

Subject Index: Gospels  
(Chapter 11, pages 427-472)  
Jesus and His Emancipation Proclamation

The Sermon on the Mount is referred to by the author, John Saggio, as the Emancipation Proclamation. The author wrote this chapter sequentially, or broke it down within a Biblical structure he provided, following the Biblical text within Matthew Chapters 5, 6, and 7. Below each heading of a range of verses is a numbered list of salient points.

Jesus directed the Sermon on the Mount to His disciples; in the background was a throng of people also listening..

**Matthew 5:11-12:** Disciples are judges of the Kingdom of Jesus (pp. 427-428)

1. Two nations, two kingdoms.
2. Disciples of Jesus to be judges governing the Kingdom of Jesus.
3. Disciples falsely accused, threatened.
4. Disciples to rejoice in persecution.
5. Disciples have a place of distinction.
6. Sons of The Adversary and sons of Cain (one nation) angrily aroused against the Israel of Yahweh (second nation).

**Matthew 5:13:** Disciples are the salt of the land (pp. 428-429)

1. Before the death, resurrection, and ascension of Jesus, disciples function as salt of the land in association with the Sinatic Covenant.
2. After the death, resurrection, and ascension of Jesus, the disciples are the salt cleansing, fertilizing, and preserving the children of Israel in association with the New Davidic Covenant and the proclamation of the Gospel of Christ.
3. The apostate judges were in the process of being cast outside of the elect nation.

**Matthew 5:14-18:** Disciples are the Light of the World (pp. 429-431)

1. Disciples are to act as beams of light immersing Israel in the proper understanding of the intent of Yahweh's covenantal word of life in order that Yahweh's people might walk in the righteous way of Yahweh revealed in the Law and the Prophets.
2. The disciples are figuratively referred to as a city upon a mountain and as a burning lamp upon lampstand.
3. The disciples' ideal acts as a city upon a mountain or a burning lamp would be to fulfill the requirements of the Law and the Prophets.

**Matthew 5:17-20:** The faithful judges aim their righteousness toward the Father (pp. 446-446)

1. Jesus related that righteousness exceed the righteousness of the scribes and Pharisees.
2. This righteousness seeks the welfare of not only the sheep but also one's enemies.
3. Righteousness lays down one's own life not only for a good neighbor but also for a wicked neighbor.
4. Righteousness produces treasures in the heavens.

**Matthew 5:19-20:** Disciples are to obey the requirements of the Law and the Prophets (The Superbounding Righteousness), (pp. 431-432)

1. The disciples are not to annul even the least of the commandments recorded in the Law of Moses.
2. The disciples, the new judges, bear a heavy responsibility.
3. The superior righteousness required of the disciples far exceed that of the scribes and Pharisees.
4. The disciples were within the Davidic Kingdom during the last days of the Mosaic Eon, ending with the Acts period. This kingdom is given to the Father by Jesus at the end of the Mosaic Eon.

**Matthew 5:21-24:** Instructions to disciples regarding murder (pp. 432-434).

Jesus is the second Moses, the superior Moses, leading a second and final exodus of the Israel of Yahweh, thus Jesus expounds the current interpretive meaning under the eschatological conditions of the last days of the Mosaic Eon. The Israel contemporary with Jesus is being held responsible by Yahweh for every word, every utterance proceeding from the mouth of Jesus the Prophet, greater than the prophet Moses.

1. Prohibition against murder now extends and is applied to those who are even manifesting anger against their brother or neighbor.
2. The new Davidic Covenant required not only love of one's neighbor, but love of one's enemy.
3. *Raca!* and *stupid* were insults of penetrating malicious anger.
4. Anger against a brother or neighbor was equivalent in these last days of the graciousness of Yahweh to murder in previous days.
5. Anger concealing hatred was unacceptable.
6. To Yahweh belongs vengeance and recompense.
7. Offering an approach present to Yahweh was to acknowledge malicious anger toward a brother.
8. Reconciliation with the brother was possible after offering the approach present.
9. Rectify anger so as to avoid a public or civil lawsuit. This manifests the love of Yahweh, the intention of the Mosaic Law.

**Matthew 5:27-30:** Jesus' instructions to the disciples regarding adultery (pp. 434-436)

1. Jesus refers to the persistent, penetrating stare of a willful desire, an intentional commitment to lustfully possess, experience a woman's physical endowments that Jesus qualified as adultery. The lust to commit adultery was the same as actually committing adultery.
2. The lusting man is mentally exploiting the woman, treating her merely as a thing and IT rather than a living *thou* to be protected from such violation.
3. To wrench out your right eye or your right hand is figurative language to control one's inordinate desires, such as adultery.
4. Present your bodies as slaves to righteousness by forbidding the members of your body to be controlled by the Law of Sin and Death.
5. Failing to control evil desires means to figuratively cast into the fire of Gehenna, but literally cut off from the elective hope of the elect nation of Israel, which hope was near at hand.

**Matthew 5:31-32:** Jesus' instructions to the disciples regarding divorce (pp. 436-437).

1. Jesus was asked, "Is it allowed one to dismiss his wife for every cause?"
2. Jesus answered, "Did you not read that the Maker from the beginning makes them male and female, and He [Yahweh Elohim] said, 'On this account a man shall be leaving father and mother and shall be joined to his wife, and the two shall be one flesh'? So that no longer are they two, but one flesh. What God, then yokes together, let not man be separating (Math. 19:4-6).
3. Yahweh intended this union to be permanent for mankind.
4. Adam loved Eve and therefore ate of the fruit. Even though there was a judgment of death, they stayed together.
5. The Pharisees then asked Jesus, "Why then does Moses direct to give a scroll of divorce and to dismiss her?"
6. Jesus answered, "Moses in view of your hardheartedness, permits you to dismiss your wives. Yet from the beginning it has not come to the thus" (Math 19:8).
7. The righteousness exceeding that of the Pharisees and scribes allows no divorce except for prostitution.

**Matthew 5:33-37:** Jesus' instructions to the disciples regarding oaths (pp. 437, 447).

1. Oaths were practiced in a trivialized manner. The populace of Judea and its surrounding territories swore on every occasion, continually stringing oaths repetitively, negating the righteous content of oath swearing.
2. Swearing an oath had become so commonplace that the oath became a means of covering up or backing up one's lies, one's deceptive machinations or schemes.
3. Jesus admonished not to swear by heaven, the earth, nor by Jerusalem. Jesus opposed the use of the common swearing of empty, deceptive words intended to impress the hearer, reinforce one's public image, and clothe one's lies with the garment of socially clever words of repetitive oaths.
4. Jesus responded that a clear and simple "Yes" or "No" would be a bond of honor that should guarantee the faithful fulfillment of an agreement.

**Matthew 5:38-42:** Jesus' instructions to his disciples regarding an eye for an eye (pp. 437-442)

1. The purpose of an "eye for an eye" and "tooth for tooth" was to eliminate unjust private revenge that often implemented excessive punishment and could lead to chaotic feuds between families, communities, and tribes. This law placed just controls on personal or group vengeance.
2. The Mosaic Law put a restraint on human vindictiveness.
3. Not intended to be applied to superficial or temporary bodily injuries. The essence of this law sought to establish just and suitable compensation for physical injury while establishing an effective deterrence for such crimes.
4. Instead of an "eye for an eye," or a "tooth for a tooth," an equal return, Jesus admonished to give more: turn your cheek so as to be slapped again, give your cloak in addition to your tunic, go two miles instead of one, give to one who requests of you, and lend to him who wants to borrow.
5. The disciples of Jesus were not to seek judgment of an eye for eye in cases warranting severe punishment. They were not to seek their own vengeance. They were to give place to wrath. They were to love their enemies.
6. Those Jews who were blind and ignorant as to the Gospel were beloved because

of the fathers.

7. The disciples were to love their enemies so as to conquer evil.
8. The disciples were to be excessive in their dealings with all those who persecuted them; those who demanded labor; those in legal authority; those who were poor; those who were to be judged by the courts; those who requested of you.

**Matthew 5:43-48:** Jesus' instructions to the disciples regarding enemies (pp. 442-446).

1. Jesus' enemies were in the confines of Israel in the land of Judea and in the diaspora, among the wicked Cainite rulers and hireling shepherds whose concern and care for the lost sheep revolved around their own ambition and welfare.
2. Two types of enemies: (a) deceiving children of Cain; and (b) deceived children of Abel.
3. The righteous, the circumcised in heart, fall upon the cornerstone; they will be shattered by falling on the cornerstone; however, the cornerstone does not fall upon them. Those shattered on the stone rise and stand up with Jesus. The unrighteous, not circumcised in heart, the cornerstone shall fall upon them, shattering them like chaff.
4. Those following traditions thought it just to hate the Romans; however, loving your enemies is to be perfect as your heavenly Father is perfect. Religious Jews thought God would overcome Rome and bring Israel political dominance, like the time of King David, over the nations, but Jesus clarified that His kingdom was of a different qualitative order.
5. The Church would be the ruler from the heavenlies.
6. The disciples, by loving their enemies and praying for those who persecute them, would be practicing a righteousness superabounding, greatly exceeding the righteousness of the Pharisees and scribes.
7. As the sun and rain fall upon both the just and unjust, so the believing Jews were to cause the light of Yahweh's Word to shine upon both the just and unjust.
8. Jesus' ministry was limited to Palestine; the two nations being brought together were the southern and northern kingdoms of Israel (John 10:14-16).

**Matthew 6:2-4:** Jesus gave practical commands regarding alms-giving (pp. 447-448).

1. Alms-giving should be performed unpretentiously, modestly, unassumingly, inconspicuously, seeking only the welfare of the recipient and the glory of Yahweh.
2. Alms-giving is such you do not let your left hand know what your right hand is doing.
3. Commitment to earthly, terrestrial treasure only (wealth and admiration received from those who keep the traditions and commandments of men rather than the statutes, judgments, and commandments of Yahweh) results in the slavery of one's own soul. Such bondage is difficult to escape.

**Matthew 6:5-8:** Jesus' instructions on righteous prayer (pp. 449-450).

1. Jesus distinguishes the wages being paid by men, in general, and the prestigious and honorable men of contemporary Jewish society, in particular, from the wages being paid by Yahweh.
2. Jesus instructed His disciples to pray in private, practiced humbly and piously, and hidden from the eyes and the ears of other.
3. The service of righteous prayer will not go unrewarded.

4. Righteous prayer is not wordy or repetitious.
5. Yahweh knows your needs before requesting of Him, so useless repetitions are unnecessary.

**Matthew 6:9-13:** Jesus teaches the disciples an eschatological prayer (pp. 450-453).

1. The eschatological prayer, known as the Lord's prayer, is used by Jesus as a guide to prayer in relation to the varying circumstances of the faithful service of His disciples.
2. "*Our Father Who art in the heavens*": The prayer is directed towards Yahweh. The plural *heavens* is used to designate the air-space associated with the nation Israel and the nations, each located geographically below the heaven above it. The interest of Yahweh extends over the heavens representing the nations because of His promise given to Abraham that his seed would be a blessing to all the families of the earth. Israel's heaven has been metaphorically, covenantally, exalted above the heavens of the nations. The disciples understand they are to be a blessing to all the nations.
3. "*Thy kingdom come. Thy will be done, as in heaven on earth also*": The context of the prayer is the coming of the Kingdom of Yahweh. The prayer was to remind the disciples of Jesus that their task was to pave the way for the coming of Yahweh's Kingdom. Yahweh's will is also in the interest of the nations.
4. "*Our bread, our dole, be giving us today*": The disciples were not to concern themselves with long-range needs. The time is short. The end of the eon is near. Not worrying about what they were to eat, drink, or be clothed was suitable, appropriate, and expedient advice because of the eschatological tornado stirred up by the proclamation of the Gospel of Christ.
5. "*And remit to us our debts, as we also remit those of our debtors*": The disciples of Jesus were to request that Yahweh refrain from exacting the penalty due their debts, that is, unjust insult, hard, or pain inflicted upon both Yahweh and their neighbor unintentionally (and even intentionally due to weakness or ignorance) by their words or behavior, even as they themselves were to refrain from exacting the penalty deserved by those who cause them unjust insult, harm, or pain by unintentional or intentional words or behavior.
6. "*And mayest Thou not be bringing us into trial, but rescue us from the wicked one*": Jesus' disciples were also to request that Yahweh refrain from bringing them into trial due to the unfaithful rebellious words and actions of counterfeit disciples seeking their own glory and seeking the allegiance of faithful, innocent disciples. Such temptation into rebelliousness instigated by the sons of Cain, the seed planted into the field belonging to Yahweh (the Israel of Yahweh) by the Adversary, Satan is to be overcome by watchfulness and continuance in prayer to Yahweh.

**Matthew 6:14-15:** Forgiveness of offenses (pp. 453-454).

1. *For if you should be forgiving the men their offenses [deviations] . . .* (Matt. 6:14). The word *offenses* does not mean *trespasses* or for *sins*. It is the word meaning *to slip aside (paraptoma)*. Paul uses it in relation to Adam who, according to Paul, first hears aside (*parakas*, Rom. 5:19, disobedience), then steps aside (*parabaseos*, Rom. 5:14, transgression), after which he slips aside (*paraptoma*, 5:15, deviate, offense), culminating in his missing the mark, sinning (*harmartia*,

Rom. 5:12). Adam never rebels against Yahweh. His sin (*harmartia*) is the result of his ignorance and his love for Eve.

2. The real enemies of Yahweh, Jesus, and His Ecclesia do not commit deviations. They hear aside (disobey), opposing Yahweh's word; they step-aside (trespass) as intentionally committed enemies of Yahweh, and thus sin (miss the mark set by Yahweh) defiantly, full well understanding their opposition to Yahweh, their intended rebellion against Yahweh's *The Way, the Truth, and the Life* (Jn. 14:6). A deviation offends, insults, and dishonors Yahweh, but does so unintentionally. Yahweh is longsuffering in relation to such sins. He mercifully and compassionately bears such offenses, insults, and dishonor, patiently awaiting repentance and providing the time necessary for this inevitable repentance, for Yahweh knows what is in the heart of men.
3. If made a practice to not forgive that generation of their kinsmen after the flesh, Yahweh will discontinue forgiving them their deviations, thus revealing their supposed deviations to be in reality hardcore disobedience, trespass, defiant opposition to and rebellion against Yahweh, the characteristic of an uncircumcised heart.

**Matthew 6:19-21:** The faithful judges are to store their treasure in the heavens (p. 477).

1. The Father sought to bless those who faithfully kept the covenant by rewarding them in the heavens.
2. The treasures would be received at the consummation of the Parousia of Jesus the Messiah when the faithful ones were led by Jesus into the Celestial Allotment.

**Matthew 6:22-23:** Jesus explains that figuratively the lamp of the body is the eye (pp. 454-455).

1. Jesus means to communicate the truth that a healthy eye is evidence of a mind and heart ignited by the holy flame of Yahweh's word, the Law and the Prophets.
2. The Israelites according to the flesh, those having the traditions and commandments of the apostate men as the light within them, have within themselves, indeed, dense darkness.
3. The disciples of Jesus are to be the light of the world-order of Israel, illuminating both Israel and the nations covenantally under their tutelage.

**Matthew 6:24-33:** Jesus emphasizes that the disciples cannot serve two masters (pp. 455-457).

1. It is forbidden to serve both Yahweh and other elohim simultaneously. In Yahweh's eyes, any Israelite who serves in any way another elohim is no longer serving Him.
2. To place any god, any terrestrial enticement above one's allegiance and obligation to Yahweh is to hate, insult, offend, dishonor Yahweh, transferring one's worship and service from Yahweh to the god, the person, the place, the thing being given priority.
3. Jesus emphasized the disciples need not worry about food, drink, and clothing; that Yahweh would provide all the needs necessary to successfully perform the appointed service and victoriously conquer the enemy in the holy war of Yahweh against His enemies.
4. Serving two masters would be to try to simultaneously serve both the Sinaitic/Mosaic Covenant of Moses and the New Davidic/Abrahamic Covenant.

5. During the last days of the Mosaic Eon, the disciples' primary allegiance and obligation to Yahweh was to be fulfilled by seeking "*first the kingdom and its righteousness, and these all shall be added to you.*"

**Matthew 7:1-5:** Jesus explains righteous judging (pp. 457-459).

1. The judges of the *impending* kingdom of Jesus the Messiah, the Son of David, must not be administering judgment as the Pharisees and scribes. Their righteousness, their judgments, must superexceed that of the Pharisees and scribes. They must administer Yahweh's judgment according to a circumcised heart having Yahweh's Law written upon it, thereby issuing impartial, just judgments, verdicts motivated by the love of Yahweh and neighbor.
2. Jesus' hyperbole of comparing the mote in the brother's eye with the beam in your own eye represents the mote being a minor or civil defect while possessing a major defect in your own eye. You become dangerous to the one being judged, since the beam in your own eye hinders the removal of the mote in your brother's eye without inflicting damage to your brother's eye.
3. The judges of Jesus are first and foremost to consciously observe their own major and minor defects, thereby judging themselves as in the presence of Yahweh, manifesting heart-motivated repentance.

**Matthew 7:6:** Curs and swine (pp. 459-460).

1. The curs are counterfeit, false, circumcised brethren, wolves, dogs, curs disguised as sheep. They deceptively attempt to abuse, supplant the Gospel of Christ by misusing it in order to return the faithful sheep to the rule, the authority of the Sinatic/Mosaic Covenant, thereby also negating the New Davidic/Abrahamic Covenant and the efficacy of the blood of the Messiah.
2. The swine represent the apostate rulers and teachers of the Israel according to flesh. They are to be evangelized, but Messiah's ministers are not to cast before them for inappropriate, disrespectful, pernicious perusal the precious and valuable pearls representing the great truths being revealed to Yahweh's Saints through the revelation given by the spirit of Yahweh and Christ as to all the riches of the secret of the God and Father.

**Matthew 7:7-12:** Jesus' advice to the disciples as to requesting and seeking wisdom (pp. 461-462).

1. It is the wisdom of Yahweh and Jesus the Messiah which guides the judges and faithful disciples of Jesus in their practical pursuit of the righteousness of the Law and the Prophets.
2. The judges of the Kingdom of Jesus must rule over a kingdom at war: a legitimate kingdom against a counterfeit kingdom, a holy nation against a contaminated and rebellious nation. Possessing Yahweh's wisdom and understanding in order to rule righteously His people in the midst of dangerous eschatological enemies is vital to the successful defeat of the enemies and to the firm establishment of the kingdom.
3. "*Request and it shall be given you. Seek and you shall find.* . . . refers to requesting and seeking wisdom.
4. Jesus' judges and faithful disciples are to do what is right in the eyes of Yahweh simply because it is the right thing to do in the eyes of Yahweh. If that means

suffering and persecution on account of performing the righteousness of Yahweh, so be it!

**Matthew 7:13-14:** Jesus explains the cramped gate and the broad gate (pp. 462-465).

1. Jesus warns His judges and faithful disciples of the great cost of entrance into the kingdom of the heavens, the Kingdom of Yahweh. The disciples' goal was entrance into the Kingdom of God, metaphorically referred to as the *kingdom of heavens*.
2. The cramped gate through which His disciples are encouraged to pass is the gate one must go through in order to enter the Kingdom of Yahweh.
3. The way leading to the gate through which one entered into the Kingdom of Yahweh, and thus, into THE LIFE of that Kingdom is narrow.
4. The narrow way is the way of the righteousness superexceeding the righteousness of the Pharisees and scribes. It is the way of the righteousness of the Law and Prophets. It is the way of the salvation of Israel. It is the way of great cost, the suffering and persecution on account of Jesus the Messiah, on account of the righteousness of the *kingdom of heavens*.
5. The gate leading to the Kingdom of Yahweh is a cramped gate. It is compressed, restricting entrance to a few at a time. Thus, one must squeeze one's way through this gate as if nailed to a cross, enduring the hardship of the cross not only along the way, but also in the passage through this gate finalizing crucifixion with Christ.
6. The *Broad Gate* represents the Sinatic Covenant broken from the beginning. The destruction awaiting those who place their confidence and trust in it is the execution of the covenantal verdict of death pronounced upon it by Yahweh at Mount Sinai. This figurative depicting of this destruction, often associated by Jesus with the fires of Gehenna, pointed to the literal destruction of Jerusalem and the Temple in 70 A.D., terminating the Sinatic Covenant.
7. The disciples were to walk along the narrow way of the Gospel of Christ.

**Matt 7:15-20:** Jesus uses the analogy of the good tree and rotten tree to describe false prophets who would infiltrate their ranks (pp. 465-468).

1. Jesus explains that a mixing of the wines causes contamination. These false prophets would pour the wine of the Gospel of Christ into the wineskins of the Sinatic covenant, thereby polluting the Gospel of Christ and placing the Sinatic Covenant containing the Law of Moses in an appropriate relationship to the disciples of Jesus.
2. The wine of both covenants was to be preserved and drunk unmixed. Mixed, the wines become covenantally poisonous. Drunk separately, the wines complement one another, thereby fulfilling the Law and the Prophets.
3. Demanding circumcision is an example of the mixing of wines and bursting of the Sinatic skins. Under the Sinatic Covenant, covenantal citizenship required circumcision for both an Israelite and an individual from among the nations. Under the New Davidic Covenant, covenantal citizenship would require circumcision of the Israelite but not of an individual from among the nations.
4. Under the Sinatic Covenant, covenantal citizenship prohibited mixed marriages and mixed table fellowship. Under the New Davidic Covenant, covenantal citizenship would permit mixed marriages and mixed table-fellowship with



uncircumcised faithful ones. In this way, the skins and wine of the old Sinatic Covenant would be preserved together with the skins and wine of the New Davidic Covenant, each complementing the other to the glory of Yahweh and His Anointed Son.

5. The false prophets are seen as rapacious wolves in sheep's apparel, curs, prostituting wild dogs of the apostate nation, wild grapevines producing thorns who trample things of the holy Davidic Covenant, guiding the sheep into the spacious way of the traditions and commandments of men, into the spacious way of the Sinatic Covenant, the Broad Gate of covenantal destruction.
6. How can the false prophets be detected? *From their fruits you shall be recognizing them.* The distorted fruit of the Sinatic Covenant contains within it the poison of hatred, severity, intolerance, impatience, unrighteous judgment, enmity, resentment, pride, and rebellion, each bringing shame to Yahweh.
7. Consequences of mixing or not mixing the wines demonstrate the nature of the trees: the rotten tree versus the good tree. The fruit of the *Good* tree is the fruit of the spirit. It is the fruit manifesting the healthiness of the tree rooted in the ground of the New Davidic Covenant. The rotten tree is that tree which produces the noxious or poisonous fruit of the distorted, contaminated, polluted Sinatic Covenant.
8. The *Good* tree represents the faithful son of Yahweh who would be identified with the death and resurrection of Jesus the Messiah. The *rotten* tree represents the rebellious son of The Adversary identified with the rebellious heart and murderous deed of Cain the malignant one.

**Matthew 7:21-23:** Jesus warns His disciples as to workers of lawlessness (pp. 469-470).

1. Merely confessing Jesus and participating in the power unleashed by the spirit does not guarantee entry into the Kingdom of Yahweh. Only those believing into Jesus and doing the will of the Father to the end will enter the Father's Kingdom. Doing the will of the Father to the end means enduring the reproach and persecution which comes on account of Jesus and His kingdom.
2. Those denied by Jesus are those refusing to suffer the reproach and persecution associated with Him. They rejoice and pride themselves in the work they perform through the power of the spirit of Christ. But when faced with the reproach and persecution which follows such work, they turn back to the Sinatic Covenant as distorted and contaminated by the traditions and commandments of men, mixing the two covenants, attempting to simultaneously serve two masters, Yahweh and the Adversary, Christ and Moses, in order to avoid suffering on behalf of the cross of Christ. As a result, Jesus calls them *workers of lawlessness*.

**Matthew 7:24-29:** Jesus concludes His Eschatological Proclamation, the Sermon on the Mount, with a parable—The Parable of the House Upon the Rock and the House Upon the Sand (pp. 470-472).

1. In this parable Jesus contrasts the people of the New Davidic Kingdom with the people of the old Sinatic kingdom.
2. The parable vividly clarifies the two possible choices remaining for all Israelites during the last days of the Mosaic Eon. The choice is salvation or judgment.
3. The parable is a foreshadowing of civil war, covenantal war, a nation against a nation, a kingdom against a kingdom (Matt. 24:7-8).

4. The prudent man (individual Israelites, Messinic Jews, collective Israel, the Israel of Yahweh) builds and secures his house (his covenantal life) upon Jesus the Messiah as the foundational *Rock* consisting of the binding ingredients of *the Way, the Truth, and the Life*.
5. Those who rebelliously reject the teaching of Jesus, refusing to do that which Jesus proclaims and teaches, reject Yahweh and disgrace the Rock of their salvation, bringing upon themselves covenantal destruction.
6. The stupid or moronic man builds his life and secures his future upon the sand of the old Sinatic Covenant as defiled by the traditions and commandments of apostate men.
7. Jesus concludes the entire Emancipation Proclamation with a prophetic declaration of certain judgment upon the Israelite who and the Israel which rejects His word of salvation: “*and the fall if it [the house of Apostate Israel, the city of Jerusalem, the Temple, the lawless Israelites] was great*” (Matt. 7:27 CV).

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