



## A Hymn of Glory

The LORD GOD,<sup>1</sup> the Living God,<sup>2</sup> Spirit,<sup>3</sup> Light,<sup>4</sup> Uncreated,<sup>5</sup> One,<sup>6</sup> Holy,<sup>7</sup>  
Incomparable,<sup>8</sup>

The Most High,<sup>9</sup> Who alone is Good,<sup>10</sup> Worthy of praise,<sup>11</sup>  
Sovereign Lord,<sup>12</sup> above all,<sup>13</sup> in all,<sup>14</sup> for all,<sup>15</sup> whose glory is forever<sup>16</sup>

Holy, Holy, Holy, the earth is filled with your glory!

Blessed is your Name!

God of my fathers,<sup>17</sup> my Lord and Maker, Simple<sup>18</sup> and Personal,<sup>19</sup>

You reveal<sup>20</sup> Your very being in truth and without pretense<sup>21</sup>

TRIUNITY, three persons united<sup>22</sup> in One Essence of Being,<sup>23</sup>

The Life Incorruptible<sup>24</sup>

FATHER,<sup>25</sup> Creator,<sup>26</sup> Source of all being,<sup>27</sup> You are the Fountain of life,  
SON,<sup>28</sup> The First and Last Word,<sup>29</sup> revealing the Father,<sup>30</sup> You are The Light of Life,<sup>31</sup>

HOLY SPIRIT,<sup>32</sup> sent by the Father, Witness to the Son, You birth The New Life in  
us.<sup>33</sup>

One God in Three Persons,<sup>34</sup> coequal,<sup>35</sup> each fully God,<sup>36</sup>

Each indwelling the other in unbreakable communion,<sup>37</sup>

Forever working in perfect harmony of will and purpose,<sup>38</sup>

Existing each one for the other,<sup>39</sup> sharing the divine attributes

Infinite, Eternal,<sup>40</sup> Ever-Present,<sup>41</sup> Self-sufficient,<sup>42</sup> the Same<sup>43</sup>

Almighty,<sup>44</sup> All-knowing<sup>45</sup>, Inscrutable,<sup>46</sup> Unbound, Free,<sup>47</sup>

Perfect<sup>48</sup> in Love<sup>49</sup> and Justice,<sup>50</sup> Faithful and True,<sup>51</sup>

Wise,<sup>52</sup> Compassionate, Merciful, Long-suffering<sup>53</sup>

The Radiant Light penetrating all darkness<sup>54</sup>

Forgiving the sins of those who love You.

You delight in those who delight in You, who say, "The Lord is my Portion"<sup>55</sup>

You give them each a personal Name<sup>56</sup> and call them "My people"

You choose to pour your Life, Word and Spirit in us, to discipline us as sons,<sup>57</sup>

To dwell with Your offspring forever!

Triune Creator,<sup>58</sup> Savior,<sup>59</sup> Sanctifier,<sup>60</sup> we exalt You forever!

FATHER, Your Word and Your Spirit do Your bidding and it is done.<sup>61</sup>

At the appointed time, Your Right Arm is brought forth  
You Anoint Your Chosen One with oil, Promised King Messiah,<sup>62</sup>

To sprinkle the nations, cleansing them with His blood.

GOD'S ONLY SON, Eternally Begotten,<sup>63</sup>

Fully God and fully man, the Word made flesh, born of a Virgin,

A man of sorrows, familiar with temptation, yet without sin<sup>64</sup>,

Good shepherd and King of Kings,<sup>65</sup> but first a sin-offering for our Peace.<sup>66</sup>

Yeshua, Lion of Judah, Lamb of God, emptying Yourself of Your own free will<sup>67</sup>  
You take the form of a Servant,<sup>68</sup> and lay down Your life to redeem us.  
Faithful Priest, Firstborn of the dead, Chief Cornerstone,<sup>69</sup>

You rebuild the Temple in three days into Your household of faith!

Your mission fulfilled, You return to our Father's Throne,  
Taking Your place again, our High Priest,<sup>70</sup> at His right hand.

Grace abounds for now He sends You,

HOLY SPIRIT, another Counselor  
To write the Law in our hearts,<sup>71</sup> the Law Messiah fulfilled

Not by might nor by power, but by your Spirit,  
To bring forth the spiritual fruit of repentance and faith.<sup>72</sup>

No longer forsaken, we joyfully toil in the harvest, built into One spiritual Body

We confess and sanctify Your Name, we trust in You and worship at Your feet  
We partake of Your Presence<sup>73</sup> and glorious gifts to please You and feed one another

FATHER, SON, HOLY SPIRIT,  
As One, You draw us closer to abide in You and like You become One,<sup>74</sup>

To do Your will, in gracious service and mutual submission to one another  
We will proclaim Your mighty deeds, O Lord, those you did when you preserved us.<sup>75</sup>

Each generation will declare Your Righteousness as You open the Book of Life,  
All nations will celebrate your deliverance and peace<sup>76</sup>, thanking You forever

Your children will sing praises to the King You set in Zion

On the Day You restore<sup>77</sup> all things,

All heaven and earth will rejoice with the saints!

*Elisheva Gamaliel*

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<sup>1</sup> The name YHWH, in Hebrew יהוה, is usually not pronounced, but translated as Adonai or LORD. It means "I am who I am," signaling the truth that nothing else defines who God is but God Himself. What He says and does is who He is. The inspired Scriptures are the infallible guide to understanding who God is by what He says about Himself and what He does. (from Nelson's Illustrated Bible Dictionary, Thomas Nelson Publishers, c1986.) Elohim means "God" in the plural, both as plural of majesty and as a composite unity often referring to Himself as We + singular verb.

<sup>2</sup> As Augustine says, "For what is called life in God is itself His essence and nature. God, then, does not live except by the life which He Himself is to Himself... Nor is this nature such that at it should either cease to be, or begin to be, for it is immortal. Nor without reason as it been said of Him that He alone has immortality; [1 Tim 6:16] for his immortality is true immortality, in whose nature there is no change." The Trinity. Book XV, ch.5. Translated by Stephen McKenna, p. 459 We hope to express here that God is more

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than just an abstract category of Being, and that it is His Being that undergirds ours, the substratum of all manifest existence and thought.

<sup>3</sup> Augustine continues, “But this life is not such as is within a tree, where there is no understanding and no sensation. Nor is it such as in a beast, for the life of a beast as the five-fold sense, but it has no understanding; but that life which God is, *perceives and understands all things, and it perceives in a mind, not in a body, because God is spirit.* [John 4:24] ...for He does not consist of soul and body, and, therefore, that simple nature, as it understands, so it perceives, as it perceives, so it understands, and in it perception is the same as understanding.” The Trinity. Book XV, ch.5. Translated by Stephen McKenna, p. 459. . From this we understand that all God’s attributes as infinite, eternal, almighty, wisdom, Beauty, etc. are qualifiers for His essence as Living Spirit or Spirit of Life.

<sup>4</sup> The verse 1 Tim 6:16 describes Him as Unapproachable Light. This also shows that He is forever enlightened and that the enlightenment of Buddhism cannot be negatively described as VOID because God cannot die or not exist (He cannot deny Himself). Rev 21:23.

<sup>5</sup> And therefore Uncontained and Unconditioned for one who is created is subject to the limits set in the order and way of their particular creation, by their Creator as expressed in the God’s use of the Potter analogy for Himself in Is 29:16; Is 45: 9-10; Jer 18:4-6; Rom 9:21; Rom 2:27. By this we understand that the “Uncreated” one has authority over all creation.

<sup>6</sup> Who alone is God, there is no other God: Deut 4:35, 39; Is 40:25; Is 45:5-6; Is 45:21-22; Is 46:5; Joel 2:27; Acts 4:12.

<sup>7</sup> Pure, Clean, undefiled, Incorruptible, Incapable of Sin, Righteous, Separate, Sacred, High, Who dwells in heaven, Able to forgive and cleanse whom He wills. Also the One Whose Name is Holy, exciting godly zeal / jealousy for His Name’s sake, often called the Holy One of Israel by the prophets, who makes holy the places where He sets his Holy Name (Zion, the Holy city, Holy Mountain, the Holy of Holies, etc.) and the chosen people who bear His Name: Lev 11:44-45; Lev 19:2; Lev 20:3, 7, 26; Lev 21:8; Lev 22:23; Num 20:12-13; Deut 32:51; Josh 24:19; 1 Sam 6:20; 1 Ch 16:10; 2 Chr 20:37; Ps 11:4; Ps 24:3; Ps 97:12; Ps 99:3,5, 9; Ps 111:9; Ps 145:21; Is 5:16; Is 6:3; Is 43:15; Is 47:4; Is 57:15; Ez 20:41; Ez 39:7; Ez 39:25; Ez 43:7; Joel 3:17; Acts 3:14, etc.

<sup>8</sup> There is none like Him, He has no equal: Is 40:25

<sup>9</sup> Known to the Gentiles as well as El Elyon, Gen 14:19-20; Num 24:16 as the one who apportioned the earth to all the sons of men Deut 32:8-9

<sup>10</sup> Matt 19:17; Mark 10:18; Luke 18:19; John 10:11, John 7:12.

<sup>11</sup> Ps 18:3; Rev 4:11; Rev 5:9,12;

<sup>12</sup> He rules over all, none rules over Him and no purpose of His can be thwarted: Job 42:2, Is 46:10, Ps 10:16, Heb 1:8-12; Zec 14:9, 16-17; Rev 19:16, Eph 1:22-24, 1 Co 15:28, Rev 22:1.

<sup>13</sup> Transcendent, He is “separate” from His Creation; Supreme, He establishes each within their boundaries, fixes all bodies in their orbits. Though he may penetrate all the boundaries set by Him in His creations, He remains unbounded and free.

<sup>14</sup> Immanent, He pervades His creation, in the heavens above, and the earth below: His presence is manifest in the tiniest particles of life and the seemingly immeasurable cosmos. Rom 1:20, Eph 1:22-24, 1 Co 15:28.

<sup>15</sup> God’s design for all creation is good (Jer 29:11) but wickedness enters to corrupt His creation, so He prepares a day of evil for the wicked (Prov 16:4).

<sup>16</sup> Rev 15:4

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<sup>17</sup> From this it is declared that all particular knowledge of God is available not just from observing the creation He has made, but from His direct revelation to my ancestors in time past. I am not saying this just because I am Jewish, but as a child of the family of man all descended from Adam and Eve, themselves the first human creations of God.

<sup>18</sup> The meaning here is: without contradiction or imbalance in regard to His attributes, without internal division or confusion in regard to His three persons, always consistent, transparent and true to His claims, and wholly committed in everything that He is and does from beginning to end. He cannot be dissected intellectually nor thwarted in His will, or caught in any extravagance of emotion. As J.I. Packer, says, He cannot become better than he is or worse (Packer, “What do you mean when you say God?” 28)

<sup>19</sup> We agree with the Cappadocian Fathers who “considered nothing more sacred than personhood, ‘the way’ of being’ of God Himself” (Zizioula. P. 56) Though God does not “need” His creation, He demonstrates that we discover best who we are in relationship with the other as He lives as a communion of three persons within Himself who delight in each other. His desire for all His creation is that they would freely choose to delight in Him as He delights in them, for their sake. For to choose the Living God is to choose life.

<sup>20</sup> He makes Himself known to His creation (man, angels), through His Word by His Spirit and His chosen vessels (nature, prophets, Son-Messiah). He discloses Himself in varied ways to whom He wills, generally to those who seek Him with all their heart. He reveals His will and purposes progressively throughout our lives, and throughout history.

<sup>21</sup> His self-revelation upon the stage of history is progressive, acted out in concert by the three Persons of the Trinity each in complete accord with the other. Yet each personal claim is genuine, though one agent may seem more prominently manifest at a particular time. As the Cappadocian fathers rightly discerned, God is not ‘acting’ as in the sense of pretending to be what He appears to be, ie. at times speaking as Father, at other times as the Son, or as Holy Spirit. Since the three Persons sustain a genuine dialogue and relationship with each other, they must be distinct from each other, and their oneness is not a oneness of personhood, but of divine essence and fullness. The modalistic interpretation which defines God as One actor changing masks must therefore be rejected since it implies a split-personality aberration or worse, divine hypocrisy. Is God too complex a reality that He cannot reveal Himself? No. Nor is it a matter of our limited understanding, which God can overcome easily. Rather the problem is with our will that resists the understanding of His Revelation that would free us from our bondage.

<sup>22</sup> Undivided, Father, Son and Holy Spirit submit to each other in love, exist one for each other. The oneness of God is not singularity but simplicity expressed in the compound unity of His nature, and in the harmony of His will and purpose. When one acts, it is not without the other’s knowledge and free participation. For example, concerning the promise of the Holy Spirit, John 14:25-26 and 16:7 speak of the Father’s and the Son shared responsibility in the matter. John 16:15 says “All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you” as He repeats in John 12:49-50. Similarly the Holy Spirit will bear witness of the Son (John 14:26) and He will not speak of His own initiative but only what He hears, He will speak (John 16:13). The Son also *does* nothing of His own initiative except lay down His life and take it up again, which neither the Father or the Spirit would do (John 5:30; John 8:28, 42; John 10:18)

<sup>23</sup> Each uncreated, fully God, co-equal, in-dwelling each other, in mutual service / functional subordination to each other.

<sup>24</sup> He cannot countenance evil, for there is no evil in Him. Evil is essentially denial of His nature, and He cannot deny Himself.

<sup>25</sup> Is 64:8; Matt 23:9.

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<sup>26</sup> Maker of all things: Is 44:24. He was not alone in the act of creating for the Son and the Spirit were helpers with Him. But we associate this primary role with Him as reflected in His Name, Father.

<sup>27</sup> Is 44:24; Jer 10:16 and also the One to whom all things return 1 Cor:15:24-28 for he is the fulfillment of all things, the “All in all”.

<sup>28</sup> John 3: 16; Ps 2:7; Prov 30:4 His Name is Yeshua the Messiah (Jesus the Christ)

<sup>29</sup> Rev 19:13

<sup>30</sup> Heb 1:1

<sup>31</sup> John 1:4; John 5:26 ; John 14:6; 1 Jn 1:1-2; John 5:21, 24-26; John 10:10; John 11:25-26; 1 Pet 1:3, 23.

<sup>32</sup> In that the person of the Holy Spirit is named after the most essential attributes of God’s nature, we understand that it is through this person that God chooses to make Himself present and approachable to chosen members of His creation as He wills. In His Holiness is expressed the transcendence of God. In His Spiritness is expressed the potential of “abiding in.” See note 42 for more on His Presence (abiding in us).

<sup>33</sup> The New Covenant is initiated in the sign of Spirit baptism where the Messianic believer is born again. It continues in the ministry of regeneration by the Spirit as we partake of the life of Messiah, the Son of God to complete our sanctification begun by faith in the Word and Work of the Son, as expressed in John 6:63; 1 Cor 3:16-17; 2 Cor 3:6-8, 18; 2 Cor 7:1; Gal 5:18, 25; 2 Thess 2:13; Titus 3:5; Rom 2:29; Rom 8:11-14; John 3:5-8; Jn 14:26; John 15:26; Rom 15:16; 1 Cor 6:11; Heb 6:4; Heb 10:29; Ps 51:10-11; Lk 11:13; John 3:34; John 4:23-24; Eph 4:30.

<sup>34</sup> Is 48:16; Zec 12:10; Ps 45:6-7; Ps 110:1

<sup>35</sup> Neither one is greater than the other since they are each fully God sharing the same essence. The statement in John 14:28 applies to Jesus’ functional submission as a human being to the Father until He finishes the task and ascends back to the throne as consistent with His prayer in John 16:14-15 and John 7:12.

<sup>36</sup> Each share the same divine attributes of the Father in equal measure. Christ, the Son is called God or Lord, the Son (Rom 16:27; Luke 22:69-70, 1 Cor 12:3; 2 Pet 1:1; Luke 1:32, 35; 2 Th 2:14), the exact representation of God’s nature (Heb 1:3), Prince of Life (Acts 3:15), eternal (John 8:58; Rev 1:17; Rev 2:8; Rev 22:13), Mighty God (Is 9:6), God’s right hand of power (Matt 26:64; Luke 22:69; 1 Co 1:24), King of Kings forever (Ps 2; Luke 1:32-33; Rev 19:16), the Savior (Luke 2:11, 30; Jn 4:42; Acts 5:31; 2 Tim 1:10; Titus 1:3; 2 Pet 1:11; 1 Jn 4:14). The Holy Spirit is called Spirit of God 29 times, besides being Holy, He is also called Spirit of truth (John 14:17; John 15:26; John 16:13), the Spirit of glory (1 Pet 4:14), the Spirit of Wisdom and understanding... (Is 11:2); the seal of divine adoption (John 3:33-34; Rom 8:9,11,14,16; Eph 4:30) Unlike blasphemy against Father and Son, blasphemy against the Holy Spirit can never be forgiven (Matt 12:31), He is also eternal (Heb 9:14)

<sup>37</sup> Perichoresis, the mutual indwelling of the three Persons: Father and Son indwell each other (John 14:11; John 17:21); The Holy Spirit rests on Messiah (Is 61:1; Luke 3:22; Luke 4:1; Luke 10:21-22) who in turn baptizes in the Holy Spirit (Jn 1:33; Luke 11:13). No one can come to the Son, unless it has been granted by the Father (John 6:65). No one can go to the Father unless they accept the Son (Jn 14:6). See more on the word “communion” in reference to the abiding of God in man and Man in God in note 75.

<sup>38</sup> All three Persons are active in Creation (Ge 1:1-3, John 1:1-2), in Covenant Mediation (1 Tim 2:5-6; Heb 9:15; Eph 2:18), the Incarnation (Luke 1:35; John 8:55), in Restoration and Healing (Mark 9:25, Matt 12:28); in the Resurrection (Rom 8:11; Ps 16:10; Acts 2:27; Acts 13:37); in Deliverance and Salvation (Is 44:6; Is 45:21-24; Is 59:1; Is 63:1-5); in Dominion (Daniel 7:13-14; 1 Co 15:22-29); in Lordship (Eph 1:22-24, 1 Co 15:28, Rev 22:1); in Judgment (John 5:22, 24, 27, 30; John 3:18:19; John 8:15-16, John

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12:47-50; Acts 5:3,5,9-10, Acts 10:42; Acts 17:31; Rom 2:16; 2 Tim 4:1; Heb 4:12; Heb 12:23; James 4:12; 1 Pet 4:5) in Guidance (Luke 12:12; Acts 1:2); Sanctification (1 Cor 1:30; 1 Tim 4:3; 2 Th 2:13; see note 56) and in Glorification (see note 40)

<sup>39</sup> Pouring themselves as a gift in mutual love and honor and service to each other (John 15:9): The father glorifies His Name and glorifies the Son (John 5:22-23; John 8:54) who in turn glorifies the Father (John 8:54; John 13:31-32; John 17:1,5). The purpose of the Spirit is to glorify the Father and the Son (1 Co 12:3) for wherever the Father and the Son choose to dwell, the Holy Spirit is there also so that all true worship is worship in Spirit and in Truth (John 4:23-24). Their unified goal is also to gain access into the hearts of man for man's benefit, who, when enabled to receive the manifold blessings of the love of God, as bread from heaven, becomes fulfilled. Intra-Trinitarian dialogue is emotional (passive) but God's EQ is perfect.

<sup>40</sup> He is neither bound by time or space.

<sup>41</sup> But not all see Him, for as Spirit He is invisible to those who see with carnal eyes, and those who do not seek Him. The Holy Spirit is sent forth to abide in us and He can be grieved and withdraw from us. Being the first agent in this act of 'rapprochement,' as He draws near to us, we can draw near to Him. This must be done in the proper way (that is, in faith Zeph 3:2) so he will not turn His face, remove His presence and hide Himself. Yet when He seems hidden to us, He stills observes and looks to see if we are hiding from Him in darkness for the darkness is only our invention of a place where He does not exist and therefore hiding from God is an act of self-deception (Is 5:20; Is 29:13-15; Is 34:5; Is 45:20; Zeph 3:2; Heb 4:16; Heb 7:19; Heb 10:1-22; James 4:8; 1 John 4:19).

<sup>42</sup> He does not need anything from anyone outside of Him in order to be fulfilled in Himself.

<sup>43</sup> Unchanging in regard to His essence and character, according to which He cannot lie, do evil or deny Himself (stop being God), but not unchanging in regard to the manifestation of His thought and will for to some extent, He may allow the exercise of our freedom to inform some decision or judgment, but all matters are ultimately subject to His terms, norms and discretion. This does not contradict His omniscience.

<sup>44</sup> Rev 19:6

<sup>45</sup> He knows all past, present and future (1 John 3:20; Rom 11:34). However man is clouded by his own ignorance, troubled conscience and fear, desiring to control the future, so as to be free of guilt and conscience. But this is not true freedom. The free exercise of the human will is made possible when we abide in the will of the One who designed us and knows each one of us best, better than we know ourselves. For this reason, the gospel of Messiah was given to cleanse our conscience and gives us true freedom from guilt and the power of sin in our lives in Messiah, also to build and increase faith in us, that we might have hope and entrust all our future to Him (Isa 53:1; Rom 10:16-17; Eph 1:9-10). God reveals Himself, but also reveals us to ourselves. If we love Him, He acknowledges us (1 Cor 8:3; Gal 4:9), promises us a Name (Rev 2:17; Rev 3:5), and establishes us as vessels of His glory (1 Co 13:12; Rom 9:23; Rom 8:19).

<sup>46</sup> His ways are past searching out, His nature remains an ineffable mystery, the Wonder of His works never cease (Prov 30:3-6; Rom 11:33)

<sup>47</sup> He cannot be compelled to be or do anything from any outside force. Therefore all he does is done by His free choice. Father knows best. The Word of God and the Holy Spirit cannot be directed where He does not will (Prov 16: 1-4, 9; Prov 19:21; Prov 21:30; Is 29:15; Jer 29:11; Rom 11:34-35).

<sup>48</sup> Perfection in God is fullness in thought, emotion and will, Is 25:1. Unlike man, He needs none to fulfill Him, nothing can be added or taken from Him. For perfection in man, see note 61.

<sup>49</sup> The Father through His love sent His Son, "in whom He is well-pleased" to lay down His life for the world, and so we say the purpose of creation is fulfilled in salvation and the purpose of salvation is fulfilled in the sanctification of those who have been saved, which is effected through the leading of the Holy Spirit.

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The motive behind all this is God's love as expressed in John 3:16 and must be responded to in love on our part with better priorities in the way we love – by loving God first and not the things of the world which will pass away and then loving our brethren as our self, which is the essence of the spirit of the law of God (1 John 2:5; 1 John 2:15-17, 1 John 3: 10-18, 23; 1 John 4: 7-12,16-21; Gal 5:18,22-23; 1 Cor 13:8, 13)

<sup>50</sup> Ps 7:11; Ps 9:8; Ps 50:6; Ps 75; Is 2:4; Is 16:5; 1 Sam 2:10; 2 Chr 19:6; 2 Tim 4:8. Rev 16:5-6

<sup>51</sup> The Lord watches over His Word (Is 46:10), He is worthy of man's trust (Ps 36:5; Ps 37:28; Ps 89:2,5,8; Ps 94:14; Is 11:5; Is 41:10; Jer 31:36-37; Ps 84:11; Jer 32:40; Neh 9:31-32; 1 Cor 10:13). His Son who incarnates the Word is called Faithful and True (Rev 3:14; Rev. 19:11) This Word is like fire and powerful in judgment (Is 23:28-29). True prophets and disciples hear it, treasure it in themselves, abide in it, and proclaim it (Is 66:2b; Ps 96:2; John 8:31-32,51; Is 61:2-3)

<sup>52</sup> Rom 16:27; 1 Co 1:20, 27. The Wisdom is personified as a craftsman at the side of the Father at the time of creation (Prov 2:6; Prov 3:19; Prov 8:22-3) The Holy Spirit is also the spirit of wisdom (Is 11:2). The Son is called Wisdom (1 Co 1:24) and the gospel of the Son is called hidden wisdom or mystery (1 Co 2:6-8). In Eph 1:17, all the Persons of the Trinity share the Wisdom and make it known.

<sup>53</sup> His Longsuffering is usually understood as Patience but actually means Loyalty in commitment from which patience and faithfulness result. For this the Lord is called the Covenant-Keeping God throughout all generations of men.

<sup>54</sup> God is Light (1 Jn 1:5), but creates darkness by withdrawing His light (Is 45:7) Therefore He alone can penetrate darkness, by becoming present to us so His light may arise and shine in our darkness and our blindness cease (Is 60:1-2; Is 9:2; Is 45:3; Ps 80:3,7; Is 50:10; Is 29:18; Is 42:16). The Son is also called the Light of the world (John 8:12; John 9:5) who makes the blind see and those who ascribe to the world blind (John 9:39). He explained the Scriptures (Luke 24:45), then the Spirit was sent to continue illuminating the Scriptures to the spiritually-minded, revealing the light in the Word (2 Tim 3:16).

<sup>55</sup> The Levites were required as priests to give up their land inheritance and make God their portion (Num 18:20), to represent all Israel's firstborn dedicated to the Lord as a response to God's promise to make Israel His treasured possession and inheritance, i.e. His people. Later, He promises eternal kingship to the David who declares the LORD His portion forever (Ps 73:26; Ps 16:5; Ps 142:5). Under Messiah-King and High Priest Yeshua is raised up a New Covenant royal priesthood, including Messianic believers of all nations (1 Cor 6:11; Titus 3:5; Rev 7:14-15; 1 Peter 1:15-16). They become sweet-smelling sacrifices to the Lord (2 Cor 2:14-17). As they present their bodies in daily worship (Rom 12:1-2), "olah" the burnt offering (Lev 1:3) is fulfilled. Through communion at the Table of Presence (1 Cor 11:26-27) and prayer<sup>55</sup> (Mark 11:17; Acts 6:4; Eph 6:18; Phil 4:6; Col 4:2; James 5:15-16; 1 Peter 3:12, 4:7), they offer the "mincha" or grain offering with "its drink offering" (Lev 2:1-16, see v. 13 and Lev 23:37) in a new way (1 Cor 10:16-17 and 2 Cor 3:6). We present our fellowship or peace offerings, "shlamim" (Lev 3:1) with gifts of thanksgiving, praise (Col 4:6; Phil 4:6-7) and even our witness (Rom 15:16) – through evangelism, the ministry of reconciliation (2 Cor 5:18-20) and martyrdom seen as the fellowship of His sufferings (Phil 3:10; John 13:36). The sin and guilt offerings (Lev 4:3; Lev 5:5-6) are not considered sweet-smelling as olah, mincha and shlamim as they have to do with the blood atonement which was performed once and for all outside the camp by Christ Himself. No son of man can replicate that atonement for himself or anyone else (John 8:22; 13:33; Heb 10:1-2; Heb 13:10-11). The Lord delights in His portion, also called His offspring (Is 53:10), His people (Rev 21:3) because they choose to delight in Him and to serve Him continually. The gift of a personal Name reveals the greatness of our personal God who honors us with the gift of personhood, indeed a worthiness, we alone could not attain.

<sup>56</sup> Is 45:3-4; Rev 2:17 and Rev 3:5. The Cappadocian Fathers saw rightly that a true appreciation of God in His three persons could help us appreciate His gift of personhood to us. He approaches us as persons. We are not a number or an abstraction to the Lord, so neither should He be a mere abstraction or number to us. The current ecumenism movement is predicated on an abstract concept of unity in diversity (the One and the Many) which cannot in itself approximate the reality of the Living Gospel of our Living God.

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<sup>57</sup> And daughters, for the very purpose of sanctification “that we may share His holiness” (Heb 12:10). The more we become partakers of the life God gives freely, the better we learn to interrelate personally. Our relational longing for each “other” becomes less rooted in our neediness and more in His fullness in us.

<sup>58</sup> Gen 1-3; Ps 33:6 What He creates, He sustains also in compound unity.

<sup>59</sup> Is 44:6; Is 45:21-24; Isa 49:6; Is 59:1; Is 63:1-5.

<sup>60</sup> The perfection of God is prescribed for man (Matt 5:48) who must be holy as God is holy to enter into His presence, but this perfection is in a different sense for two reasons: 1) it is not possible of his own strength but only by God’s empowering. It is the Lord who sanctifies 2) this human perfection is a perfection for the human nature and does not mean that man can become God in the sense of assuming God’s nature. Thus attaining godliness is not becoming God. God seeks a righteousness in man that is not of his own, that is not attainable without divine help as all the self-righteousness of man is but rags before God (Is 64:6)

<sup>61</sup> His word can never return void (Is 55:11) Is 46:10.

<sup>62</sup> Isaiah 53:10-12; Anointing with oil points to kingship, while sprinkling with blood points to priesthood.

<sup>63</sup> Eternally begotten means the Son is forever the true Son of God (Acts 9:20; 1 John 1:2-3) even before His incarnation. He was not generated as in our understanding of sexual procreation, nor created, since the Father – of whom He is, so to speak, the spitting image – is uncreated. By His human sacrifice on the Cross in obedience to the Father, He chooses to subordinate the human will and craving for survival to the will of the Father. Angels and human beings can be spoken of as sons of God, but because they were created and in the case of man, redeemed, they are “adopted” children, unlike the true Son of God.

<sup>64</sup> Word made flesh, the Incarnation means the Word of God is made visible to us, by descending to our level of sense perception and becoming like one of us. Born of a Virgin: born of woman with human DNA by the Holy Spirit and not by male impregnation; Fully man means living under the limitations of the flesh and its cravings, subject to temptation. This does not mean that he was imperfect because the flesh created by God is not imperfect of itself, but it is imperfect when the Spirit of God does not inhabit it. Since John the Baptist was lesser than Jesus, and it said of the John that the Spirit indwelt Him from conception (Luke 1:15), then it is wrong to say that the Spirit indwelt Jesus only from the moment of baptism. His baptism at the Jordan was the Father and the Spirit’s presentation of Him to Israel as the Promised Lamb, Son of God, and Messiah and as the Baptist announced, *the One who baptizes in the Spirit*. His full humanity did not invalidate His divinity, nor did His full Humanity invalidate His full humanity. He chose to restrict the manifestation of His divinity at His first advent. His divinity became recognized progressively around Him as light dawns in the darkness (Luke 1:32; Luke 4: 34-35, 41; Luke 5:8; Luke 5:21), but it was only received and appreciated with the baptism of the Holy Spirit. Man of sorrows, Isaiah 53:2-9; Familiar with temptation, yet without sin, (Matt 4: 1-11, Luke 4:1-3; Heb 4:15).

<sup>65</sup> Good Shepherd: He will never leave or forsake His sheep and goes after the lost. King of Kings: Because of His complete obedience in His humanity towards God, The Son is elevated above His fellows both in the resurrection and as King of Kings forever.

<sup>66</sup> He makes peace for us and becomes our Peace, the means of reconciliation with our Father and with all men as prophesied in Is 9:6-7 where is called Prince of Peace. Rom 5:1; Eph 2:14-17; Php 4:7; 1 Tim 1:2

<sup>67</sup> He chose not to use His prerogatives of His divine nature while accomplishing the task assigned to His human nature (Php 2:5-11), relinquishing rather than grasping “deity.” His more indirect statements and resistance to the temptation to “prove” His deity in an unworthy way (Matt 4:6) or in an untimely manner (John 7:4-6) reflect this.

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<sup>68</sup> He exemplifies before His disciples 1) the true leadership style God desires “servant leadership” where the first will be last and the last will be first and 2) the true witness the world needs in willingness to deny himself and relinquish life for one’s friends (John 15:13)

<sup>69</sup> Faithful Priest who walks forever before my Anointed One (1 Sam 2:35). The Anointed One is the King Messiah. The offices of King and High Priest would both be assumed by Yeshua, the Branch (Jesus the Messiah) as predicted in Zec 6 to Yeshua, the high priest and Zerubbabel the governor near Him (Zec 3:8; Zec 6:12-13) Firstborn of the Dead, not due to His Resurrection, but because He was first to enter into His glory after His resurrection (Rev 1:5) Chief Cornerstone (Eph 2:20) is a stone of stumbling, rock of offense for the unbelieving (Ps 118:22; Is 8:14; Is 28:16; Matt 21:42-44; 1 Pet 2:7-8)

<sup>70</sup> Heb 9:11

<sup>71</sup> Another counselor, shows the distinctness between the 2<sup>nd</sup> and 3<sup>rd</sup> persons of the Trinity, (John 14:16). Writing the Law in our hearts is the fulfillment of the New Covenant promise (Jer 31:33; Ezek 36:24-27; Is 49:6), the covenant of sanctification and preservation of believers through the work of the Holy Spirit in the Messianic believer who has been cleansed of sin by the blood of Yeshua, the Son. For the Mosaic Covenant was a covenant of sanctification following the deliverance from bondage in Egypt. By Messiah’s sacrifice as the Passover Lamb, the eternal salvation is granted, followed by sanctification in the Spirit. The Holy Spirit is the One who enables close intimacy with God (1 Co 2:11-12, Rom 8:16, 26-27), interceding together with Christ (Rom 8:26-27, 34), and who brings life, righteousness, peace and joy and hope (Rom 14:17; 1 Cor 14:31-33; Gal 5:22; Rom 8:6; Rom 15:13).

<sup>72</sup> John 6:63 ; John 16:13-15; not by might, nor by power, but by my Spirit (Zec 4:6)

<sup>73</sup> 2 Pet 1:4

<sup>74</sup> John 17:21-23. The word “communion” reflects the same reality spoken of as “covenant” in the Old Testament and it is not surprising that with the notions of “abiding in God and God abiding in us” we finally begin to understand it. The process is best illustrated metaphorically by the David-Jonathan covenant (The exchange of robes and weapons, the inerascable mark on the palms/wrist combined with an oath of loyalty signifying “your life is my life, your enemies are my enemies, I call you friend”—for each loved the other as himself). For this the Lord says to His people, “Your life is inscribed on the palms of my hands” (Is 49:16 — with Messiah, lit. the crucifixion marks).

<sup>75</sup> As we do what is right, love mercy, and walk humbly, the Lord preserves us so our faith may withstand all trials and tests. This is part of His promise to seal His chosen for the day of Redemption. Our faith and dependence on Him grows as we realize we can do nothing on our own. He abides in those who abide in Him. Finally, all the saints throw their crowns at His feet and credit Him with all the glory due to Him.

<sup>76</sup> Is 32:17-18, Is 9:7; Is 54:10; Jer 33:7-9.

<sup>77</sup> When He restores, He makes all things new.