

## Repairers

You shall be called the Repairer of the Breach (Isa 58:12)

### *To Those not under the Law*

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What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in Him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

Blessed are those whose lawless deeds are forgiven,  
and whose sins are covered;

Blessed is the man against whom the Lord will not count his sin.

Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. (Rom 4:1–10)

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#### 1.

In the introductory citation, the Apostle Paul cites the opening lines of a *makil* of King David, Psalms 32, verse 1 and half of verse 2, the physical half of the thought-couplet that sits in the spiritual portion of a squared couplet. Paul does not cite the spiritual portion of this couplet that, again, is in the spiritual position of the squared couplet. Paul doesn't cite, "And in whose spirit there is no deceit" (Ps 32:2b).

The squared couplet would read as follows in an English translation:

Blessed is the one whose transgression is forgiven, [p/p]  
whose sin is covered. [s/p]

Blessed is the man against whom the LORD counts no iniquity, [p/s]  
and in whose spirit there is no deceit. [s/s] (Ps 32:1–2)

*Indented lines are spiritual portion of couplets.*

The movement from physical to spiritual that Paul sought to capture is "in" the "physical" portion of each couplet:

*Blessed is the one whose transgression is forgiven*

*Blessed is the man against whom the LORD counts no iniquity*

Yet in the first couplet alone [*Blessed is the one whose transgression is forgiven, / whose sin is covered*] is expression of what Christ Jesus' earthly ministry represents, with Christ's earthly ministry forming the reality that casts as its shadow the two chosen goats of *Yom Kipporim* [day of coverings, plural] ...

The goat chosen for the Lord—this goat forming the shadow and type of the man Jesus, the fleshly self—is the goat sacrificed on the altar for the sins of Israel, thereby paying the death penalty for all unintentional sins of Israel as a collective people. And when the death penalty is paid for transgressions without the transgressor dying for his or her sins, these transgressions are “forgiven,”

The second chosen goat—the goat representing the *Azazel*—represents the living inner self of Christ Jesus, resurrected to life when He was born again or twice born through receiving “life” when the spirit of God [*pneuma Theou*] in the bodily form of a dove descended upon and entered into [*eis*, from Mark 1:10] Him. And as the sins of Israel were read over the head of the *Azazel*, which then bore these sins in the wilderness, the glorified Christ Jesus bears or covers the sins of Israel in the heavenly realm.

Christ Jesus is the reality of both goats that serve as the sin offering for Israel on *Yom Kipporim*, His fleshly outer self dying at Calvary as the goat chosen for the Lord was sacrificed on the altar; His living inner self preaching to imprisoned spirits for the three days and three nights His fleshly body was in the Garden Tomb (1 Pet 3:18–19), these imprisoned spirits being analogous to imprisoned (in death) spirits of men, consigned to disobedience and death (Rom 11:32) as sons of disobedience. It was the inner self of Christ Jesus that received again the glory He had before the *kosmos* existed (John 17:5). It is the inner self of Christ Jesus that bears the sins of a second nation of Israel, with this living inner self being “in” every human son of God.

Christ Jesus does not “die” a second time for the sins of Israel; for if He were to die a second time, every human son of God would also spiritually die from loss of the spirit of Christ [*pneuma Christou*] in the spirit of the person [*to pneuma tou 'anthropou*]. Thus, as the goat chosen for the *Azazel* lived on *Yom Kipporim*, lived bearing the sins of Israel, the inner self of Christ Jesus lived when His fleshly outer self died at Calvary.

The reality of *Yom Kipporim* is the First Unleavened (from Matt 26:17 in Greek), the day when Jesus ate the Passover with His disciples, then was taken, beaten and mocked, and finally crucified. One day, the Preparation Day for the great Sabbath of the Sabbath (John 19:31) ... on the 14<sup>th</sup> day of the first month, the mid-week day [Wednesday] of the physical week, Christ Jesus became the reality of both goats chosen as the sin offering for Israel. Thus, *Yom Kipporim* isn't the reality but is the shadow and copy of the First Unleavened. Hence *Yom Kipporim* will cease to be observed in the Millennium (see Ezek 45:18–25 for the Holy Day chronology in the Millennium). It will be the Passover that is observed in the Millennium, not *Yom Kipporim*.

The author of Hebrews writes,

For since the Law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of

sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins. (Heb 10:1–4)

Again, the goat chosen for the Lord (chosen to represent Christ Jesus at Calvary) “hides” in David’s *Makil* in the line, *Blessed is the one whose transgression is forgiven*. But as the Apostle Paul discovered about himself, even though his transgressions in this world were forgiven, he not only retained memories of them, but he found that his fleshly body continued to do those things his mind hated (Rom chap 7). Thus, for Paul forgiveness of transgressions wasn’t enough. Even covering his transgression with the righteousness of Christ (again, foreshadowed by the goat chosen for the *Azazel*), this righteousness put on as if it were a garment, wasn’t enough; for he retained consciousness of his transgressions as well as consciousness of new transgressions, with this consciousness of transgressions reminding him that his transgressions remained.

In order to get past conscious awareness of past and of new transgressions, the “transgressions” themselves had to cease to be.

Hence, Paul continues his citation of David’s *Makil* into the physical portion of the couplet in the spiritual portion of the squared couplet: *Blessed is the man against whom the LORD counts no iniquity*.

When no iniquity is counted, no transgression of the Law occurred. It is as if the Law didn’t exist—and we need to return to what the author of Hebrews wrote:

Consequently, when Christ came into the world, He said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'" When He said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then He added, "Behold, I have come to do your will." He does away with the first [the Law] in order to establish the second [to do the will of God]. And by that will [doing the will of God] we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God, waiting from that time until His enemies should be made a footstool for His feet. For by a single offering He has perfected for all time those who are being sanctified. And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds," then He [the Lord] adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. (Heb 10:5–18)

There is a usually ignored time marker for when the Lord will no longer remember sins and lawless deeds: that marker is implementation of the New Covenant, the Second Passover Covenant, when the Law will be written on hearts and put in minds so that all

*know the Lord*; so that all are taught by the Lord (Isa 54:13). It is only then when sins and lawless deeds will no longer be remembered, not before then.

At times, Paul got ahead of himself; for he sincerely believed that Christ would return while Paul remained alive. Paul didn't know that two millennia would pass before Christ would return. Paul didn't know there would be a Second Passover liberation of a second Israel—how could he have known? The spiritual Body of Christ was alive during his ministry. It didn't die in this world until John the Elder died. And Paul never anticipated the Body of Christ dying from want of the Holt Spirit.

Before the Second Passover liberation of a second nation of Israel from bondage to indwelling Sin and Death, all of Israel is under the couplet that represents the physical portion of the squared couplet with which David opens his *Makil*, Psalm 32. All of Israel (including greater Christendom) is under the Law because the Law has not yet been written on hearts and placed in minds—

But, Christians will object, Paul cites Scripture to “prove” God no longer remembers the sins of Christians ... when, exactly, did the Law—the Royal Law as James calls the Commandments—cease to exist? For the author of Hebrews, citing the prophet Jeremiah, writes,

Now if he [Christ] were on earth, He would not be a priest at all, since there are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant He mediates is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion to look for a second. For He finds fault with them when He says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest. *For I will be merciful toward their iniquities, and I will remember their sins no more.*" ***In speaking of a new covenant, He makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.*** (Heb 8:4–13 emphasis and double emphasis added)

Before preceding, what covenant was made with Israel on the day when the Lord took the fathers of Israel by the hand to lead this people out of Egypt? It wasn't the Sinai Covenant, either First (Ex chap 20–24) or Second (Ex chap 34). It wasn't the Moab Covenant (Deut chap 29–32). It was the Passover Covenant:

And the LORD said to Moses and Aaron, "This is the statute of the Passover: no foreigner shall eat of it, but every slave that is bought for money may eat of it after you have circumcised him. No foreigner or hired worker may eat of it. It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. All the congregation of Israel shall keep it. If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you." All the people of Israel did just as the LORD commanded Moses and Aaron. And ***on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts.*** (Ex 12:43–51 Double emphasis added)

Now, when did this Passover Covenant end? It was still in existence when the author of Hebrews wrote the epistle of the Hebrews; for again, this author wrote, *In speaking of a new covenant, He makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away ... what is becoming obsolete is not yet obsolete. What is growing old and ready to vanish away has not yet vanished but still remains in force.*

Christ Jesus, after eating the Passover with His disciples on the night He would be taken, changed the symbols that represented Him as the Lamb of God from a bleating male lamb without blemish, selected and penned on the 10<sup>th</sup> day of the first month (the day He entered Jerusalem riding on the colt of a donkey)—how Israel in Egypt knew their Passover lamb—to Himself, His body represented by blessed but broken unleavened bread, His blood by the blessed cup. Thus, Christ Jesus changed the symbols representing the Passover sacrifice. As such, a modification was made to the Passover covenant mediated by Moses between the Lord and the fathers of Israel, a significant modification that could be called a “new covenant,” but not *the New Covenant*. For even to this day, the Torah (from Jer 31:33) or the Law is not written on hearts or placed in minds so that all *know the Lord*, all having been taught by the Lord.

Simply put, Christians are not yet under the New Covenant when the Law will be written on hearts and placed in minds so that all *know the Lord*. However, following the Second Passover liberation of a second nation of Israel [greater Christendom], all who profess that Jesus is Lord will be liberated from indwelling sin and death through being filled-with and empowered by the spirit of God. Then, but not before then, there will be no remembrance of Sin, no remembrance of transgressions by either God or the would-be transgressor. For the Law will cease to have importance. All that will matter is whether the person believes God or doesn't believe. All will be as Abraham was when he believed the Lord and had his belief counted to him as righteousness.

In the course of humanity marching through time, with the chronology of Christendom not advancing once the spiritual Body of Christ died in this world seventy years after Calvary, humanity hasn't yet reached the moment in time when the Second Passover liberation of Israel will occur, the midnight hour of “Day Two,” this spiritual “day” having begun at Calvary and with its dark portion continuing until dominion over the single kingdom of this world is taken from the Adversary and given to the Son of

Man halfway through seven endtime years of tribulation, or in a practical sense, continuing until the Second Advent.

Again, the Second Passover sacrifice of “uncovered” [by the blood of Christ] firstborns at the midnight hour of Day Two occurs when humanity can get no farther from God than it is, meaning that with God as light, the darkest portion of the “night” comes when humanity is equally distant from the earthly ministry of Christ Jesus (27–31 CE) and the spiritual ministry of Christ Jesus, perhaps 2027–2031, with these possible years having the Second Passover occurring on the second Passover of 2024 ... the second Passover of 2017 is also a possible year and date for the Second Passover liberation of a second nation of Israel. For the year of the Second Passover depends upon whether humanity can get farther from God. If yes, then additional years will pass. If no, then humanity will enter a time like no other, a time when human life itself is at risk.

In David’s *Makil*, David a man after the heart of the Lord presented to Israel the reality of *Yom Kipporim*, with forgiveness of transgressions coming via the sacrifice of the goat chosen to represent the Lord, Christ Jesus, and with transgressions being “covered” in the heavenly realm by the goat chosen by lots to represent the *Azazel*, the name containing the concept of the precipice that separates heaven from earth. This second goat that served as Israel’s sin offering symbolized the glorified, resurrected Christ Jesus as Christendom’s High Priest bearing the transgressions of this second nation of Israel in the heavenly realm.

Ellen G. White got it mostly wrong: yes, Christians are today living in the reality of *Yom Kipporim*, with this reality represented by the Passover Lamb of God being chosen and penned on the 10<sup>th</sup> day of the first month, and sacrificed on the 14<sup>th</sup> day, the First Unleavened. Humanity continues to live in the reality of the First Unleavened, and will continue to do so until the midnight hour of Day Two, when the death angel will again pass over humanity, slaying all uncovered firstborns. But between “even” when the Passover Lamb of God was sacrificed at Calvary, Israel was to roast over fire and eat, with loins girded and staffs in hand, the Passover. Greater Christendom is to eat the Passover from Calvary to the Second Passover liberation of a second Israel; for all of *Yom Kipporim* “fits” inside of the window between Calvary and the Second Passover.

*Yom Kipporim* is not spiritual, but is entirely physical, and as such is appropriately contained in the thought-couplet in the physical portion of David’s squared couplet opening of his *Makil*, Psalm 32 ... again, both goats chosen as Israel’s sin offering on *Yom Kipporim* represent Christ Jesus, the goat sacrificed on the altar representing the fleshly body of Jesus the Nazarene, the goat over which the sins of Israel were read symbolizing the glorified Christ Jesus that received “life” when the spirit of God [*pneuma Theou*] in the bodily form of a dove descended upon Jesus and entered into Him (Mark 1:10) when John raised Him from a watery grave in the River Jordan. Both goats serve as types of Christ, His outer and inner selves, the outer self born of water, the water of Mary’s womb, and His inner self born of spirit (born of the glory of God), with this inner self not dying at Calvary and not paying the death penalty for the transgressions of sons of God in the heavenly realm but only “covering” these transgressions with His righteousness, euphemistically known as “grace.”

*Yom Kipporim* serves as Israel's cultural "consciousness of sins committed"; therefore, as long as *Yom Kipporim* is observed, there will be a remembrance of the transgressions committed by individual Israelites/Christians. And *Yom Kipporim* is to be observed for as long as there is a remembrance of transgressions, a circular pairing of declarations that are like a *Catch 22*. It is only when there is no remembrance of transgressions, thereby removing the Law in its entirety—this is not something Sabbatarian Christendom will even contemplate today—will Israel enter into the second couplet of David's *Makil*, with this entrance chronologically occurring in the light or *day* portion of Day Two.

Paul knew what would happen, what had to happen, but as he expected Christ Jesus to return in his lifetime (see 1 Thess 4:15, 17; 1 Cor 10:11), he anticipated Israel entering into the New Covenant before it was time for Israel to enter into the New Covenant. Therefore, Paul unintentionally did what Matthew's Jesus warned His disciple not to do: "*Blepete me tis 'umas planese* [See to it not someone you deceive]. For many will come in my name, saying, 'I am the Christ,' and they will many deceive" (Matt 24:4–5). Paul has, again unintentionally, led many Christians astray, with the author of 2<sup>nd</sup> Peter writing,

But according to His promise we are waiting for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you are waiting for these, be diligent to be found by Him without spot or blemish, and at peace. And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. (2 Pet 3:13–18)

There are modern agnostics that insist 2<sup>nd</sup> Peter is not of Peter but is a pseudonymous epistle that wasn't written until the 2<sup>nd</sup>-Century. But a significant problem is created by this line of reasoning: a 2<sup>nd</sup>-Century date for 2<sup>nd</sup>-Peter will throw the authenticity of John's Gospel into doubt. For in the addendum chapter to John's Gospel (chapter 21), the author of this addendum chapter has read 2<sup>nd</sup>-Peter and has recognized that in Peter's two epistles, the first by the hand of Silvanus, Peter *feeds the lambs of God*, and *tends the sheep of God* (1<sup>st</sup> Peter), and *feeds the sheep of God* (2<sup>nd</sup> Peter), thereby satisfying whatever commission Christ Jesus gave Peter. Hence, the authority assigned to Peter by virtue of his commission to feed lambs, tend sheep, feed sheep—authority usurped by the Roman Church, authority that permits the Bishop of Rome to serve as the vicar of Christ—ceases to exist. So if 2<sup>nd</sup> Peter is pseudonymous, so is the addendum chapter to John's Gospel. And many will have been lead astray for a very long time.

It is the 3<sup>rd</sup> chapter of 2<sup>nd</sup> Peter that vindicates Paul. Without this 3<sup>rd</sup> chapter, Paul would have to be dismissed as a heretic, and the movement from physical Israel to spiritual Israel [the nation circumcised of heart] would not be known. The Circumcision

Faction would have prevailed in its theological war with Paul; so it would have been in the Circumcision Faction's best interests for these quasi-converted Sadducees and Pharisees to discredit 2<sup>nd</sup> Peter whenever and wherever they could. It is today in the best interests of backsliding Sabbatarian Christians to discredit all of Scripture, thereby elevating ignorance and agnosticism by destroying the belief of infant sons of God.

This writing has grown very long and need to be broken into three of more pieces; so I will here, at a stopping point, end the first section and pick in a second section where I have left off.

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