

they may be accepted before the LORD.
(Exodus 28:36-38)

Specifically, the assignment was to the family of Aaron.

And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.
(Numbers 18:1)

The family of Aaron was set at the center of the structure that would send vines throughout the mixed multitude, as set forth in the itemization of their inheritance. As declared in the, then, future of Israel; here is the beginning of the commandment for distribution of the Levites among the tribes of Israel

And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses. And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name, Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot.
(Joshua 21:8-10)

The vines of the priesthood are the functions that were assigned to the tribe of Levi, in that portion that is beyond the family of Aaron. Here is the commandment for the activation of the service of the Levites in the mixed multitude.

And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.
(Numbers 18:2-4)

This group served to deliver spiritual nutrients to the mixed multitude, as from itself, in the fashion as a vine produces fruit for nourishment of a human body. The major fruit of this organization is; peace with God.

And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of

the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

(Numbers 18:5-7)

The provision for the extension from Israel, going outward to the neighboring nations, was done in a slightly different fashion. Surely, it still involved, having vines that could grow; however, the vines needed a different method of connecting with the other nations. The Old Testament is the journal of various intermediate stages of connecting with the nations. These various preparations were moving toward a final connection. The final connection was present, here.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

(Daniel 2:44)

The New Age brought us to the final form of the connection. In the dawn of the New Age, the connection to the nations was established from the central vine of the chosen body of propitiation; which is, the Christ. In the world of the New Age; in Christ, the Father God endowed the power of substitution that was held by the priests of Israel, for the congregation of Israel. In the time of the dawning of the New Age, the apostle Paul described the way in which that vine from Israel went out into the world.

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them.

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.

(Romans 11:13-21)

This required that Jesus be a constant hub for the spread of the good news of, God

with us; the Gospel. To accomplish this, the Father God provided another type of body for the world of man. This body was one that originated from the Spirit of God, as for Jesus Christ. The servant of God, John, described this dawning of newness for mankind.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

(John 1:1-5)

The contact that was formed with the world had, from ancient times, used the tried and true method of, prophetic pronouncement. However, in the use of that method, there was a, yet to be revealed, extension of the method. Actually; it was more of a substitution, than an extension. Whereas, in the beforetime, the prophetic pronouncement was completed by an awesome intervention of the power of the Word of God; in a new and better way at the dawn of the New Age, the Lord Jesus Christ delivered the power of completion. Here is a first indication of that process.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

(John 1:6-14)

From that incarnate Word of God, a select set of vines were called into development. The first place of development for these vines was in Israel. Here, the witness of Jesus Christ indicates that, this is the case.

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you.

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

(John 10:22-38)

As is common, Jesus' brethren in Israel mounted a challenge to his authority. This is a similar sort of challenge as those which would persist in Israel, across the span of the dawning of the New Age--and, which has continued, to this day--for some portion of modern Israel.

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

(John 10:31-38)

A more comprehensive description of the vines that extended from the root of the truth of Jesus Christ was delivered by another servant of God, as provided to him in this place: *The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.*

The Revelation of Jesus Christ is the portion of Scripture that gives the more comprehensive picture of the vines that were extended into the world, as toward the goal of completing the pronouncement of John 1:1-14, which we explored previously.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

*Of the tribe of Juda were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nephthalim were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.*

(Revelation 7:1-8)

This is the body to which another portion of the world of man would be grafted. Jesus described that body of worshippers, here.

*I am the good shepherd: the good shepherd giveth his life for the sheep.
But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.*

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

(John 10:11-15)

Also, Jesus identified a still larger portion of the graft that would be joined to the main vine that originated in him, as from Israel.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one

shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(John 10:16-18)

Scripture also gives us a visualization of that collection of souls which had been gathered through time, leading up to the day of John's delivery of the testimony of Jesus Christ. These are souls that are in addition to the souls that were redeemed from Israel.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

(Revelation 7:9-10)

The process that was set in place for this grafting is as stated below. The practice sets up a point of contact for the attachment of the graft to the body of the church. We will look more deeply at that process of recovery and sealing of the lost sheep of the tribe of Israel, in its two levels. The first level is, Jesus' outreach to Israel; as he declared to his disciples, as pertained to *the lost sheep of the house of Israel*.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

But he answered her not a word.

And his disciples came and besought him, saying, Send her away; for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

(Matthew 15:21-24)

Then, at a second level: as a necessary extension of Jesus' outreach; newly empowered portions of the living vine, as extending from Jesus, were sent out, to effect the enlightenment of other portions of Israel. To insure their success, they received this principle of motivation.

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he

find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

(Matthew 18:12-14)

As unto durable motivation, Jesus added the method for connecting others to the vine of service for, and worship of, the LORD God, the Father. Here is a key practice in the method--which, though it surely applied to Israel, was also effective in gathering portions of other nations.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

(Matthew 18:15-20)

Hopefully, it does not surprise you to know that; often, redemption of a soul is preceded by recognition of some wayward behavior that needs remediation. Unfortunately, for many of us, in the modern day, there is decreasing sensitivity to the call to recovery, as would be illustrated by remorse. This is so because; in the modern day, a common thought among mankind is this: egregious behavior can be excused because it is temporary. For the LORD'S people, that is not an acceptable attitude; not even, as being appropriate for others. The LORD'S people will not be discouraged by such acts of, yielding to licentiousness. Rather, they will pursue restoration, in this manner . . .

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself.

(Galatians 6:1-3)

The servants of the LORD open themselves to participation in restoration. A first

