not be marrying each other in the resurrection, 2) they will not be giving brides away in marriage, and 3) there will be no divorces in the next life FOR Israel.

However, we in the New Testament, we — who are in Christ, cannot confess, "For in the resurrection we neither marry, nor are we given in marriage nor are we divorcing because we will not be as the angels of God in heaven." We will be in what the Bible calls "the gathering together" (II Thessalonians 2:1), but this is not a resurrection in the biblical sense of the word. Plus, not all Christians will be sleeping when Christ returns (thus, there will be exceptions,— I Corinthians 15:51; this is a mystery relating to the believers in the body of Christ). We will never partake in any resurrection, and even the dead in Christ, the Christians who have passed are referred to only as sleeping. Sleep does not break any laws or contracts

or vows or commitments (although we often “wish” that we could sleep and wake up with our problems solved, but they do not fix themselves in our sleep). The sleeping believers in Christ will be raised out from among the dead and if they are married they will remain married in the next life as I will show you.

We, the children of God in grace are definitely much higher and more esteemed than the *angels of heaven* rather than being equal to the *angels* as Jesus told them in the gospels (Matthew 22:30, Mark 12:25). Paul on the other hand taught us, “Know ye not that we shall judge angels” (I Corinthians 6:3), and *angels* minister to those “who shall be heirs of salvation” (Hebrews 1:14), but on this earth it is never the other way around. We, in Christ are seated at the right hand of God in Christ (Ephesians 2:6, Colossians 3:1), but no angel has that invite (Hebrews 1:13), and neither does any Hebrew, not Abraham or Moses or even John the Baptist, who, as Jesus noted that “Among them that are born of women there hath not risen a greater than John the Baptist” (Matthew 11:11), because he is a part of Israel, murdered before the grace administration began, and thus, he awaits his resurrection from the dead along with Israel, which will not happen until Christ returns to earth well after our gathering up (I Thessalonians 4:13–18).

Note further that Jesus said, “God is not the God of the dead, but of the living” (Matthew 22:32); in other words, who did the dead belong to at that time if not God? The Devil, and at that time before our redemption by the life and death and resurrection of Jesus Christ the Devil was not defeated. Death and gravedom was his kingdom. Recall God said “dust shalt thou eat all the days of thy life” (Genesis 3:14). Thus, God had sentenced the Serpent to reign in and over the dust; well what else is in the dust? All living people and things are heading there, all the dead are presently there “for dust thou *art*, and unto dust shalt thou return” (Genesis 3:19), and there-IN “the grave; death shall feed on them” (Psalms 49:14). Thus, *God was not the God of the Dead* at that time of the gospels when Jesus spoke, but “the god of this world” WAS death’s sole lord, gatekeeper, and consumer (II Corinthians 4:4). However, in grace this has all changed since Christ came and redeemed us: “there is made of necessity a change also of the law” (Hebrews 7:12). Note, since the law changed, should we not change

also? Should we not “go on unto perfection”? (Hebrews 6:1). Well “this will we do, if God permit” (Hebrews 6:3), and that I assure you He does — *permit*.

Now in grace we know that “the Son of God was manifested, that he might destroy the works of the devil” (I John 3:8, Matthew 16:18), which became a reality at his resurrection, and “he went and preached unto the spirits in prison” (I Peter 3:19), showing even Satan that he was defeated even in his consuming kingdom of gravedom.

At the very moment of Jesus’ resurrection, he rose with the *keys of hell and death*, “I *am* he {says Jesus} that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:18), and when Christ came into our hearts, he was carrying those very same *keys* giving us relief from the *fear of death*, because Jesus “deliver{s} them who through fear of death were all their lifetime subject to bondage” (Hebrews 2:15). Eternal life is now a done deal, assured to us, and it is only a matter of time before he exercises those *keys* and the gates of hell shall not prevail against him. John wrote, “And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven” (John 3:13). This was, of course, the done deal at the time John wrote this for us. BUT, oh now, glorious now, we sit with him in the heavenlies (Ephesians 2:5–6) as our spiritual prelude to being all up — and all in!

In this light of being all in all, enjoy the following Repeated Alternation Structure:

- A. | Christ is physically in heaven. (*at the right hand of God, holding our seat*)
 - B. | Christ in you. (*our standing with-in him*)
 - C. | Christ is making intercession. (*to God for us in heaven, our witness*)
- A. | You are spiritually in the heavenlies with Christ. (*seated with him*)
 - B. | You in Christ. (*your fellowship with him*)
 - C. | You make intercession for Christ. (*in his stead on earth, his witnesses*)

(See our series on **Geneses - Chapter Eight, Continuing From the Beginning, An Introduction to Biblical Structures, "The Fingerprints of God!"**)

You, me, or Jesus Christ can never again say *God is not the God of the dead* as a reality of life because Jesus fulfilled this prophecy, "I will ransom them from the power of the grave; I will redeem them from death" (Hosea 13:14), and when he did - he redeemed us for God - forever, Who is now able to be our God, even for those Christians who "sleep in Jesus" (I Thessalonians 4:14), and for them of the Old Testament whose flesh still rests in the hope of their future resurrection (Psalms 16:9, Job 19:25-27, and Acts 2:25-28). It's like you cannot cross a bridge until someone builds it (and his resurrection built it). Jesus spanned the chasm between man and God and between eternal death (the second death,— Revelation 20:14), and life eternal, "our Saviour Jesus Christ, who hath abolished death" (II Timothy 1:10), and now God can raise the sleeping and the dead at His will (but every man in his own order,— I Corinthians 15:23). We "Christians" will be first because we have the first-fruits (Romans 8:23) which He could not do until Christ fulfilled the Law and died and God raised His "first begotten of the dead" (Revelation 1:5).

Jesus was "declared *to be* the Son of God with power, according to the spirit of holiness, {but how and when?} by the resurrection from the dead" (Romans 1:4). Before the resurrection of Jesus Christ, God said, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17), but after Christ Jesus was resurrected he was *declared* to be *the Son of God with power*, and *power* to defeat death and raise us all, whether the believers in the body of His Son (in our gathering) or Israel, his bride (in their resurrection).

Through his resurrection a whole new concept of life emerged in grace, not Law, including the new conceptions of an improved marriage which places Christ at its core that comes with its very own "revealed" *mystery* (Ephesians 5:22-33). Without knowing the practical applications of this mystery, the Devil with his *mystery of iniquity* tries to pry the believers' marriages apart and/or prevent a godly marriage in the first place.

Marriage in grace comes with some awesome benefits that are so much grander than the Old Testament believers had or could have dreamed of having; is it any wonder why the prophets of old and the angels of heaven desired to look into the glory side of what was coming to us in grace, to see what might come after the sufferings of Christ (I Peter 1:10-12, which is now revealed even to the angels,— Ephesians 3:8-13? We now have what came after :) and there is more to realize now and so much more to come — in heaven.

I Peter 1:3:

Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Israel had a hope separate from our *lively hope* because they had the assurance of their resurrection from the dead, while we have the assurance of our gathering together, and not all of us will sleep, thus it is *our lively hope* and our future “prize {PRIZE} of the high calling of God in Christ Jesus” (Philippians 3:14) to be physically alive and receive our new body and rise up to meet our Savior.

Hebrews 12:2:

Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Have you ever considered Hebrews 12:2? What was the *joy* that God *set before* Jesus that enabled him to *endure the cross*? You and me (yes, Israel too)! We were that joy (Ephesians 5:25-27), we still are his joy. Oh, indeed believers are his joy, believers are a “joy and crown” (see Philippians 4:1, I Thessalonians 2:19-20), and this enabled Jesus to endure through the pains and sufferings that ended on that cross for us — his joyous body, “and on his head *were* many crowns” (Revelations 19:12)!

Please appreciate this: “For none of us {who are saved} liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or

die, we are the Lord's {See it? Dead or alive we are now God's}. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living {again, repeated to establish a new *and dynamic* — truth}" (Romans 14:7-9). No one in the church of grace can say we are saved by works because we are saved by grace. Just as true, no one in the church of grace can say that *God is not the God of the dead* any more than we can say *they neither marry, nor are given in marriage*, and we cannot say that *we are as the angels of God in heaven*, simply because if someone in grace is married to another believer, a spouse who is also in Christ, then they are "heirs together of the grace of life" (I Peter 3:7), which is a wonderful point to take up in this study.

Being *heirs together*; what a marvelous treasure of *the grace of life*, what a fabulous mystery revealed, what a splendid perception, what a Savior we really have, what a graceful heavenly Father we have to enjoy, what an eternal friend we can have in our spouse — what a blessed and *lively hope* we have to share in grace, what joy we partake in one another!

Let us ask and answer, how long will *the grace of life* last for a married couple? Is this *grace of life* just for now on this earth, temporal, like Israel had? Is *the grace of life* only "until death do us part" (as an unbelieving world confesses); are we to join them and confess this also? To find the answers let us view the words *heirs together* from I Peter 3:7. They are one word in the Greek Text *sygklēronomos* meaning joint-heirs, sharing fully together with another. Its first usage is that we believers are "joint-heirs {*sygklēronomos*} with Christ; if so be that we endure with *him*, that we may be also glorified together" (Romans 8:17). The second usage is, "That the Gentiles should be fellowheirs {*sygklēronomos*}, and of the same body" (Ephesians 3:6); this is the mystery of Christ that we can learn about by reading. The third usage is, Abraham "dwelling in tabernacles with Isaac and Jacob, the heirs {*sygklēronomos*} with him of the same promise" (Hebrews 11:9).

What do the themes in all of these verses have in common with each other in relation to the word *sygklēronomos*?

THE FUTURE LIFE! The believers who are *joint-heirs with Christ* will be *glorified together*, and be forever with him, and the Gentiles are *fellow-heirs, and of the same body* with Christ, who is *alive for evermore*. Abraham, Isaac, and Jacob will receive God's promise that they will become the future *heirs* on the Promised Land and share that land together (and is why they were all buried there, they wanted to be resurrected on their renewed Promised Land), that will be enjoyed in the latter days of this earth with Christ for one-thousand years, and then on the new earth, their promised, eternal future for standing faithful!

God had promised Abraham, Isaac, and Jacob a future life in the Promised Land, the land in which they were actually buried in after their death. God promised them each an inheritance in that land, Abraham in Genesis 13:15, Isaac in Genesis 26:3, and Jacob in Genesis 28:13, and Abraham, Isaac, and Jacob were all buried in Canaan (Genesis 49:29-30, 50:13). And to the married, the married in *grace*, the married in Christ, they will be *heirs together of the grace of life* not only in this *life* but forever (so long as they stay married in this life or reconcile or one never remarries after their spouse sleeps in Jesus)! Well halleluiaah, what an awesome Redeemer we have in Christ, what a friend we have in Jesus, what future hope we have been given in our risen Lord and Savior, Christ Jesus! Both will be gathered together enjoying their new, heavenly bodies, ever perfect, ever beautiful, and always youthfully energetic to enjoy each other's perfection and love!

What happens if a man or a woman in Christ remarries after their spouse divorces him or her? Well, I do not know everything that will transpire in heaven about those two "believers" who were married in Christ, in grace, but I do know for sure that God is loving and just, and as Jesus said, God "is kind unto the unthankful and to the evil" (Luke 6:35), and He will right everything and reward the believing-faith they each had during their time of marriage. You see, "God is not unrighteous to forget your work and labour of love" (Hebrews 6:10), and in any marriage, especially in a Christian marriage, there had to have been some work, dedication, and a labor of love. Recall (Luke 10:40-42) "Martha was cumbered about much serving" the physical food, while her other sister Mary simply sat at Jesus' feet receiving the spiritual food that was being served by the Master. Jesus realized that both were needed, one was called to serve and one to receive,

neither was wrong, both partook; “Mary hath chosen that good part, which shall not be taken away from her” (Luke10:42) even though her sister placed her emphasis on her works.

God sees all, and rewards all. The next day the roles may have reversed, but bickering and nitpicking and faultfinding that couples often find with each other must be seen in a spiritual light through Christ and thankfully is. God sees their commitments and the labors from the heart and these He will reward.

There will be no losers in God’s household. After all, both married believers regardless of their quality of believing or faith or standing, are both members of and in the body of Christ, and he, I assure you, will not be amputating any parts out of himself. Believe this: “the gifts and calling of God are without repentance” (Romans 11:29), which means God will never recant His callings and blessed gifts of grace to His children. “So we, being many, are one body in Christ, and every one members one of another” (Romans 12:5), and “Now ye are the body of Christ, and members in particular” (I Corinthians 12:27). These aspects of the body of Christ are a part of our hope, and hope is always glorious, so no worries about that! We must live today in the grace of life with a life of grace, and from time to time “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:16).

This is light-years ahead of what Israel ever hoped for or enjoyed, and much more than any of the Old Testament Law, precept, principle, contract, or mindset could ever reveal to them. So as we glean all we can from the Old Testament and the Gospels, we should also be compelled to see the New Testament in a new light and enjoy the goodies that we have been given in Christ — especially as we take a look back into the great cloud of witnesses of old, such as Ruth and Boaz. These are some of the distinctions between the law and grace which afford us to be blessed this day by him who connects us all to God — our Golden Thread, Christ Jesus our Lord and Savior.

Reference Table:

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The Embryo of The Golden Thread Series

Between the dates of November 13, 2000 and January 8, 2001 we posted the first of fifty-eight short Bible Bytes illustrating Jesus Christ as The Golden Thread on our website, biblebyte.org. Every day we posted another installment until we went through all the books of the Bible. Below is the Byte we posted about Ruth on Monday, November 20, 2000, and for nostalgia and preservation of the original, the Byte appears just as it was posted without any additional edits or corrections. We had such an enormous response from our readers at that time that we were encouraged to begin the groundwork for the complete study of The Golden Thread series. We have used our original Bytes for our pattern and guide to make the fuller text of the series for you to enjoy.

Ruth – Revealing Our Redeemer

Ruth 4:14-15a:

-14: And the woman {Ruth} said unto Naomi {her mother-in-law}, Blessed *be* the LORD, which hath not left thee this day without a kinsman {redeemer} that his name may be famous in Israel.

-15a: And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: . . .

Although the Book of Ruth contains only four chapters, a wealth of knowledge and understanding is inlaid throughout regarding redemption. The word “kinsman” means the next of kin who has the right of redemption. Ruth, a Gentile, had a husband who was from Israel, and when her husband died, Ruth was released (because of the laws and customs of that day) from any inheritance or possessions or any legal rights that her husband had in Israel.

She was told by Naomi to return back to her home and to her gods, but Ruth said: “Entreat me not to leave thee, *or* to return from following after thee {Naomi was returning back home to Bethlehem}, for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God;” (Ruth 1:16). This is the statement that made Ruth a great woman, a virtuous woman (Ruth 3:11), and Boaz said of her: “The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust (Ruth 2:12).

What a wonderful statement for man of God to say to a Gentile, and Gentiles were at that time considered unclean and vile.

To the question “who can find a virtuous woman”?, Boaz found one in Ruth who learned to have great trust in God. She had the qualities of a virtuous woman which can be read in Proverbs 31:10-31.

Boaz first needed to redeem her former husband’s inheritance back, which he did, then he would be free to marry her. This would give her the redemption of the eternal inheritance that the hope of all Israel had in and for the Redeemer. The Redeemer would be famous in Israel and be the restorer of life – eternal life!

The son of Ruth and Boaz was in the direct bloodline of King David (Ruth 4:21-22), and David was in the direct line of Mary the mother of Jesus Christ. Without Ruth and her faith, trust, and confidence in God we would not have a Savior!

Ruth had such an important and intricate part in the coming of Christ that she not only got her name recorded in the royal (kingly) lineage of Jesus Christ (Matthew 1:5), she was the only woman besides Mary to be mentioned in the genealogies of Jesus Christ in the Gospels.

In Matthew 1:16 we read: “And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” There is a huge error in translation here, because the word “husband” in the Greek text is the word father. Mary’s father was named Joseph; Mary’s husband was also named Joseph. Joseph, Mary’s husband’s father was named Heli (Luke 3:23), while Mary’s father was named Jacob. Joseph was not the father of Jesus Christ, God was! And in this (understanding of the genealogy of Mary, and knowing the story of Ruth), we can receive incredible insights about our Redeemer – Jesus Christ.

Galatians 4:4-5a:

-4: But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law,

-5a: To redeem them that were under the law, . . .

Who was under the Law? Israel was, and through Mary being the mother of Jesus, Jesus was born to be the only redeemer of Israel who redeemed them from the Law. As Boaz redeemed Ruth so she could receive her rightful inheritance, Jesus in the same way redeemed all of Israel to receive their promised inheritance that

God promised to Abraham and the prophets who followed him. After Jesus fulfilled the Law and redeemed Israel, God's ultimate plan of redemption went into effect for the redemption of all humanity.

Galatians 3:13-14a:

-13: Christ hath redeemed us {not just Israel but the entire world} from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

-14a: That the blessing of Abraham might come {also} on the Gentiles through Jesus Christ; . . .

Anyone who was not under the Law, namely every human being that wasn't in the fold of Israel was under the curse. But when Jesus fulfilled the Law and redeemed Israel, God's divine plan of redemption for the entire world went into effect to give all people who will simply believe, their eternal inheritance to be in him who is the prophesied "restorer of *thy* life," our Redeemer – Jesus Christ!

The Golden Thread - Chapter Titles

The Old Testament:

1. Genesis - Reveals Jesus Christ as the Promised Seed
2. Exodus - Reveals Jesus Christ as the True Passover
3. Leviticus - Reveals Jesus Christ as the Offering and the High Priest
4. Numbers - Reveals Jesus Christ as the Bright and Morning Star
5. Deuteronomy - Reveals Jesus Christ as the Prophet
6. Joshua - Reveals Jesus Christ as the Captain of Salvation
7. Judges - Reveals Jesus Christ as the Wonderful Secret
8. Ruth - Reveals Jesus Christ as the Redeemer
9. First and Second Samuel - Reveals Jesus Christ as the Deliverer
10. First and Second Kings - Reveals Jesus Christ as the Still Small Voice
11. First and Second Chronicles - Reveals Jesus Christ as the King's Son, and Eternal Answer
12. Ezra - Reveals Jesus Christ as the Spiritual Revival
13. Nehemiah - Reveals Jesus Christ as the Heavenly Pardon
14. Esther - Reveals Jesus Christ as the Good Day
15. Job - Reveals Jesus Christ as the Arbitrator
16. Psalms - Reveals Jesus Christ as the Song in the Night
17. Proverbs - Reveals Jesus Christ as the Path of Righteousness
18. Ecclesiastes - Reveals Jesus Christ as the Wholeness of Man
19. The Song of Solomon - Reveals Jesus Christ as the Beloved
20. Isaiah - Reveals Jesus Christ as the Refuge from the Storms of Life
21. Jeremiah - Reveals Jesus Christ as the Righteous One
22. Lamentations - Reveals Jesus Christ as the Hope
23. Ezekiel - Reveals Jesus Christ as the Covenant of Peace
24. Daniel - Reveals Jesus Christ as the Power and Wisdom of God
25. Hosea - Reveals Jesus Christ as the Ransom
26. Joel - Reveals Jesus Christ as the Heavenly Standing
27. Amos - Reveals Jesus Christ as the Sure Salvation
28. Obadiah - Reveals Jesus Christ as the Day of Deliverance
29. Jonah - Reveals Jesus Christ as the Sign of Resurrection
30. Micah - Reveals Jesus Christ as the Breaker and the Spiritual Strength
31. Nahum - Reveals Jesus Christ as the Stronghold
32. Habakkuk - Reveals Jesus Christ as the Joy in God
33. Zephaniah - Reveals Jesus Christ as the Eternal Rest
34. Haggai - Reveals Jesus Christ as the Desire of all Nations
35. Zechariah - Reveals Jesus Christ as the Total Forgiveness
36. Malachi - Reveals Jesus Christ as the Messenger of the Covenant and a Delight

The Gospels:

37. The Gospel of Matthew – Reveals Jesus Christ as the Shepherd King
“A righteous Branch, and a King shall reign and prosper”
38. The Gospel of Mark – Reveals Jesus Christ as the Servant
“I will bring forth my servant the BRANCH”
39. The Gospel of Luke – Reveals Jesus Christ as the Man
“Behold the man whose name is The BRANCH”
40. The Gospel of John – Reveals Jesus Christ as the Son of God
“In that day shall the branch of the LORD be beautiful and glorious”

Parchments of Transition

(Treaties from the Beloved Physician to “YOU” the Beloved of God):

41. The Book of Acts – Reveals **Our** Timeless Spiritual Love in Christ
An upward calling – reaching, appreciating, and enjoying the mystery of God in Christ in you!

The New Testament:

42. Romans – Reveals **Our** Justification in Christ
43. First and Second Corinthians – Reveals **Our** Sufficiency in Christ
44. Galatians – Reveals **Our** Liberty in Christ
45. Ephesians – Reveals **Our** Standing in Christ
46. Philippians – Reveals **Our** Joy in Christ
47. Colossians – Reveals **Our** Completeness in Christ
48. Thessalonians – Reveals **Our** Comfort of Hope in Christ
49. First and Second Timothy – Reveals **Our** Faithful Witness in Christ
50. Titus – Reveals **Our** Promise of Eternal Life in Christ
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54. James – Reveals **Our** Believing Faith in Christ
55. First and Second Peter – Reveals **Our** Pastoral Stewardship of Grace in Christ
56. First, Second, and Third John – Reveals **Our** Fellowship in Christ
57. Jude – Reveals **Our** unCommon Salvation in Christ
58. Revelation – Reveals the Revelation of Jesus Christ and **Our** Destiny in Christ