

The Second Eve

We were born like a second Eve, from the side of a second Adam (Gen 2:21-24; Eph 5:23-32; Rev 21:9). Jn 19:34 — The water and the blood — the divine Spirit of the incarnate word of God became organically one with His human blood. The life is in the blood — the life of Yahshua, both human and divine, poured forth from His Body until He gave up His Spirit — until it was finished, until He died. The remnant of water and blood from His side gave birth to His wife. From the side of the Second Man was born a second woman — the Second Adam and the Second Eve, married for eternity. They became one Spirit (1 Cor 6:17) — the dwelling place for God (Eph 2:22; Col 2:9, the “Godhead bodily”). The Eternal incarnation is the marriage of the Lamb with His Bride.

The Second Eve is none other than Rev 21:2, symbolically called the Holy City, the New Jerusalem. This new woman, a Second Eve, while in this present age, at the last moments before she fled to the wilderness, gave birth to the Male Child — the 144,000 virgin young men in Rev 12:1-6. She fled until the very last day of the 1260 days, which is the Last Day in Jn 6:39,40,44,54 at the time in 1 Ths 4:17 and Rev 17:14. The Second Eve will be the Messiah’s wife. They became one, united eternally. They both become the very Body of the Eternal Spirit (Eph 2:21-22; Rev 21:3), the “tabernacle” or dwelling place of God. As our Master Yahshua is, so also shall we be *in this world* (1 Jn 4:17; 3:1-3; Col 1:15-19; Heb 1:3). The Dwelling of God is the Body of Messiah (Eph 2:20-22), a habitation of God in the Spirit. This habitation who is us will be with or among the people of the nations (#444, *men*) — mankind, both genders, human beings. It is *extremely necessary and essential* to know what the word *men* means here. In eternity the Holy Ones will be neither sex or gender (Mt 22:30) — we will be *Man*, the Second Man, the Last Adam. Gen 5:1 — Man is both male and female here, which is mankind. As in 1 Tim 2:8, *men* is #435 which is *male*, as contrasted with #444 in Rev 21:3, which refers to either sex. So the *men* in Rev 21:3 are the *them* in the next phrase — people, both male and female, of the Eternal Nations who procreate offspring from generation to generation for ever and ever (Eph 3:21), whom the Holy Ones will reign over, as kings over kingdoms. Rev 22:5 — These men in the nations will be His people. “He in us” will dwell with *them*. But God will dwell in us as His home, Body, habitation, and God will be now *their* God.

Rev 21:3 — The Tabernacle of God is the Holy City, the New Jerusalem. We are the Holy City and the New Jerusalem, the Bride adorned for her Husband (verse 2), the *wife* of the Lamb (verse 9). And verse 12, describing the Holy City and the New Jerusalem, identifies the wife as the twelve tribes of Israel (Rev 21:9-12).

So in Rev 21:3 we know who and what this “tabernacle” (or however your translation translates it) is — a whole entity consisting of *both* the incarnate Word of God in the flesh and His wife who is also the incarnate word of God in Messiah (Gal 3:27-29), made up of all peoples (Rev 5:9-10). This “tabernacle” is not *with* the twelve tribes but *is* the twelve tribes of Israel, the wife of the Lamb of God. But this tabernacle is *with* men. The Tabernacle of God is with men and He who dwells in the twelve tribes will tabernacle with them or dwell with them. He dwells *in us*, the Twelve Tribes, the wife, but He will dwell *with* them (men). *With* is #3326 — “amid” local or casual proximity, with, or in the midst of, or among — not intimate as God in Man. The Old Testament was God *with* man; the New Testament is God *in* man — Messiah in you (in us), the hope of glory (Col 1:27).

The word *in* is #1722, dwelling in(side) — this makes us whom He indwells the Tabernacle of God. The Tabernacle of God is with men — not with the Holy, but with the natural men of the nations. We are not *in* men, but *with* men. We are the Tabernacle of God. We are not just men anymore. We are the Holy (Rev 22:5) and He, God, will dwell with them and they, the men of the nations, shall be His people, and God Himself shall be with them (not in them) and He shall be their God. He is already ours, and He is Spirit and cannot be seen by men except in Holy humans.

The men of the nations are just or righteous. But the Holy are no longer just His people, but are His very own personal Body. Where He sends us, He goes as well. We will be subdivided into as many as the number of our

cells and continue to govern the ever-increasing and expanding and populating universe.

Isa 9:7 unites government and shalom. Government without shalom or peace is not of the God of love and peace. We are the peacemakers whom the Son of God, our Master Yahshua, was speaking of in Mt 5:9 — the sons of God who are the government who reigns forever and ever (Rev 22:5). Peacemakers will be called the sons of God (Heb 2:10-14) and we shall be like Him (Heb 1:3; Rev 3:21). *Peace* or *shalom* is #7965 (Hebrew) — harmony, completeness, wholesome, wholeness, fulfillment (Jn 14:27). The only true source of peace is God (Ps 85:8; 1 Chr 22:9-10; Eph 2:14). The absence of strife and division with harmony and love makes all them complete and whole in spiritual health.

Make no mistake about it, one who causes strife or divisions (Titus 3:10-11) is an abomination to God (Pr 6:18). He is not a son of God, nor will he be *called* a son of God (1 Cor 3:16-17; Mt 12:37). The Emphasized Bible reads in Rev 21:3, “Lo, the (tent of God) is with men and He will tabernacle with them and they shall be His peoples, and He shall be (God with them).” And who are they who will call the peacemakers the sons of God? Yes, the *men*, the ones whose names will be *found* in the Book of Life according to their works, the deeds they did according to Gen 3:16-19 and 9:1-7 and 3:22 (Rev 20:12-15).

But the sons of God were peacemakers only because they were given the gift of the Holy Spirit, since they complied with the demands and commands of Messiah (Acts 5:32). Mt 5:9 is explicit in that the peacemakers today will be *called* the sons of God in the eternal age or in the next age (1 Cor 15:51-52 as Acts 2:36) for they are those who make peace today. *Peacemakers* is #1518, from #1618 (without ceasing — *makers* is to never stop or cease or give up), and #4160 (to make or do, cause to be, execute, without delay, continue to deal with, fulfill). If we purge strife and discord far from us, which takes a lifelong work without yielding or giving in, His enemies will be made a footstool for His feet (Heb 10:13). This is a lifelong war, the war against Messiah’s enemies, enemies who do all they can to keep peace far from us — enemies of the cross (Phil 3:18-19; Isa 49:17; 1 Cor 3:16-17; Rom 16:17-18; Titus 3:10-11). Rom 16:20 — “The God of *peace* will crush Satan under your feet with speed...” It will be a quick and thorough work... in the *day* when He acts (Mal 4:3).

Acts 2:47 — *Congregation* (#1577 Greek) — *ekklesia* denotes here Mt 16:18, which in Jer 30:20 is *Edah* or *witness*, which can only be in English a *community* of those who believed and are being saved — all who were called out of the world. Jn 12:25-26 is the place in the New Testament, the words of our Master Yahshua describing the word for church or *Edah*, which Luke used in Acts 2:47, and which the NU deleted from the text lawlessly.

The “church” (*oredah*, or witness) is confined to a single place, as “the church in Jerusalem” (1 Cor 1:2; 1 Tim 2:8; Rom 16:5; 1 Cor 16:19; 2 Cor 1:1; Col 4:15; 1 Ths 2:14; Phm 1:2; Acts 8:1; 11:22; Rom 16:1; 1 Ths 1:1; 2 Ths 2:1). This is the same as in Mt 16:18, but confined to a locality or a township or a city whose secular government constitutes a town’s civil authority. An *edah* or “church” is confined to this area, under one civil authority and police (1 Pet 2:13-14). No matter how large the city is, an *edah* can be in many expressions under a one police district, a one civil authority or local court judge. All the elders are local elders in a given local police district, as 1 Pet 2:14 — *governors* is police within their own district of authority, representing the mayor of the city at large. 1 Tim 2:8 applies to one or many meeting places within the district in the city or in a local township, as Paul called for the elders of Ephesus in Acts 20:17.

So the term *church* implies a *witness* (Acts 7:38; Jer 30:20), which must be an observable life (Acts 5:20 or community (Jn 13:35; 17:23; Rev 2:4-5). Lampstand also implies a *witness* (Jn 12:25-26) as those called out of the world (Acts 2:40) to be the “Community of the Redeemed” in that township, so as to be observed with the eyes and heard with the ears.

In Mt 16:18 the word *church* means *edah* or *community*, as in Jer 30:20 (#5712,13 Hebrew). But in Mt 18 it is *meeting* (#1577) — a meeting, or called to a meeting, just as a public or civil meeting in the Greek. However, the same word is used of a community of believers who live as Acts 4:32-35, and it can also mean the gathered saints in heaven or on earth, or in a particular place in the universe.

“In every place” in 1 Tim 2:8 means in every town where He causes His name to dwell (Mal 1:11). In both Greek and Hebrew the word *place* meant *locality*. The local church cannot be divided in any way or by any means, shape, form, or fashion (Jn 17:23), for love will not allow it to be divided or it is no longer a witness (Jn 13:35; Mt 12:25).

All the elders are one and all the men are one and all the women are one (1 Tim 2:8-9). The peacemakers will not allow for a divided house. If the “house” or unity of love is broken, the peacemakers are dead already and there are none in that locality who will be called the *Sons of God* in the eternal day. They are all *bastards*. If you are not a Son of God you are a bastard. If you are not a peacemaker, you are not a son, nor will you ever be *called* a son of God yourself.

A son of God is *now* a peacemaker. If one claims to be a son of God, but is not a peacemaker, he is a bastard child. Peacemakers obey the Son of God in Jn 8:51 and Mt 18:15-17. Verse 17 — This man is a *bastard*, an illegitimate child who *claims* to know Him (1 Jn 2:4), but is a liar (Pr 21:8; Jn 9:41; Rev 19:2-3).

A *bastard*, according to the English Language, means *false*, not what you say you are or claim to be. For if one is not what it means to be a peacemaker, what our Master meant in Mt 5:9 about what a peacemaker is and does, then he is definitely not one at all and will never be *called* a son of God by the nations whom the peacemakers serve and care for as the Sons of God (Rev 21:3-4). The Father’s Spirit dwells in His sons, and if anyone sees you, whom do they see? They see your Father, just as was true of our first-born brother, our Master Yahshua (Jn 14:9,23; Heb 2:10-13; Jn 8:39-47).

Isa 8:18 — We are signs and wonders in Israel, the sons of God. The brothers of our Master Yahshua are signs and wonders (Jn 13:35; 17:23). The greatest feat by which we can honor and bring praise to our Father in heaven (Mal 1:11; Mt 6:9) and the most notable and courageous act proving our love for Him and producing the appropriate fruit (Jn 15:8) and the endurance which gains His approval (Rom 5:2-5) and our genuineness and which will make His name great upon the earth and to draw all men to His Son, proving to the world that God loves them as much as His own Son (Jn 17:23), is to honor and commemorate Him with a fete — a daily festival that lavishes love and appreciation upon one another (Jn 13:34), His brothers, which pays the highest honor to Him.

When we encourage one another (Heb 3:13) we are loving Him (Jn 14:15,21,23), but Jn 14:24 speaks of those who do not honor Him because they do not love Him, because they do not obey Him. They can’t obey Him because maybe they do not have the power of the Holy Spirit to obey Him. They do not have *faith* (Heb 11:6). There is no opening in their heart (Rev 3:19) by which even God can persuade them to do His will (Jn 7:17). So who is the Seed of Abraham who belong to Messiah? (Gal 3:26-25). Who then are the real sons of God? Isa 8:18 — They are those who are signs and wonders in the Twelve Tribes — each in his own tribe and in his own clan and his own household. If a person, a disciple, has a will to do His will, he will go to the throne of grace to receive the grace to do His will, to bring honor and glory to His name (Heb 4:16). If one needs mercy, he knows where it can be gotten or obtained. If he needs grace, he knows where to find it in his time of need. For we *know* Him (Heb 4:15,14).