

95 THESES RELATING TO THE PERSONAL PROPHETIC INSIGHT THAT LED TO THE
PUBLICATION OF

"THE LITTLE BOOK OF PROVIDENCE"

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INTRODUCTION

This is a reworking of a post I first put out on Halloween 2017, 500 years to the day that Martin Luther allegedly placed his 95 theses on the door of the Castle Church in Wittenberg. It was a somewhat tongue in cheek gesture on my part, but this more rigorous version hopefully provides a useful summary of the theological fundamentals and biblical interpretations set out in the two books that my website and Facebook page are promoting.

I am the first to acknowledge that biblical proof-texting can be utilized to prove almost anything - what is really needed is a comprehensive biblical synopsis that is *intrinsically coherent* and accords with the realities of secular, religious and church history as each has panned out. And unlike some earlier Institutes of Religion to which I once adhered, the cosmic outcomes derived from its theology should do justice to the sovereign yet equitable and loving nature of God as He is revealed in Scripture. Those earnestly seeking after Truth rather than simply wishing to support a particular ecclesiological persuasion should not only pay careful attention to the original Greek and Hebrew text of the Bible but also examine the writings of the second and third century churches. The earliest of these assemblies will have been founded by the apostles themselves or their immediate appointees so they cannot have uniformly been in error regarding the essentials of the faith. Yet none of the available writings of the earliest Church Fathers bear much resemblance to my former (Calvinist Evangelical) theology or polity - it is more akin to my new understanding, especially in the area of (so-called) natural law, an appreciation of which is essential if the true nature of God's broader providence is to be perceived.

With the Spirit's help I believe a unified biblical synopsis *has* now been provided in "The Little Book of Providence", so-called as I understand its subject matter pertains to that of "The Little Book" referred to in Revelation chapter ten. It is a disclosure concerning our Creator's extraordinary providential strategy and His magnanimous intentions towards the human family, both of which have been historically obscured, more especially through the influence of Augustine's writing and teaching in the fourth/fifth century.

THE THESES

1. Humans were made in the image of God and even after the fall are to be regarded as such¹
2. Cain and Abel as the first humans to be born of woman were representatives within a *de facto* covenant that has been eluded by theologians²
3. Abel was not "saved" by anticipating Calvary when he sacrificed an animal, he remained justified within a *de facto* covenant for fallen humanity by exercising faith/faithfulness, offering the best of his produce with a good conscience
4. Cain defaulted from this Universal Covenant after killing his brother
5. Such an inclusive covenant is indicated by the fact that Cain was neither entirely alienated from God nor cursed by Him until **after** his fratricide³
6. Cain rather than Adam is the type of the damned or reprobate who is later described in the New Testament as derived from the Evil One (Greek: *ek tou ponerou*)⁴
7. Adam is mankind's federal head and the type of those Paul describes as "dead" due to the malign influence of the procreated vessel inhabited by the soul whose moral instincts oppose that of the God-given spirit. Cain is effectively the type of the **twice** dead⁵ in whom both flesh *and* spirit have died to God and become united in evil

¹ Gen9:6: *Whoever sheds man's blood, by man his blood shall be shed; For in the image of God He made man*

² Gen4:7 **Masoretic**: *If thou doest well, shalt thou not be accepted? and if thou doest not well, Sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him (King James Version)*

³ Gen4:13-16: *Cain said to the Lord, "My punishment is too great to bear!"¹⁴ Behold, You have driven me **THIS DAY** from the face of the ground; and **from Your face I will be hidden**, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."¹⁵ So the Lord said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the Lord appointed a sign for Cain, so that no one finding him would slay him.¹⁶ Then Cain **went out from the presence of the Lord**, and settled in the land of ^[c]Nod, east of Eden*

⁴ 1Jn3:12 *not as Cain, who was **of the evil one** and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous*

⁵ Jude12 *These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about^[a] by the winds; late autumn trees **without fruit, twice dead, pulled up by the roots***

8. Those who go in the way of Cain⁶ are described in the New Testament as children of the devil⁷
9. Children of the devil are distinguishable by their lack of conscience and their inability to emphasize or show compassion to others⁸. They also have a total disregard for the truth⁹
10. Children of the devil are alluded to by Paul in Romans 9 as vessels of wrath created and prepared by God for destruction¹⁰. They were not planted by the Father¹¹, neither retain His seed¹², so no longer bear a reflection of His moral image. In that sense they cease to be fully human but exist to fulfil God's purposes set out in verses 92 and 93

⁶ *Jude 11* Woe to them! For they have **gone in the way of Cain**, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah

⁷ *Jn 8:44a* You are of your father the devil, and the desires of your father you want to do.

⁸ *Mt 25:41-46* Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: ⁴² for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; ⁴³ I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' ⁴⁴ "Then they also will answer Him saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' ⁴⁵ Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' ⁴⁶ And these will go away into everlasting punishment, but the righteous into eternal life."

⁹ *Jn 8:44* You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because **there is no truth in him**. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

¹⁰ *Rom 9:22* What if God, willing to demonstrate His wrath and to make His authority known, endured with much patience vessels of wrath **prepared** for destruction?

¹¹ *Mt 15:13* But Jesus answered and said, "Every plant which My heavenly Father did not plant shall be uprooted"

¹² *1Jn 3:9* No one who is born of God practices sin, because **his seed abides in him**; and he cannot sin*, because he is born of God (* i.e. continually practice sin)

11. When Paul speaks of non-Christians being "dead" he is not referring to damnation but to the disruption of the incarnate soul's communion with the Source of its spiritual life
12. Original sin is a reality and the "death" described above is its result
13. Our first parents "died" **immediately** they ate the forbidden fruit¹³
14. Spiritual death arises as soon as the conscience is defiled for that faculty has a spiritual dimension¹⁴
15. Death results from sin but Paul indicates sin is itself a result of death¹⁵ arising from the corrupted intellectual vessel in which the human soul is planted
16. Infants do not experience spiritual death until in Paul's language "the law comes"¹⁶ being a clear sense of right and wrong; for where there is no law sin is not imputed and the conscience is not defiled¹⁷
17. Adam and Eve's offspring do not inherit their parents' guilt¹⁸ but through procreation inherit an intellectual vessel that has been "shaped in iniquity"¹⁹ acting as a malign influence on the soul
18. The soul/spirit of man, being that which returns to God is not derived from human sperm but directly created by God²⁰
19. The God-given soul/spirit of man is innocent but pliable (liable to corruption)

¹³ *Gen2:17 but from the tree of the knowledge of good and evil you shall not eat, for **in the day that you eat from it** you will surely die."*

¹⁴ *cf. Heb9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, **cleanse your conscience from dead works** to serve the living God?*

¹⁵ *1Cor15:56 **The sting of death is sin**, and the power of sin is the law*

¹⁶ *Rom7:9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died*

¹⁷ *Rom5:13 For until the Law sin was in the world, but **sin is not imputed when there is no law***

¹⁸ *Jn15:22 If I had not come and spoken to them, **they would not have sin**, but **NOW** they have no excuse for their sin*

¹⁹ *Ps51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. (KJV)*

²⁰ *Eccles12:7 then the dust will return to the earth as it was, and the **spirit will return to God who gave it***

20. Apart from gospel grace or infantile death the soul is bound to experience corruption
21. The soul/spirit of man is not intrinsically corrupt having come from God, unlike the procreated vessel into which it is planted at birth
22. The intellectual vessel that the soul/spirit inhabits is innately corrupt, governed by a triple concupiscence²¹
23. Paul refers to the intellectual vessel that the soul/spirit inhabits whilst on Earth as "the body of THIS death"²², referring to its current spiritual status
24. Paul's "law within his members" or "flesh" pertain to the governing principles adopted by the human brain as it processes the senses of the body²³
25. Since the soul and spirit are immortal the human psyche cannot be confined to the physical brain
26. For the soul/spirit that leaves the human body when the brain dies is itself an intellectual entity with a memory of its bodily existence²⁴
27. Man is composed of body, soul and spirit²⁵
28. The human's spirit is also referred to in Scripture as the heart or inner man²⁶

²¹ *IJn2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world*

²² *Rom7:24 Wretched man that I am! Who will set me free from the **body of this death?***

²³ *Rom7:23 But I see **a different law in the members of my body,** waging war against the law of my mind and making me a prisoner of the law of sin which **is in my members***

²⁴ *Lk16:25 But Abraham said, 'Child, **remember that during your life** you received your good things, and likewise Lazarus bad things; but now **he is being comforted here***, and you are in agony [Note the reason Lazarus was where he was; religious faith is not mentioned; likewise the Matthew 25 "sheep"]*

²⁵ *1Thes5:23 Now may the God of peace Himself sanctify you entirely; and may **your spirit and soul and body** be preserved complete, without blame at the coming of our Lord Jesus Christ*

²⁶ *e.g. Rom7:22 For I joyfully concur with the law of God in the inner man & Rom8:16 The Spirit Himself testifies with our spirit that we are children of God*

29. The human's spirit (not to be confused with the human spirit) is often mistaken for the Holy Spirit when interpreting the Pauline epistles²⁷
30. The fruits of the spirit pertain to man's spirit, for those currently devoid of the Holy Spirit also produce good fruit²⁸
31. The inner conflict described by Paul in Romans 7 arises from conflicting motivations derived from the processing of the brain on the one hand and the conscience-directed spirit of the "inner man" on the other²⁹
32. Such an inner conflict is not restricted to the Christian, but to everyone with a functioning conscience
33. The guiding principle or engrained law within the human's spirit or "heart" is the conscience³⁰
34. The conscience is the light of the incarnate Word/Logos that is diffused within every soul that comes into the world³¹
35. In taking heed to conscience one is effectively responding to something or Someone superior to oneself
36. Conscience is therefore a sufficient object of faith, being man's positive response to the divine revelation he has received
37. Those who defer to the dictates of their conscience are exercising a form of godly fear
38. Regardless of race or creed everyone who fears God and seeks to do what is right is accepted by Him³²

²⁷ e.g. Rom8:6 *For the mind set on the flesh is death, but the mind set on the Spirit (sic) is life and peace*

²⁸ Gal5:22-23: *But the fruit of the Spirit (sic) is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things **there is no law***

²⁹ Rom7:23 *But I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members*

³⁰ Rom2:15 (Gentiles) *show the work of the Law **written in their hearts, their conscience** bearing witness and their thoughts alternately accusing or else defending them*

³¹ Jn1:9 *That was the true Light which gives light to every man coming into the world (NKJV)*

39. "Justification" or acceptance before God within the inclusive Universal Covenant is on the basis of **evincing a God-given quality** (faith/faithfulness), manifested by the exercise of compassionate love³³
40. Justification within the **exclusive** covenant sealed with Christ's blood is by faith in Christ as Lord and Saviour
41. Paul's teaching regarding Law and grace in his epistles to the Galatian and Roman churches is in the context of Jewish infiltrators who insisted that Christian believers complied with works and rituals pertaining to the Torah such as circumcision, observing festivals and the like³⁴. On the contrary, said Paul, justification within the new covenant required faithfulness towards Christ, not compliance with "deeds of the Law".
42. Natural law in its anthropological context pertains to the functioning of conscience and is normative for humane living and acceptance with God
43. Biblical salvation is provided to a specially chosen people in order for them to relate to God whilst in mortal flesh and function within His royal priesthood. For such they require spiritual renewal and ongoing sanctification through a mystical participation with Christ
44. Acceptance as a subject of God's kingdom at death and final judgement does not require adherence to a religious creed, simply the exercise of compassion arising from the promptings of conscience³⁵
45. In showing deference to the dictates of their conscience, even avowed agnostics and atheists unknowingly exercise faith in Christ [as Logos]. They may have cause to mourn for their sin and disbelief but will readily submit to Him when He is made known to them³⁶

³² *Acts10:35 In every nation the man who fears God and does what is right is welcome to Him*

³³ *Gal5:6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but **faith working through love.***

³⁴ *Gal4:9-10 How is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? **You observe days and months and seasons and years***

³⁵ *Mt25:40 The King will answer and say to them, 'Truly I say to you, to the extent that you did (these acts of kindness) to one of these brothers of Mine, even the least of them, you did it to Me.*

³⁶ *Rev1:7 Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and **all the tribes of the earth will mourn over Him***

46. Calvin's description of little children by nature as "odious" and "an abomination to God"³⁷ opposes the teaching of Christ
47. In describing infants presented to Him as "little ones who believe in Me"³⁸ Jesus was alluding to an internal witness of the light of Christ, reflected in their God-given spirits/consciences, guaranteed in their case not (yet) to have been obscured or distorted by the lusts of the flesh or impurities of the mind
48. Those who show compassion to the destitute are judged as serving Christ and rewarded accordingly³⁹
49. Pelagius was right in believing that man possessed the innate spiritual faculties to perform good works such as exercising compassion towards his fellow man
50. Pelagius was wrong if he believed⁴⁰ that man possessed the innate spiritual faculties to live a sinless life or merit co-heirship with Christ
51. Pelagius was wrong if he believed that any man could be saved in the gospel sense apart from being in a living cognisant relationship with Jesus Christ
52. Augustine's assertion that Adam's disobedience resulted in God degrading human nature to the extent that man could do "*absolutely no good thing, whether in thought or will, affection or in action*"⁴¹ is unbiblical, an observable falsehood, an affront to God's gracious magnanimity and the dignity of the human person
53. On the contrary, acts of compassion, kindness and courage delight God's heart and will be rewarded by Christ

³⁷ *John Calvin: Institutes of the Christian Religion Second Book Chapter 1 para 8*

³⁸ *Mt18:6 but whoever causes one of **these little ones** who believe in Me** to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea. [**It is clear from the preceding verses Jesus is not on this occasion referring to His adult disciples]*

³⁹ *Mt25:40 The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'*

⁴⁰ *Much of Pelagius' writing was destroyed so it is not known precisely what he believed and taught*

⁴¹ *Augustine's "On Rebuke and Grace" chapter 3*

54. The mature Christian has a sense of what pleases God for he already possesses the mind of Christ whom even whilst incarnate had the mind of His Father⁴²
55. God is Love⁴³, and any theology that demands for its intrinsic coherence the notion that divine love is different in nature and outworking to that quality as it is defined in Scripture should be rejected, however revered its formulator may have been
56. God's qualities such as love, holiness, compassion and kindness are superior in degree but the same in nature to those of man's, for every good quality man possesses originates from Him
57. For much of their history the churches especially in the West have been under the misapprehension that their institution and the practice of the Christian faith primarily exists to enable people to go to heaven when they die
58. Many more liberal churches are in error in believing that anyone other than a Christian can be saved in the gospel sense
59. All people of good will shall go to heaven when they die regardless of their religious beliefs
60. The notion implicit in some Roman Catholic teaching that people of good will are "saved" in the same sense as a Christian undermines the role of the gospel, Church and sacraments
61. For the incarnated soul cannot be healed (saved) unless Christ had first been admitted to the vessel and united with the spirit⁴⁴
62. **Biblical salvation is *the restoration of divine communion whilst still incarnate through spiritual regeneration and devotion to Christ and His teaching.*** This is what is meant by "eternal life". It is for fallen man to become re-acquainted with God, His

⁴² *Jn14:9 Jesus said to him, "Have **I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father;** how can you say, 'Show us the Father'?"*

⁴³ *1Jn4:8 "Whoever does not love does not know God, because **God is love"***

⁴⁴ *1Cor6:17 But the one who joins himself to the Lord **is one spirit with Him.***

Son and Spirit⁴⁵ before he dies (or Christ returns) so that the called chosen and faithful⁴⁶ may be fitted for future glory as the corporate Bride of Christ

63. An essential means for communicating spiritual renewal and progression is through the sacraments of the Church
64. An essential component of the Christian life is participation in the Divine Eucharist
65. The Lord has ensured throughout the Church's history that faithful assemblies in East and West are gathered to Himself, so that from the rising of the sun until its setting a pure sacrifice may be offered to His name.
66. In some meaningful albeit mystical sense Christ's body must be eaten and His blood drunk by the Christian for "*whoever eats Me will draw life from me*"⁴⁷ and "*Whoever eats my flesh and drinks my blood lives in me and I live in that person*"⁴⁸
67. Luther's revolt was triggered by deformed practice and doctrine within the Roman Catholic Church but the Eastern Orthodox Church was relatively unaffected by the sixteenth century upheavals and continues to affirm the historically understood sacerdotal and sacrificial nature of the Holy Eucharist, describing it as "*the awesome sacrifice entrusted to the Church to be re-enacted and given to the faithful for the nourishment of their faith and forgiveness of their sins*"⁴⁹
68. Participating in the Eucharistic feast is at best ineffectual if unaccompanied by the obedience of faith⁵⁰
69. What Christians are being saved **from** is the malign influence of the mortal intellectual vessel which the soul/spirit currently inhabits⁵¹

⁴⁵ *Jn17:3 And **this** is eternal life, that they might know You the only true God and Jesus Christ whom You have sent (NKJV)*

⁴⁶ *Rev17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are **called**, and **chosen**, and **faithful**.*

⁴⁷ *Jn6:57 As **the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me***

⁴⁸ *Jn6:56 He who eats My flesh and drinks My blood abides in Me, and I in him*

⁴⁹ *Greek Orthodox Arch-Diocese of America –<http://goarch.org/ourfaith>*

⁵⁰ *1Cor11:27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord*

⁵¹ *Rom7:23-24 I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of*

70. By attending to the means of grace and persevering in the faith the Christian is enabled to “possess **his vessel in sanctification and honour**”⁵² Such is the central and immediate purpose of Christian salvation as well as a preparation for future glory as the corporate Bride of Christ
71. The Abrahamic covenant superseded by the Covenant of Christ's blood are *exclusive* covenants
72. Ishmael was blessed by God and his father Abraham⁵³ but not elected to the exclusive covenant designated for Isaac and his seed
73. The Church, like Isaac, are the children of promise⁵⁴
74. Like Isaac, those within the Covenants of Promise are elected through unmerited grace
75. Christ as personal Saviour may only be apprehended by those the Father chooses for Him⁵⁵
76. Covenantal admission is by grace alone; faithfulness is required to continue benefitting from its privileges
77. Everyone is to be judged and rewarded according to their life and legacy⁵⁶; not for the gifts they were privileged to receive but how they have been utilized
78. Hell is as much a reality as Heaven and may involve sensual pain for its inhabitants⁵⁷
79. As in life, post-mortem punishment can be for the purpose of healing as well as destruction⁵⁸

*sin which is in my members. Oh wretched man that I am, **who shall deliver me** from the body of this death? I thank God it is through Jesus Christ our Lord.*

⁵² *1Thes4:4 That everyone of you should know **how to possess his vessel in sanctification and honour** (KJV)*

⁵³ *Gen17:20-21 As for Ishmael I have heard thee: behold **I have blessed him** and will make him fruitful... but my covenant I will establish with Isaac (KJV)*

⁵⁴ *Gal4:28 And you brethren, like Isaac, are children of promise*

⁵⁵ *John6:44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day*

⁵⁶ *Rom2:6 (God) will render to each person **according to his works:***

⁵⁷ *Luk16:24 Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame*

80. God has intimated that every soul that *can* be healed and restored shall ultimately be so, for He takes no pleasure in the death of the wicked
81. The Bible may hint⁵⁹ but does not positively affirm the idea of absolute universalism. Given that the wicked shall undoubtedly receive post-mortem punishment, the matter should have no impact on one's conduct or life choices
82. The Christian's ultimate destiny is bodily resurrection as Joint-Consort to the King of Kings, not "*Requiem Eternam*"
83. There is to be a new Heaven AND a new earth where righteousness dwells⁶⁰
84. The precise role and destiny of God's elect people has yet to be disclosed but in view of their undeservedly exalted status it must align with that of their Spouse, whose universal governance and reign of peace shall continue for ever⁶¹
85. The Elect are not the totality of God's children but their firstborn⁶², the first-fruits of humanity⁶³
86. The current age is not the fulfilment of Old Testament prophecies in a spiritualized form but in terms of salvation history is a dispensation established to *recruit Gentiles* to the Messianic community
87. The Gentile's unexpected, and according to Paul "unnatural" incorporation into the messianic community⁶⁴ was to create "the fellowship pertaining to the secret (plan)

⁵⁸ *Is4:4* When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning

⁵⁹ *1Tim4:10* we have fixed our hope on the living God, who is the Saviour of all men, especially of believers

⁶⁰ *2Pet3:13* But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells

⁶¹ *Is9:6,7* A child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counsellor, Mighty God, Eternal Father, Prince of Peace. **There will be no end to the increase of His government** or of peace

⁶² *Heb12:23* To the general assembly and **church of the firstborn*** who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect (*firstborn is plural in the Greek - it is not referring to Christ but His people)

⁶³ *James1:18* In the exercise of His will He brought us forth by the word of truth, so that **we would be a kind of first fruits among His creatures**

hidden in God⁶⁵. Although fore-ordained by the Father, this augmentation resulted from the refusal of God's first-choice nation to acknowledge their Messiah even after His resurrection and ascension to glory⁶⁶

88. Through Israel's failure, fullness of salvation, "an inheritance with the sanctified" and the "gift of eternal life" initially understood to be exclusively for the Jews⁶⁷ has been extended to people chosen from every nation and succeeding generation
89. Such a mystery was known by God (i.e. the Father) but not communicated to *any* other being until revealed by the apostle Paul who described the mystery pertaining to the Gentiles' unexpected inheritance as "*to euaggelion mou*" - **my** gospel⁶⁸
90. When Ephesians 3:9-12 and especially Romans 11:11-15 are taken as read and integrated within a cohesive biblical synopsis it will be appreciated that God's benign providence extends well beyond those elected to the exclusive covenants of promise. For if Paul is taken at his word, biblical salvation as we know it would not

⁶⁴ Rom 11:24 *For if you (Gentiles) were cut off from what is **by nature** a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree?*

⁶⁵ Eph 3:9-12 *(Paul) to bring to light what is the administration (or fellowship) of the mystery (or secret) which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places*

⁶⁶ Acts 18:6 *But when they resisted and blasphemed, he shook out his garments and said to them, "Your blood be on your own heads! **I am clean. From now on I will go to the Gentiles.**"*

⁶⁷ Acts 26:18 *to open (Gentile) eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins **and an inheritance among those who have been sanctified** by faith in Me*

& Acts 11:17,18 *Therefore if God gave the Gentiles **the same gift as He gave to us** also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?" When they heard this, they quieted down and glorified God, saying, "**Well then, God has granted to the Gentiles also the repentance that leads to life.**"*

⁶⁸ Rom 16:25 *Now to Him who is able to establish you **according to my gospel** and the preaching of Jesus Christ, according to the **revelation of the mystery which has been kept secret for long ages past?***

have been offered to the Gentile nations in the current age⁶⁹, yet the Old Testament is clear enough that people from every nation would ultimately be reconciled to God, for all the world is His and He loved it enough to send his Son to save it⁷⁰

91. God's strategy has always been to redeem and heal the world **through** a Spirit-led messianic community, not exclusively **for** them
92. In choosing to retain Adam and Eve as the procreative fountainhead of humanity after their rebellion, it must have been God's intention to permit evil and suffering to enter the world⁷¹
93. The ultimate purpose of human suffering is indicated in Heb2:10. Even the sinless Saviour was perfected for His priestly office and future glory **by suffering**. How much more the need for such salting and grist to be provided for the mere mortals who will come to share His glorious inheritance – hence the perennial existence of evil in the world until Christ comes to restore all things⁷²
94. Certain important (but non-essential) mysteries have been hidden from the Church during much of its earthly pilgrimage⁷³
95. If the assertions in this document are broadly correct, the final mystery John was told not to write about (concerning the little book - Rev10)⁷⁴ is likely to pertain in nature to the broader providence here outlined

⁶⁹ Rom11:11,12,15 *I say then, (the Jews) did not stumble so as to fall, did they? May it never be! But **by their transgression salvation has come to the Gentiles**, to make them jealous. Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be! ... For if **their rejection is the reconciliation of the world**, what will their acceptance be but life from the dead?*

⁷⁰ Jn3:16 *For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life*

⁷¹ cf. Rom8:20-21 *For the creation was subjected to futility, not willingly, but **because of Him who subjected it**, in hope that the **creation itself also will be set free from its slavery to corruption** into the freedom of the glory of the children of God.*

⁷² Acts3:21 *Christ, whom Heaven must receive **until the time of the restoration of all things** which God has spoken of through the mouths of His holy prophets since the world began*

⁷³ e.g. Acts1:7 *Jesus said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority*

⁷⁴ Rev10:4 *When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, “**Seal up the things which the seven peals of thunder have spoken and do not write them**”*