

Hosea 2:18: His Blood Sworn Oath! - Intro
By Martin Cisneros

27 “Behold, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. 28 And it shall come to pass, that as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the LORD. (Jeremiah 31:27-28)

This short series was written with some presumption that the readers are already familiar with my writings on the Hosea 2:18 Covenant, Christ's 40th Jubilee, the Frequently Asked Questions page, and other expressions of the core Covenantal principles that I espouse and expound upon. Where knowledge of those previous writings is particularly wanting, every Scripture reference that I've given, plus this intro and any post scripts or appendices I eventually add to the series will be totally invaluable.

The way many preachers of the Gospel will see in John 10:10 a great dividing line in the Bible between the life the Son of God has come to give and the stealing, killing, and destroying nature of the devil, I personally use Jeremiah 31:27-28 to a similar purpose in distinguishing between the stealing, killing, and destroying of animal-kind that God winked at in previous eons, and the emerging cry of the heart of God for His purposes in grace for the animals that He declared before the beginning of time.

I see the Hosea 2:18 Covenant in the Bible and Psalm 89:34 comes to mind with growing conviction from His Holy Spirit that His Covenant will He not break nor alter the things that have come out of His mouth. In the Creation account in Genesis, we see original peace and goodness for the animals rather than original torment or original exploitation. Many see in Isaiah 51 the connection between the New Testament and the Edenic blessing, that they are one and the same.

My cry is for a much more consistent Christian faith so that we are good stewards of the world and of the nations that God gave to us through the glorification and resurrection of Christ Jesus. People of compassion should neither become bitter against the Church nor feel as though pagan Hindus are their only allies in the religious community for building a better world.

Day after day, Christians look at animal suffering wondering what it's going to cost them of their creature comforts, if they allow conscience and reason to grow together with the Written revelation of all that Jesus has conquered through His conquest of sin, death, and, ultimately, of every heart. Christians have argued all day long in the past for their pleasures, their alleged rights as the redeemed of the Lord, and for why our blessing should be less towards animals than it would be for the homeless, the diseased, unwed mothers, and the deprived.

Yet the Bible whispers with growing volume, echo, tempo, force, and increasing brilliance that the Creation shall enter into the liberties of the children of God, according to Romans 8:21. People haven't wanted to face this fact, that the Creation is entering precisely into the liberties of the Sons of God.

If hunting and beating animals is a God-given liberty, then animals must one day repay a hundredfold to every man, woman, and child. That is, if exploitation of living, breathing, conscious beings who are capable of pleasure, pain, loyalty, and enmity is a genuine God-given right.

Though some may argue that there are two sides to that argument, I don't care for an argument at all. All that matters is what the Scriptures of the Old and New Testament, (rightly filtered through the

resurrected and ascended Christ,) would have to say.

He called His redemptive work towards animals in Hosea 2 His Covenant. And Psalm 89:34 says His Covenant will He not break nor alter the thing that has gone out of His mouth. While some may attempt to fault my interpretation of that verse in the Psalms, it is clearly evident that a world where there is no more pain, sorrow, sighing, hurting, harming, or destroying is the world we're all praying for, preaching towards, and disciplining ourselves for, and reaching out to God for, even subconsciously, with all of our might.

If Jeremiah 31:31-34 and Hebrews 8 are for today and for us and the reason Christ took away the animal sacrifices, then Jeremiah 31:27-28 are most definitely talking about God's Covenant of Peace for mankind and animals in our day.

Passages in the Bible that reflect upon cruel exploitations upon animals can have no more relevance for us today than all of the ancient commandments to Israel about slaughtering Gentiles who will not convert to Judaism. As Christ has taken away the one, at His Cross, according to Ephesians and Colossians, so has He removed the other.

His faithfulness to build and plant where the lives of both people and animals is concerned in Jeremiah 31:27-28 must be viewed as our "Great Commission" today. It is not a new Great Commission that I am arguing for, but a thoroughly Biblical and complete one.

We must oppose suffering everywhere it's found and everywhere humankind are responsible for that suffering, whether to people or animals, it is our judgment day responsibility to speak up, speak out, hinder, oppose, and stop them. This is a part of the grace of God that we are all being shown this. And as St. Paul exhorts us to be wise and faithful stewards of the mysteries of God, (1Corinthians 4:1-2; 2Timothy 3:14-17,) St. Peter calls upon each of us, in his writing, to be good stewards of the manifold grace of God (1Peter 4:10).

Yes, many problems exist in the animal kingdom that seem, at first glance, as unresolvable as conflicts, corruption, needs, wars, and weariness is among mankind. But our present inability to do everything for everyone where animals is concerned isn't any more of an argument for living unproductive, non-intervening lives than it's an argument to not be Good Samaritans where human beings are concerned.

As Gospel evangelism and discipleship of human beings has it's point where the effects begin to compound and to grow exponentially in fruitfulness, we must trust that since the Hosea 2:18 Covenant is in the Scriptures, then Lord Jesus is their Advocate with the Father as well, and He ever-lives to intercede for animals.

18 In that day I will make a covenant for them With the beasts of the field, With the birds of the air, And with the creeping things of the ground. Bow, sword, and battle I will shatter from the earth, To make them lie down safely. (Hosea 2:18)

Hosea 2:18: His Blood Sworn Oath! - Part 1
By Martin Cisneros

17 “Again proclaim, saying, ‘Thus says the LORD of hosts: “ My cities shall again spread out through prosperity; The LORD will again comfort Zion, And will again choose Jerusalem.”’” (Zechariah 1:17)

Now, follow me carefully on the importance of this verse as we peak at two New Testament passages, one from Ephesians and another from Hebrews.

11 Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands— 12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. 17 And He came and preached peace to you who were afar off and to those who were near. 18 For through Him we both have access by one Spirit to the Father. 19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, (Ephesians 2:11-19)

Now reading from Hebrews 12:18-29: 18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. 20 (For they could not endure what was commanded: “And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.” 21 And so terrifying was the sight that Moses said, “I am exceedingly afraid and trembling.”) 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, 23 to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. 25 See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, 26 whose voice then shook the earth; but now He has promised, saying, “Yet once more I shake not only the earth, but also heaven.” 27 Now this, “Yet once more,” indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. 28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. 29 For our God is a consuming fire.

So here we have it! Jews and Gentiles made one in Christ. And Jews and Gentiles have come to New Jerusalem in Christ Jesus. Now, let's go back to Zechariah. We read chapter 1, verse 17 that He would again choose and comfort Jerusalem. And He's a consuming fire in Hebrews 12, which we've just read. Turn with me to Zechariah 2, verses 4-5:

4 who said to him, “Run, speak to this young man, saying: ‘Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. 5 For I,’ says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst.’”

He said He'd be a wall of fire around man and animals and He'd choose and comfort in the place called Jerusalem where He'd do this. And Ephesians 2 and Hebrews 12 indicate that where you have the new man in Christ, the barrier or walls are broken down and you are at His Jerusalem if you're in Christ. Let's close for now with going to Hosea chapter 2 and Isaiah 40. In Hosea 2 we'll be brief with only reading verses 14 and 18. But I would encourage you to go to your Bible and read verses 14 through 23 of Hosea chapter 2. Reading with verse 14:

14 “ Therefore, behold, I will allure her, Will bring her into the wilderness, And speak comfort to her.

And in verse 18 we read: In that day I will make a covenant for them With the beasts of the field, With the birds of the air, And with the creeping things of the ground. Bow, sword, and battle I will shatter from the earth, To make them lie down safely.

This is a Covenant of Peace for the animals and not an advanced subjugation of animals to us for more evils of man's greed to stomp on them without regard for their needs and suffering. Isaiah 63:14 says: 14 As a beast goes down into the valley, And the Spirit of the LORD (or the Anointing, viz., Isaiah 10:27) causes him to rest, So You lead Your people, To make Yourself a glorious name.

He is a gentle Saviour. Although in His first coming He was only sent to the house of Israel and not to Gentiles and animals, that never meant He intended increased sorrows upon Gentiles and animals without any end to their afflictions in sight as the ages would unfold. Isaiah 40:10-11 says:

10 Behold, the Lord GOD shall come with a strong hand, And His arm shall rule for Him; Behold, His reward is with Him, And His work before Him. 11 He will feed His flock like a shepherd (animals are figuratively all over Jerusalem according to Zechariah 2:4-5 and Jeremiah 31:27-28); He will gather the lambs with His arm, And carry them in His bosom, And gently lead those who are with young. In closing, it says in Psalm 89:34:

34 My covenant I will not break, Nor alter the word that has gone out of My lips.

We can count on Him to be as merciful to the animals that He's building Himself as a wall of fire around, through the preaching of this Animal Gospel, as we can count on Him to fulfill everything else He's vowed to us in the Blood of Christ Jesus. Hosea 2:18 is His Blood Sworn Oath!

Hosea 2:18: His Blood Sworn Oath! - Part 2
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Having already established in the first part of this teaching that the wall between Jews and Gentiles is removed in Christ, I want to go a little further regarding Jeremiah 31:27-28 with regards to the seed of man and the seed of beast that's sown in the house of Israel and the house of Judah in the New Covenant. First let's begin with Zechariah 1:17 again:

17 “Again proclaim, saying, ‘Thus says the LORD of hosts: “ My cities shall again spread out through prosperity; The LORD will again comfort Zion, And will again choose Jerusalem.”””

And from chapter 2 of Zechariah, again, since we've already established that Christ's Jew and Gentile Church are viewed by the author of the book of Hebrews as already being in New Jerusalem through their union with Christ:

4 who said to him, “Run, speak to this young man, saying: ‘Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. 5 For I,’ says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst.’”

Now, we've already established that this is a Covenant of Comfort for the animals. This isn't a wall of fire around people for their protection and sanctification and an endless barbecue for the animals for as long as there are animals. No, this is for their protection and reward. His reward is with Him, according to Isaiah 40, which is us, and His work before Him. While the nations are most definitely His work, He's ministering to animals in Isaiah 40 and elsewhere in Scripture. I realize how some people would regard those animal references as speaking of people, but as I've long argued: when the plain sense of a Scripture makes sense and is consistent with His nature and other parts of the Written Word and when it would positively deeply effect people for Him to be so wonderful, as in the case of His care for literal animals, then we may freely expect Him to reveal more mercy and grace than many of us have ever given Him credit for.

Turn with me to Galatians 3 and we'll read verses 8, 13, and 14:

8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.”

Have the Scriptures perhaps foreseen that God would do more than graft Gentiles into His grace? Can it be that as Ephesians 1 says, He's gathering all things together into one in Christ? (Ephesians 1:8-10) Acts 3:21 says that the heavens retain Christ until all things are restored. Could this include the seed of man and the seed of beast that Jeremiah 31:27-28 contends for? Just asking. Let's proceed with our reading in Galatians 3, beginning with verse 13:

13 Christ has redeemed us from the curse of the law...

If He's redeemed us from the curse and transgression of the law as Galatians, Romans, 1 Corinthians, Ephesians, Colossians, and Hebrews would argue, has He left the seed of beast still in it's clutches? Is that what Jeremiah 31:27-28 and Zechariah 2:4-5 are arguing for as God foresees His Spirit upon the animals in Isaiah 63:14, Joel 2:22, Mark 4:30-32, and Romans 8:21?

13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”)

Was this curse upon Christ when He was tormented for us at the Cross just to end our sins forever? Or could there be a hint of Him baring the suffering of all animals who are exploited in circuses, for television and movies, and in research that's inherent in any of the passages I'm referring to now and have referred to in the past on this subject?

13 – 14: Christ has redeemed us from the curse...so that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

It would be good for you to spend some time thinking upon this promise of the Spirit through the redemptive merits of our Redeemer in the light of Isaiah 63:14 and Jeremiah 31:27-28. He was sowing the house of Israel and the house of Judah with the seed of man and the seed of beast, and the great Shepherd Psalm, Psalm 23, says in verse 5 that He anoints the head of His flock (we're the head of His flock) with oil. You can also read Psalm 23:5 as Him anointing the flock directly because of Isaiah 40:10-11 and Isaiah 63:14.

In the context of the great Hosea 2:18 passage, it says in verses 22 and 23, building upon His declaration of no more fears for animals in Joel 2:21-24:

22 The earth shall answer With grain, With new wine, And with oil; They shall answer “Jezreel.” 23 Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, ‘You are My people!’ And they shall say, ‘You are my God!’”

That sowing is evidently in Jerusalem according to Zechariah 2:4-5 or more precisely in the house of Judah and Israel according to Jeremiah 31:27-28.

Psalm 23 says the oil is for the flock and Zechariah 9:17 says the grain shall make the young men thrive and new wine will make the young women thrive.

God has always had a place in the Scriptures for young men and young women to bring them to that place of extremely, extremely old age that Zechariah 8:4-6 talks about. But it is not His will for men, women, or animals to be worn out or to die before their time, according to Psalms 103 and 104.

These are the days of Hosea 2:18 fulfillment when we'll see our Lord as a wall of fire around both the seed of man and the seed of beast according to Jeremiah 31:27-28 and Zechariah 2:4-5.

Hosea 2:18: His Blood Sworn Oath! - Part 3
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Let's open our Bibles again to the book of Zechariah and look once again at Zechariah 1:17 and Zechariah 2:4-5. It is extremely important for you to read each of these passages each time that I bring them up because this is an area where we've not had much teaching on in the Body of Christ in years past. And you need to be able to go from here saying "the Bible says ____" instead of "Martin said ____."

17 "Again proclaim, saying, 'Thus says the LORD of hosts: " My cities shall again spread out through prosperity; The LORD will again comfort Zion, And will again choose Jerusalem.'"" (Zechariah 1:17)

4 who said to him, "Run, speak to this young man, saying: 'Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. 5 For I,' says the LORD, 'will be a wall of fire all around her, and I will be the glory in her midst.'" (Zechariah 2:4-5)

Now, I want to look at Romans 4:13, 16, 17:

13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. 16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed...

He said to all of the seed. Now, I realize that contextually, St. Paul is forming his argument that Gentiles will be saved through Israel's Messiah. But if the promise is to all of the seed, then we must include all of the seed the Scripture speaks of when it's introducing what St. Paul is talking about. Jeremiah 31:27-28 says Israel and Judah would not only be grafted with the seed of Gentiles but it includes the seed of beast. Continuing in Romans 4 with what we were reading:

17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; Let's look again at Hebrews 12:18-29 because there's some outstanding points not to be missed there that really amplify what Jeremiah 31:27-28 is telling us:

18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. 20 (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." 21 And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")

If we've not come to this, then animals are not to be harmed, hunted, and killed in the name of holiness or our righteousness in Christ. Isaiah 11 says we're not to harm or hurt in all of His holy mountain, and as the image of God, it's up to us to put our guns down and put our hands up and to seek God for our provisions elsewhere as we kick every weapon previously formed against animals completely away from us.

We're the image of God. It's our responsibility what we do. It is not our responsibility what the animals do in response if we're really walking with God! To argue for our own continued violence and depravity against animals in what we eat and what we drink and wear is no different than trying to

make an argument for sin based on what goes on in the Playboy Mansion or on HBO. How animals live is not an argument for how we should live when we have clear Scriptures telling us to find another way; to forsake our ways and to return to the Lord because He will have mercy and greatly pardon us. The book of Hebrews says:

22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, 23 to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the new covenant, (i.e. Jeremiah 31:27-34,) and to the blood of sprinkling that speaks better things than that of Abel. 25 See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, 26 whose voice then shook the earth; but now He has promised, saying, “Yet once more I shake not only the earth, (or where things are sown, viz., Jeremiah 31:27-28,) but also heaven.” 27 Now this, “Yet once more,” indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

This is evidently talking about a spiritual shaking that'll establish the building and planting of Israel, Judah, Gentiles, and animals according to Jeremiah 31:27-28 because if it were a shaking of what God has made rather than what man has made, then absolutely nothing would be left because God created or made all of us. Reading on in Hebrews:

28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. 29 For our God is a consuming fire.

Let's close with Malachi 4:2-3:

2 But to you who fear My name The Sun of Righteousness shall arise With healing in His wings (i.e. tongues of fire; Zechariah 2:4-5); And you shall go out (seed of man and seed of beast) And grow fat like stall-fed calves. 3 You shall trample the wicked, For they shall be ashes under the soles of your feet On the day that I do this,” Says the LORD of hosts.

Compare how I've interpreted this Malachi passage with how Psalm 104 ends.

Hosea 2:18: His Blood Sworn Oath! - Part 4
By Martin Cisneros

Because we are in the middle of genuinely renewing our minds and we're opening our hearts to receive deeper revelation from His Holy Spirit about what the Scriptures actually have to say, instead of what centuries of religion have claimed they've said against the animals, let's begin again at the beginning with carefully, very carefully, reading aloud our foundational Scriptures to this study from God's Word:

17 “Again proclaim, saying, ‘Thus says the LORD of hosts: “ My cities shall again spread out through prosperity; The LORD will again comfort Zion, And will again choose Jerusalem.”’”

Now, the cities He's talking about are those Jeremiah 31:27 cities that are comprised of Jews, Gentiles, and Animals that He's building and planting according to Jeremiah 31:28. That's what He's talking about! We're so in the habit of only thinking of people when we read the word “cities” in the Bible that we need to stop and think of the beasts of the field, birds of the air, and creeping things of the ground that technically live in our cities, whether they're conscious of the city they live in the middle of, or not. From Zechariah 2:4-5 we read:

4 who said to him, “Run, speak to this young man, saying: ‘Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. 5 For I,’ says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst.’”

Let's go back to Hebrews 12, because there's a different translation that I want us to look at on that passage that's a little more accurate than the New King James Version:

18 For you have not come to that which may be handled and burned with fire, and to murkiness, and gloom, and tornado, and the blare of a trumpet, 19 and the sound of declarations, which those who hear refuse, that no word be added to them. 20 For they did not carry out the assignment: And if a wild beast should come in contact with the mountain, it shall be pelted with stones. 21 And so fearful was the spectacle, Moses said, Terrified am I, and in a tremor. (Hebrews 12:18-21 Concordant Literal New Testament)

Now this says they wouldn't carry out that assignment. Part of the reason was because it was a ministry of death that was passing away, according to Jeremiah 31:28 and 2Corinthians 3:7-8:

7 But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, 8 how will the ministry of the Spirit not be more glorious?

28 And it shall come to pass, that as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the LORD.

Let's go back to Hebrews 12 from the Concordant Literal New Testament:

22 But you have come to mount Zion, and the city of the living God, celestial Jerusalem, and to ten thousand messengers, 23 to a universal convocation, and to the ecclesia of the firstborn, registered in the heavens, and to God, the Judge of all, and to the spirits of the just perfected, 24 and to Jesus, the Mediator of a fresh covenant, and to the blood of sprinkling which is speaking better than Abel. (Hebrews 12:22-24)

There's a lot of emphasis in many circles that Abel offered a blood sacrifice and Cain didn't, and I've disputed that in the past on the grounds of those who have their children dedicated to God aren't cutting their throats in offering, devoting, or committing them to God. Some would no doubt have trouble with that interpretation on the grounds of the Mosaic Law that came thousands of years later and how they've always heard these passages that mention Cain and Abel interpreted. But Hebrews 11:4 is as easily saying that Abel didn't struggle against Cain, but turned the other cheek and committed himself to Him Who judges justly (Matthew 5:39; 1 Peter 4:19).

But let's say for the sake of argument that Abel was an animal murderer. Hebrews 12, in alluding to the place of Jesus's Blood in the behalf of the Hosea 2:18 Covenant, which would be understood in the contrasting of the Covenants in Hebrews 12:18-29 specifically with saying that this isn't to be like what they were commanded to do in verse 20:

20 For they did not carry out the assignment (reread 2 Corinthians 3:7-8, above, with this verse and Jeremiah 31:27-28 in it's entirety): And if a wild beast should come in contact with the mountain, it shall be pelted with stones.

Hebrews 12:18, 22-24 says we've not come to that in the New Covenant, but this is His Jeremiah 31:28 building and planting ministry of the Spirit (according to 2 Corinthians 3:8) that is much more glorious and won't pass away. Our saying, for the sake of argument, that Abel did sacrifice the lives of animals puts a double exclamation mark on Hebrews 12:24. Hebrews 12:24 doesn't say the Blood of Jesus speaks a better Word than the blood of Abel. That is an interpretation of that passage where translators have to add "the blood of" when talking about Abel because that isn't in the original Greek text. It simply says the Blood of Jesus speaks better things than Abel.

You could perhaps read the passage as saying that His Blood speaks better things than Abel did with his life. Some would say this is alluding back to the passage where God is confronting Cain for killing his brother, but there's nothing in the book of Hebrews before, in the midst of, or after this passage to require that interpretation as the natural, logical, and prima facie interpretation.

No, the blood of Jesus on the Hosea 2:18; Jeremiah 31:27-28; Zechariah 2:4-5 Covenant wipes out the significance of Abel's life in history against animals; against this: "pelt it with stones if it's not human and it's in close proximity to the glory of God in order to protect either the order of our religious services, as 'corban' (a gift devoted to God), or because it's different from us, or because we have the right to."

If Abel was an animal killer, then this holds the place in the Animal Gospel that Adam does in Romans 5 and 1 Corinthians 15 with the Universal Restoration where the Blood of Jesus is just addressing the major iniquities of mankind generation by generation. Adam introduced the fall, and if Abel introduced the harm of animals in religious devotion, then this passage in Hebrews is saying the Blood of Lord Jesus wipes that out completely!

Hebrews 12 says we've come to New Jerusalem. Jeremiah 31:27-28 says He'd sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. Evidently, the seed of man, in St. Paul's interpretation of the Gospel in Ephesians 2 is Him bringing the Gentiles into Israel's faith in the Messiah. St. Paul says that God tore down the dividing wall between Jews and Gentiles, in Ephesians 2:14 that dispensationalists are always trying to rebuild. St. Paul was evidently partially basing this on Jeremiah 31:27-28 and Zechariah 2:4-5 where the only walls would be the protective,

nurturing, consuming fire of God.

We are in Jerusalem, according to Hebrews 12:22 and Jeremiah 31:27-28 would have us to understand that the house of the Lord we're being built into in Ephesians 2:19-22 is comprised of Jews, Gentiles, and Animals. And we are being built into His holy city that according to Zechariah 1:17 will spread out through prosperity and we are His chosen as Jerusalem.

So, the context of the New Covenant house of God is New Jerusalem that's comprised of Jews, Gentiles, and Animals that are surrounded by the fire of God. Therefore, because of Jeremiah 31:27-28, anytime the Scriptures speak of the "children of Zion," Animals covenanted with us through the Hosea 2:18; Revelation 5:13 Covenant are likewise understood to be the children of Zion, such as in Joel 2:21-24. Let's close for now with looking at Psalm 122:6-9:

6 Pray for the peace of Jerusalem: "May they prosper who love you. 7 Peace be within your walls, (i.e. peace be within your Zechariah 2:4-5 walls of fire where you are being nurtured in the Secret Place of the Most High,) Prosperity within your palaces." 8 For the sake of my brethren and companions, (ever heard some of these Animals called "companion animals?") I will now say, "Peace be within you." 9 Because of the house of the LORD our God (i.e. Jeremiah 31:27-28: the house of Jews, Gentiles, and Animals combined) I will seek your good.

Doesn't that put that Psalm 122 blessing in an entirely different light? There's no way, Scripturally, of being Pro-Jerusalem without being a vegan as well. Not ultimately or completely. I've heard of Jews that have embraced the Lordship of Jesus that have referred to themselves as "Completed Jews."

Isn't it time to become a "Completed Christian" by embracing a vegan lifestyle in honour of the Hosea 2:18 Covenant and the work of Christ on the Cross to remove the barrier; to tear down the walls between Jews, Gentiles, and Animals and to make in Himself of the 3, (according to Jeremiah 31:27-28,) one new man, or one new Creation (2Corinthians 5:17)? He's made Himself a wall of fire around people and animals according to Zechariah 2:4-5.

Isn't it time to stop being burned by the consuming fire of God (Hebrews 12:29; 1Corinthians 3:11-17) and stop eating animals that are likewise His house, according to Jeremiah 31:27, since He's sown the house of Israel and the house of Judah with the seed of man and with the seed of beast? (Please ACTUALLY read Hebrews 12:29 and 1Corinthians 3:11-17 right now if you haven't already!)

Prayerfully approach the communion table of our Lord, in private, realizing that this Hosea 2:18 Covenant is likewise His Covenant and according to Psalm 89:34, His Covenant will He not break, nor alter the Word that has gone out of His mouth. His Word can't return to Him void, according to Isaiah 55, but it must prosper in the thing for which it was sent! According to Zechariah 1:17, He's sent His Word to our cities and they will stretch out through prosperity, the Lord is comforting Zion, and has chosen Jerusalem! Now you know what that means.

Hosea 2:18: His Blood Sworn Oath! - Conclusion
By Martin Cisneros

I want to reaffirm, as we get into our Bible lesson again, today, that it is extremely important that you pay attention to every Scripture reference in this presentation. And where I took the time to write out the Scriptures, longhand, please make sure you are actually reading those yet again, instead of either skimming them or skipping past them. I'm not a Bible teacher who often spends a lot of time writing out many of these verses longhand. This particular presentation was written out in a spiral notebook with an old fashioned pen before it was typed out because I had certain goals regarding the length of each section, to specifically make them 4 pages a piece on my college ruled writing pad. Sometimes I crammed a little on that rough draft of this, but I was after a certain depth, while making each portion readable and re-readable in a sitting.

12 For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. 13 Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, 14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. 15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease. (2Peter 1:12-15)

Sounds like St. Peter adopted the habits of our Lord Jesus in being repetitive. It's good to be repetitive as long as you are being repetitive about the right things. I noticed something the other day of a repetitiveness of our Lord Jesus through the aid of the Concordant Literal New Testament. It was in Jesus's parable of the mustard seed that I know that I've referred to elsewhere in my Animal Gospel writings, though not in this series. They used the word "roost" to translate what Lord Jesus had said in Matthew, Mark, and Luke:

31 Another parable He places before them, saying, "Like is the kingdom of the heavens to a kernel of mustard which a man, getting, sows in his field; 32 which, indeed, is smaller than all the seeds, yet, whenever it may be grown, is greater than the greens, and is becoming a tree, so that the flying creatures of heaven are coming and roosting among its boughs." (Matthew 13:31-32)

30 And He said, "How should we be likening the kingdom of God? Or by what parable may we be placing it? 31 As a kernel of mustard, which, whenever it may be sown on the earth, is smaller than all the seeds of those on the earth, 32 and whenever it may be sown, is coming up and becoming greater than all the greens and is making great boughs, so that, under its shade, the flying creatures of heaven are able to roost." (Mark 4:30-32)

18 He said, then, "To what is the kingdom of God like? And to what shall I be likening it? 19 Like is it to a mustard kernel, which, getting, a man casts into his garden. And it grows and became a great tree, and the flying creatures of heaven roost among its boughs." (Luke 13:18-19)

Where the Concordant Literal New Testament will render the Greek as "flying creatures," the NKJV, NASB (Updated Edition), and Scarlett's New Testament from 1798 will simply say "birds" in all of these accounts of the parable in the Bible. For 9 years, I'd taken this parable to simply express that the Hosea 2:18 Animal Gospel was an end-times message, with the mustard tree depicting the growth of the Church through the preaching and teaching of the Gospel. That as we seemed to have such a small beginning, the message of the Lordship of Jesus would reign supreme on the earth and when we were full grown in the Ephesians 4:13-16 sense, then animals would be welcomed in our growing consciousness of a more holistic message. And for 9 years,

I'd take the parable of the mustard seed to indicate that as many believed the Bible to say the least towards animal rights, yet the message was undeniably there, then in God's timing the least emphasized aspect of grace, (only according to how many have read the Bible,) would become the greatest.

I noticed the word "roost" the other day in my Concordant Literal New Testament. I'd read these three accounts of this parable from the Synoptic Gospels in my Concordant Literal New Testament many, many times all of these years. But I'd always assumed the Animal Gospel had Passover language associated with it in Hosea 2, Jeremiah 31, and elsewhere. And it does, but it was only saying that God's power would be displayed in the behalf of this Hosea 2:18 Covenant in as startling a manner as God's power was revealed in the Exodus. And I knew, for the most part, that that's all those passages were largely saying when taken in context. But I'd never noticed this word "roost" in my Concordant Literal New Testament.

So I looked it up the other day in the lexicon at the back of my Concordant Literal New Testament. It says it's the Greek word "kataskenoo" and they render it in Acts 2:26 as tenting where Peter quotes David as saying "my flesh also shall be tenting in expectation." In the lexicon at the back of my Concordant Literal New Testament they give for "kataskenoo" the definition "down-booth."

Is it possible that Lord Jesus was linking the Animal Gospel in Matthew, Mark, and Luke with the feast of Tabernacles? That would place it's fulfillment with the Matthew 25 parable of the sheep and goats and Zechariah 14's judgment where if you don't do right by King Jesus by treating New Jerusalem right, then you'll go without the rain that particular year and until you get it right with Him.

(If you do not know...follow in the footsteps of the flock, and feed your little goats beside the Shepherd's Tent...Song of Solomon 1:8)

He's a wall of fire around people and animals in Zechariah 14 because of the Blood of Jesus having been applied in the 9th and 13th chapters of Zechariah. He said that He'd deal forcefully with false prophets, spirits of uncleanness, and everything else Zechariah says He'd deal overpoweringly with through the Blood of Jesus and the Outpouring of His Holy Spirit.

This would reach a place of such global sanctification by the Blood and Spirit through the preaching of the Gospel that Zechariah 3:9 says He'd remove the iniquity of the land in one day! Zechariah 14:14 says that our praises (i.e. Judah) would fight in our behalf and the gold, silver, and apparel would be gathered together for our exit from this Babylonian system, just as when Israel spoiled the Egyptians in the Exodus (Psalm 105:37). When Israel left Egypt, their animals went with them, and although in that case they probably had to carry the gold, silver, and apparel 'cause of the means of the time period, there was not one feeble among the animals either! When we've truly left this world's paradigm and have truly made the Gospel's paradigm our own, then the animals go with us!

This is going to turn out as He wanted it. As Joseph came out of the pit in Genesis and Balaam's donkey rebuked the false prophet, according to 2Peter 2:16, the animals that are going to experience the fullness of God's mercies in the coming years and generations of animals not even born yet are going to be a rebuke to those that have tried to keep them as prisoners in a pit with no water!

It can't be stopped. Daily, more and more people are being reached by Christ Jesus to lay aside all of their harmful ways of the past. More and more animals are experiencing miraculous deliverances as the preaching of this Hosea 2:18 Gospel acts as more and more kindling for the Zechariah 2:4-5 wall of fire around the animals.

The iniquity of the land has run its course. These aren't end-times. These are the beginning of times as His Spirit is picking up the baton from Christ Jesus through our preaching and is making all things new.

He said in Jeremiah 31:27-28 that He would build and plant where people and animals are concerned. It's going to take a whole lot of money on our side of things for the practical aspects of His will being done on earth as it is in heaven to be a materialized reality. However, our praise, our Lion of the tribe of Judah, is roaring and as Zechariah 10:3 says, He's riding us as His royal horse in the battle! The gold, silver, and apparel of Zechariah 14:14 can no longer be held back from us and we will treat the King right every single year by caring for animals, prisoners, the poorly clothed, the sick, the hungry, widows, and orphans, and we will emerge as unpolluted by the world because Lord Jesus is our Champion!!

A Brief Note About Zechariah 2:4-5
By Martin Cisneros

4 who said to him, “Run, speak to this young man, saying: ‘Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. 5 For I,’ says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst.’” (Zechariah 2:4-5)

I wanted to write a brief note anticipating a question about the context and nature of Zechariah 2:4-5 before people readily begin trying to arm themselves against my usage of this passage with regards to the Hosea 2:18 Covenant, because it is such a striking additional witness to other passages I've brought up along the way, when viewed in the light I've shared it in, together with the other Scriptures I assert it's a supporting text to. Some might try to contend that the people are in the city with their animals only because of one of the appointed times by Moses for animal ritualistic slaughter, and that while it's a time of atonement for the people, it's not a great place to be if you're an animal that Moses' law says to kill at the time of a required animal sacrifice while the Mosaic law was in effect as the only path to God. First of all, the Mosaic law wasn't a path to God.

The Abrahamic Covenants have always been the path to God and the Mosaic law, according to Galatians 3, was only put in force to deal with sin, partially and temporarily until the coming of Christ, but that this thing was always a matter of the coming of Christ rather than having real peace with God through animal sacrifice. People didn't have peace on that basis. On the contrary, the Bible says that through the law was the knowledge of sin, not of righteousness:

20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin. (Romans 3:20)

Zechariah 2:4-5 is not an animal slaughter passage. I believe this is proven by Isaiah 54:9-10, Jeremiah 31:27-28, Zechariah 8:10-11, and by Hebrews 12:22 that says the Church is His Jeremiah 31:27-28 "Jerusalem" and "Zion" that's comprised of Jews, Gentiles, and Animals. Human temples of sacrifice had walls and Jerusalem is without walls in this passage because of the multitude of people and animals, not because of the stench of animal carnage ascending to the highest heavens!

The last verse of the chapter tells all flesh to be silent because He's aroused from His holy habitation and a slaughterhouse situation is as noisy as any slave trade has ever been. If Noah's flood was the end of all flesh, 'cept for that of those in the ark, then this is talking about all flesh at the close of Zechariah 2 and no exceptions are understood in it's context:

13 Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!” (Zechariah 2:13)

Therefore, we have every reason to believe verses 4 through 5 are a worshipful, peaceful situation for Jews, Gentiles, and Animals through Christ, their wall of fire.

Although the first chapter speaks of the rebuilding of God's house, the second chapter speaks of many nations being joined to the Lord, which gives the whole passage a New Covenant, Ephesians 2, context:

11 “Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent me to you. (Zechariah 2:11)

19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit. (Ephesians 2:19-22)

Chapter 3, of Zechariah, introduces Jesus baring the sin of the people, while chapter 6 reveals this Priest He's talking about to be after the Order of Melchizedec. Although that's likely in type and shadow form, in an actual historical fulfillment prior to the coming of Christ, but showing what would happen later, it's nonetheless revealing this book to have a New Covenant unveiling, which for animals is their Hosea 2:18; Romans 8:21 Covenant. Zechariah chapter 4 is the introduction of God's grace which sets aside the Mosaic dispensation for people and animals. And John chapter 1 says:

14 And the Word became flesh and tabernacled among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

16 And of His fullness we have all received, and grace for grace.

17 For the law was given through Moses, but grace and truth came through Jesus Christ. (John 1:14, 16, 17)

For the sake of brevity, I'll go no further. It isn't essential to demonstrate every verse of the book of Zechariah to have a New Covenant context, but to offer practical proof that what I'm using from the book would fit with the New Covenant context that I'm speaking of. Some things had partial Old Testament fulfillments, in Zechariah, similar to how the New Testament quoted parts of the Old Testament and announces their fulfillment as having occurred right then in a way many modern preachers would hesitate to, if the New Testament wasn't as firm about it as it is. (See Matthew 2:15 for an example and have a look at Hosea 11:1 that it's declared to be the fulfillment of.)

Presuming [and I believe I'll successfully demonstrate, if given time by God's grace] that there's as much Biblical doctrine with the Hosea 2:18 Covenant as with any other Covenant of the Bible, I'm going to be scrutinizing quite a few passages that many may genuinely wonder if it really goes together with what I'm sharing in quite that way. That's okay. Preachers for centuries ignored this Covenant believing it to have fulfillments in future ages from their own, so other than brief speciesist comments that were made here and there in their theological writings, not much was said tying this particular Hosea 2:18 Covenant to other Scriptures by any of the prior theologians that stopped to notice this passage for 3 seconds to simply express belief of it taking place in heaven, on the New Earth, or during their idea of a future millenium. Or they would interpret it as some forced type and shadow situation that's not Biblically consistent with it and other passages with similar language, but they'd interpret it as such to where man's cruelties would continue with animals having no right to challenge their unjust treatment of them at any time. I'm essentially pioneering, [in terms of my writing,] something His grace has been making real to me and in my life.

I'm announcing that today are these Scriptures fulfilled in your ears! Until our minds are fully renewed to this, and until a larger percentage of us see demonstrations of His grace in it's behalf with greater regularity and genuinely notable miracles on an ongoing basis, many things I bring up on this are likely to sound strange, foreign, or forced, but I contend that the time is now, and both the Scriptures and the Holy Spirit will bare that out to every sincere heart that's genuinely keeping in step with our Lord everywhere He leads.

What Makes This Presentation Different By Martin Cisneros

Currently, as of August 21, 2010, I am not aware of another human being, viz., another author, on the planet that has seen the Hosea 2:18 Covenant as the Biblical cornerstone for any consideration of animal rights, and as the basis upon which we can eagerly and gratefully expect our heavenly Father to intervene with absolutely all of the power He has in the behalf of animals.

I've not read deeply and completely any works by any other Christian authors on this subject of a Biblically consistent and genuine "Good News" to all animals everywhere. But from my previous skimming of other Christian authors via online descriptions of their works at amazon.com, their approach is either to view it as a matter that's consistent with Biblical ethics, or to speak of it as something eschatological, or to argue for the consciousness, experience, and souls of these animals, their importance to Creation and our survival or our stewardship of what God's given us, or to eulogize the memory of particularly loved animals and to express certainty to grieving hearts that they'll see their beloved pets in heaven.

As of today, that's the gist and sum of all that I've seen from other authors: arguments for God's compassion for animals requiring our compassion as well if we're truly walking with Him, arguments for them being living, conscious accountable beings, and arguments for what God did in Creation and in preserving them through Noah's Flood, and arguments for what God will someday do for animals, or that at least we'll see our most loved animal companions in heaven or on the new earth.

I don't dispute that many of the Biblical passages that I cite in sharing this Animal Gospel are likely cited by many or all of the Christian authors who have written on this. But though they may work towards more animal conscious Churches and ministry to those in any kind of emotional distress over an animal, I've not seen the full conviction of His Holy Spirit on any other Christian authors about what the Bible says about animals that we are stepping into an era of a new Book of Acts in the behalf of animals where we will gleefully see God parting the waters of the Red Sea in the behalf of animals to free them of thousands of years of torments.

I don't see them as being freed from having relationships with us, as is implicit in the messages of many non-Christian animal rights activists, and neither do I envision a world where animals never do anything for us and we'd never trespass their worlds; their personal space. To me, that would simply be a new kind of enmity where we'd transfer from open hostility and bold, indifferent, and defiant exploitation to an indifferent distancing ourselves from them. Neither extreme reflects what's noblest in mankind, nor is either extreme the intent of God.

I don't believe the Bible teaches that humans and animals will ever one day thrive as islands unto themselves. But I do believe the general slave trade will end where animals are stripped from native habitats and never see their loved ones ever again. In fairness, I do realize that many species do abandon their young and not in every case are we talking about the dividing and conquering of families. I do realize that.

I see a world coming where people as a general rule, [for want of a better word,] are much more parental of animals rather than exploiting of animals for their diets, clothes, entertainment and other vanities.

My particular Animal Gospel presentation is a Pentecostal message of deliverance and healing for

animals and sanctification and a renewed mind for human beings. I expect, based on the Scriptures of the Old and New Testaments, for God's miraculous power to intervene with and without the direct physical involvement of human beings.

I expect the Word of Faith to be spoken by believers and for animals to be healed physically and emotionally. I expect such an Outpouring of God's Prosperity into the lives of those that take their cues from the Hosea 2:18 Covenant and all related Scriptures, and adopt a vegan lifestyle, meditate in the Word day and night as diligently over this as they do all other matters, and for those that'll step out of the boat as co-deliverers and judges with Christ Jesus on the basis of the Word of God in the behalf of animals.

I fully expect for trillions of dollars to be raised among Christians in the generations to come that'll be specifically spent on natural habitat restoration, and giving the animals back double for all of their shame. I expect for everlasting joy to come about through our heralding a complete Gospel of Jesus Christ that includes all of the message of the Biblical prophets and not just those parts that only relate to humans.

I expect that the Gospel will finally be preached in it's totality, for Bible schools to begin including courses, including courses on miracles, where this Hosea 2:18 Covenant is concerned. I believe we will see billions of vegans on planet earth because the kingdoms of this world are become the Kingdoms of our Lord and of His Christ, according to Revelation 11:15 and that these are not separate messages, but are one and the same message!

I am carefully laying a foundation that others will rebuild our world upon. This message is a message of power and not of ethics, not solely of compassion, and this isn't about seeing our animals in heaven someday. I fully expect for animals to be raised from the dead, as surely as human beings will be if He won't alter His Covenant, according to Psalm 89:34 and man has no preeminence over the animals according to Ecclesiastes 3:19, because there is a season for everything; a time for every purpose under heaven and Romans 8:21 says animals must enter into the liberties of the children of God!

I expect, in the spirit realm, for the Anointing of God to fall on the animal butchery and animal exploitation/prostitution industries like a hammer, (the anointing corrodes and shatters the yoke of bondage according to Isaiah 10:27,) and for the death grip that unreasonable and wicked men have had on animals to be shattered from the animals and for a new level of the fear of the Lord, [which is the beginning of wisdom,] to come upon mankind through the preaching of this Hosea 2:18 Covenant together with the preaching of the rest of the Gospel of Christ.

Animals Shaking in God's Presence at His Goodness By Martin Cisneros

19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." (Exodus 33:19)

Because of how I chose to title this article, let's begin with a few verses demonstrating the Scriptures attributing to animals a consciousness of God:

9 "And as for Me, behold, I establish My covenant with you and with your descendants after you, 10 and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. 12 And God said: "This *is* the sign of the covenant which I make between Me and you, and every living creature that *is* with you, for perpetual generations: 15 and I will remember My covenant which *is* between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. 16 The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that *is* on the earth." 17 And God said to Noah, "This *is* the sign of the covenant which I have established between Me and all flesh that *is* on the earth." (Genesis 9:9-10, 12, 15-17)

Several times God confirms in Genesis 9 that His rainbow Covenant isn't just with mankind, which would be pointless if animals couldn't grasp a Covenant with God. But God's as much reassuring animals as He is Noah and his family. Remember that when considering God's Hosea 2:18 New Covenant with animals, Genesis 9 is His Old Covenant with them. I teach His New Covenant with animals. What many people will assert as the truth of God regarding animals, as they believe it to be contained in His Word, is merely His Old Covenant with them. They're not necessarily wrong, but there is a superior [Biblical] paradigm because of the boundless love of our Redeemer. They simply have incomplete knowledge of the Lord's Declaration and Preparations in His Word and His Grace for animals, from the times that we're living in, forward.

They're dealing in expired information about animals, if I may say that that way, while still intending total reverence for the Scriptures. What they believe about animals and our right to exploit them is in the category of circumcision of male children at 8 days old from a New Covenant perspective, as far as righteousness goes. There are parts of the Bible that endorsed doing this and that to animals, according to how we'd normally read those passages, as there are passages that say that if you're not circumcised, then you can't be a part of the worship experience and community life of God's Covenant people. Those who cite Old Testament principles when dealing with animals are simply in the position that Apollos was in, in the book of Acts:

24 Now a certain Jew named Apollos, born at Alexandria, an eloquent man *and* mighty in the Scriptures, came to Ephesus. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. 26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. 27 And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly

helped those who had believed through grace; 28 for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ. (Acts 18:24-28)

Those who would bind animals to God's Old Testament dealing with them have only the knowledge of sin, rather than the revelation of God's righteousness where animals are concerned. Their knowledge is simply incomplete, when they'd bring up the Scriptures to justify our continued exploitation of them. They can be mighty in the Scriptures, as Apollos was, but still falling way short of what's been brought to pass in our days with what God's revealing of His New Covenant with animals. These people only know what's gone on up until the baptism of John. They have the knowledge of sin, but not the revelation of God's righteousness unto all and upon all animals in Hosea 2:18, for there is no difference: they'll all shake at His Presence. But I'm getting a little ahead of myself and need to finish this portion up about animals having consciousness of God, before we can leap into Ezekiel 38:19-20.

As of August 24, 2010, unfortunately, most Christians are thinking His Old Covenant with animals is in force, which included their being eaten. However, as the New Testament outweighs the Old in all matters of a Christian's right standing with God and Christ's work to draw all men to Himself, Hosea 2:18 far surpasses God's wisdom and kindness revealed in the Genesis 9 "Old Covenant" with animals. There are two testaments in the Bible for animals, as is witnessed by Jeremiah 31:27-28 where animals were previously fair game, but are fair game no longer for exploitation as "resources" to be devoured.

13 So we, Your people and sheep of Your pasture, Will give You thanks forever; We will show forth Your praise to all generations. (Psalm 79:13)

It is commonly known that Old Testament Israel worshiped God with their animals, though it didn't always end well for the animals, depending on the level of participation required of them. But I do mean to suggest that the aforementioned verse implies animals knew what it was about.

21 The young lions roar after their prey, and seek their food from God. (Psalm 104:21)

14 As a beast goes down into the valley, and the Spirit of the Lord causes him to rest, so You lead Your people to make Yourself a glorious Name. (Isaiah 63:14)

Here in Isaiah, we're faced with the issue of supernatural guidance for God's Covenant animals and God's Covenant people. As His Covenant with the people wasn't in it's final draft until the coming of Christ Jesus, I wouldn't expect for people to necessarily see perfect guidance of the animals fully manifested yet in the Old Testament. But the promises of it are inferred all over the Old Testament for animals, including in Ecclesiastes 3:19 when speaking of the vanity of life that existed back then, uniquely so, prior to the coming of Christ.

In Jonah 3:7-10, we find animals sharing in the repentance [process] of Nineveh and God sparing them because all of them were prostrated before God without food and water:

7 And he caused *it* to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water. 8 But let man and beast be covered with sackcloth, and cry mightily to God; yes, let every

one turn from his evil way and from the violence that is in his hands. 9 Who can tell *if* God will turn and relent, and turn away from His fierce anger, so that we may not perish? 10 Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it. (Jonah 3:7-10)

In Joel 1:20, we see animals praying and Joel 2:21-24 is an example of answered prayer for animals. Now, with having established that, in Ezekiel 38:19-20, we read in the New King James Version:

19 For in My jealousy *and* in the fire of My wrath I have spoken: ‘Surely in that day there shall be a great earthquake (center column reference says, or literally “shaking”) in the land of Israel, 20 so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who *are* on the face of the earth shall shake at My presence. The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.’

Matthew 27:51 indicates an earthquake, or a shaking, that occurred when Lord Jesus died. And I noted previously in my series “His Blood Sworn Oath” how St. Paul appeared to view that earthquake based on Zechariah 2:4-5, and numerous other passages, as the tearing down of the wall between Jews and Gentiles. However, Hebrews 12:26-28 appears to have anticipated one more shaking that would occur.

Here in Ezekiel 38:19-20 you've got the shaking of every man's and every animal's world in Israel. As I've noted previously, from Jeremiah 31:27-28, Psalm 122:6-9, Zechariah 2:4-5, Hebrews 12:18-24, and Revelation chapters 21 and 22, among other Scriptures, Israel and Judah in the Scriptures are viewed as the center of Christ's redemptive workings, and you could read Christ and Christ's Church as Israel and Judah in these Scriptures.

That's not to say that the Church replaces Israel in the Scriptures in a sense of God having no redemptive place for Jews. Jeremiah 31:27-28 and Romans 11 speak very plainly to God's faithfulness to Israel and Judah. Jeremiah 31:27-28 speak of God's sowing the seed of Gentiles and the seed of animals into the house of Israel and the house of Judah. Romans 11 speaks of a similar concept but side-steps the animal issue, except very briefly in Romans 8:21 where St. Paul is alluding to Hosea 2:18 as is evident in Romans from how a few verses later in the 9th chapter St. Paul is quoting from Hosea 2:18's context in establishing the case for Gentile salvations. However, with many passages such as Hosea 2:18, Ezekiel 38:19-20, Zechariah 2:4-5, a passage or two in the Psalms speaking of us and of the sheep of His pasture being present in His worship, and more than one passage with language similar to Ezekiel 38:19-20 and Revelation 5:13, it is clearly evident that we are not to understand by St. Paul's elaboration on the salvation of Gentiles that all such passages are summed up solely in those discourses of St. Paul's. (There's quite a bit he didn't cover of Biblical significance to you and me in these days that we're living in that we must prayerfully explore the rest of the Bible for, relying on Holy Spirit to lead us into all truth!)

The Scriptures speak of another shaking in Ezekiel 38:19-20 and Hebrews 12:26-28 that is subsequent to the shaking that occurred at the Cross, but that's clearly rooted in it, since Hosea 2:18 is in the Blood of Jesus that speaks better things than Abel did, if in fact Abel was an animal killer in his religious zeal. Many believe Isaiah 30:23-30 had it's fulfillment, or the beginning of it's fulfillment with September 11, 2001, when the Twin Towers fell in New York City. While many Premillennialist futurists who expect a Great Tribulation to come, in the future, believe that Ezekiel chapters 38 and 39 begins that Tribulation. Hilton Sutton and Jack Van Impe are examples of the latter.

Laying aside what other quasi-schools of thought believe about the general time frame of some of these passages having a contextual fulfillment, or a fulfillment of the surrounding verses according to how they read them, it's sufficient to say that even Premillennialist Fundamentalists would believe I was delivering a "Now Word" if it was on any other subject from these passages, but that we're to understand these passages to relate to our immediate era or what may transpire next in world events, if taken literally and as a geographical depiction of a war yet to come in the middle east. Again, speaking of the larger context of these passages I'm quoting from. The Hosea 2:18 Covenant is happening right now and will continue to increase in as much frequency and intensity as any other sign and wonder or omen that's cited by anyone else that teaches their view of the prophetic Scriptures.

The tearing down of every wall in Ezekiel 38:19-20 is in order to make room for all of them, according to Zechariah 2:4-5 and because God will not allow our defenses to be fortified with anything other than Himself. People are needlessly brutal, needlessly exploiting of others, and have a tendency to get into every form of covetousness, idolatry, and licentiousness when anything is their defense other than Him. He wants to be the hedge built around us (Job 1:10) that gives us richly all things to enjoy (1 Timothy 6:17). He's a hedge around people and animals in these days, as every wall against His Presence for people and animals is falling, according to Ezekiel 38:19-20.

He's brought us to New Jerusalem in Christ, according to Hebrews 12:18-24, Zechariah 2:4-5, Jeremiah 31:27-28, and Psalm 122:6-9. He wants us seeking one another's good, according to Psalm 122:9, Jeremiah 31:27-28, and Isaiah 40:10-11. As His reward is with Him and His work before Him, in Isaiah 40:10-11, so is ours if we're joint-heirs with Christ, living out the Isaiah 58 realities of veganism exemplified, and caring for both people and animals in annual care of the King, according to Zechariah 14 and Matthew 25 so that we're not baring the indictment of Ezekiel 34:10 and Zechariah 11:15-17 of those who don't carry out Isaiah 58 duties in the behalf of people and animals as inhabitants of New Jerusalem, according to Hebrews 12:18-24, Jeremiah 31:27-28, and Zechariah 2:4-5. Jeremiah 31:27-28 says the age is over forever of animal-harm having a godly endorsement.

Lord Jesus said in Matthew 13:31-32, Mark 4:30-32, and Luke 13:18-19 that if His Word is abiding in you and really developing the Deuteronomy 1:11 thousandfold, then the birds can tabernacle in what you're about. Does His Word abide in you to where nothing hurts or destroys on the level He's exalting you to? According to 1 Peter 5:6-7, Isaiah 58:14, Isaiah 11:9, and Ephesians 2:6, if you're really seated with Christ in heavenly places, then nothing should hurt or destroy in your holy mountain if you've really been following the Biblical path to exaltation in Christ from the fall you'd formerly endured in the world (Romans 3:21-26; Ephesians 2:1-5).

What really matters isn't what either Lord Jesus or St. Paul did in their earthly ministries if the Scriptures speak of ages to come after them through which God would continue to show us the exceeding riches of His grace (Ephesians 2:7). Lord Jesus was only sent to the lost sheep of the house of Israel, implying, in His own Words, that He really wasn't meant to minister to Gentiles. And just as that didn't mean the Door of God's grace was permanently slammed in the face of Gentiles, since God knew a St. Paul was coming, in the same way, we can expect more to be revealed of God's redemptive purposes as time progresses.

Jeremiah 31:27-28 says He'd sow the house of Israel and He'd sow the house of Judah with the seed of man, and He'd sow the house of Israel and He'd sow the house of Judah with the seed of beast. Romans 4:16 says "therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed..."; to all that the Scriptures call "seed" and not just to how we've previously limited our

reading of “seed” in Scripture. Jeremiah 31:27 says He'd sow the house of Israel and the house of Judah with the seed of beast, as well as the seed of man.

Ezekiel 38:19-20 says that all of the animals and people that we'd redemptively, eschatologically, and figuratively understand Him to be drawing into Israel are about to absolutely shake in His Presence. In closing, look with me at Jeremiah 33:7-16:

7And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

Right here, I would understand this to be talking about all of Israel and all of Judah, as understood through Jeremiah 31:27-28, including Gentiles and Animals of Ezekiel 38:19-20 that will shake at His Presence.

There's a tiny bit of randomness to chapter number and verse number designations in the Bible, since those only go back a few short centuries and would relate to what someone believed the Bible said within the past millenium. I personally believe the last clause of Jeremiah 33:7 where it says “as at the first” relates to the next verse. I take this “as at the first” plus the following verse to relate to the Genesis 12 call of Abram where he was cleansed by what God said to him, so that he could walk before Him and be blameless. It's alluding back to this in a foreshadowing portent.

8And I will cleanse them from all their iniquity, whereby they have sinned against me (where applicable 'cause He's talking about people and animals, contextually); and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them (people and animals: Jeremiah 31:27-28): and they shall fear and tremble (and shake, in the language of Ezekiel 38:19-20) for all the goodness and for all the prosperity that I procure unto it.

10Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first (i.e. Eden: Isaiah 51:1-3), saith the LORD.

12Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof (Zechariah 1:17), shall be an habitation of shepherds causing their flocks to lie down.

13In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin (which means “Son of My right Hand,” or the Ephesians 2:6 seating with Him), and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that counts them, saith the LORD.

Focusing on this Hosea 2:18 Covenant is imitating the Master, according to this 13th verse, who leaves

the 99 and goes after the 1 until He finds it. Although people have always taken that parable of the 100 sheep to only refer to people, in God's Sovereignty, all of these redemptive Scriptures must be looked at again that have an animal reference when studying this neglected part of God's Word where this Hosea 2:18 Covenant is concerned. In the land of the Son of His right Hand and in the places about Jerusalem, and in the cities of Judah, shall the flocks, including animals, pass again under the hands of him that counts them. Our reward is with us and our work before us, in Christ, according to Isaiah 40:10-11, if we're living an Isaiah 58 veganism.

14Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah (sowing them with seed of man and sowing them with seed of beast, according to Jeremiah 31:27-28).

15In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land (which takes us back to Isaiah 11:4-10).

16In those days shall Judah be saved, and Jerusalem shall dwell safely (in the midst of the Lord surrounding people and animals as a wall of fire, that are trembling at His goodness: see Zechariah 2:4-5 and Jeremiah 33:9): and this is the name wherewith she shall be called, The LORD our righteousness.

The seed shall be prosperous
By Martin Cisneros

Let's open our Bibles to Zechariah 8 and we'll look at the first 17 verses of this chapter. This is a message of hope today. I personally believe these first 17 verses of Zechariah 8 correspond to the message of all 17 verses of Isaiah 54 for you advanced students that may find this message overly simplistic in its presentation and would like to develop yourself a chart of thematic parallels between these two passages for your own edification. I may have opportunity to cover a few, but if I don't or lack thoroughness, [to your own satisfaction,] you can continue digging from here. Beginning with verse one of Zechariah 8 we read:

1 Again the word of the LORD of hosts came, saying, 2 “Thus says the LORD of hosts: ‘I am zealous for Zion with great zeal; With great fervor I am zealous for her.’ Zechariah 8:1-2

Holding your place in Zechariah 8, let's look at Hebrews 12:22 for how the Bible describes the New Testament:

22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels...

So as we read through Zechariah 8, it's talking to the Church. Let's look at 1Corinthians 10:11, then we'll look at 2Timothy 3:16-17 and we'll briefly look at Jeremiah 31:27-28 for something foundational to our understanding of Zechariah 8 and what I believe God is saying to us:

11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. 1Corinthians 10:11

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2Timothy 3:16-17

27 “Behold, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. 28 And it shall come to pass, that as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the LORD. Jeremiah 31:27-28

So these Scriptures belong to the Church and are profitable for its instruction, doctrine, correction, and equipping according to 1Corinthians 10:11 and 2Timothy 3:16-17. And Jeremiah 31:27-28 says He'd sow the house of Israel and He'd sow the house of Judah with the seed of man and with the seed of beast. St. Paul indicated in Ephesians 2:15-16 that God sowed the house of Israel and He sowed the house of Judah with the seed of Gentiles in order to produce in Himself one new man.

So we may presume that if that's true of one part of this equation, then it's true of the other part of the equation, particularly in the light of other Scriptures that say as much. Therefore, He's sown the house of Israel and He's sown the house of Judah with the seed of beast because Romans 8:21 says the

Creation must enter into the liberties of the children of God.

Going back to Zechariah 8 and reading from the third verse, it says:

3 “Thus says the LORD: ‘I will return to Zion, And dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, The Mountain of the LORD of hosts, The Holy Mountain.’

I am fully persuaded that this return of the Lord to Zion is talking about an Outpouring of the Holy Spirit, such as we have in the book of Acts. Lord Jesus said in John 16:13:

13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

As Hebrews 12:22 says we are at Mt. Zion, His New Jerusalem, through our submission and obedience to Christ, I believe John 16:13 calls Him the Spirit of Truth because He creates the atmosphere of the City of Truth that Zechariah 8:3 says we're abiding in, in Christ. Continuing on with Zechariah 8:4 it says:

4 “Thus says the LORD of hosts: ‘Old men and old women shall again sit In the streets of Jerusalem, Each one with his staff in his hand Because of many days, literally. 5 The streets of the city Shall be full of boys and girls Playing in its streets.’ Zechariah 8:4-5

It says in Isaiah 65:20 about these days we are walking into, right now: 20 “No more shall an infant from there live but a few days, Nor an old man who has not fulfilled his days; For the child shall die one hundred years old, But the sinner being one hundred years old shall be accursed.

So, Biblically, a child is anyone under a hundred years old. It says in Isaiah 11:6-9: “The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them (a little child being anyone under a hundred years of age). 7 The cow and the bear shall graze (implying bears won't eat fish); Their young ones shall lie down together; And the lion shall eat straw like the ox. 8 The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den. 9 They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea.

This is the description of the world that belongs to us in Christ that Zechariah 8 is talking about. Reading from verse 6 of Zechariah 8: “Thus says the LORD of hosts: ‘If it is marvelous in the eyes of the remnant of this people in these days, Will it also be marvelous in My eyes?’ Says the LORD of hosts.

Yes, it is! This was the joy set before Him, the substance of the hope He authored through the power of His Holy Spirit, and the evidence of things not seen when it comes to God's love and His heart for us. Continuing with verse 7 of Zechariah 8:

7 “Thus says the LORD of hosts: ‘Behold, I will save My people from the land of the rising sun and

from the land of the setting sun (literally in the Hebrew); 8 I will bring them back, And they shall dwell in the midst of Jerusalem. They shall be My people And I will be their God, In truth and righteousness.’ 9 “Thus says the LORD of hosts: ‘Let your hands be strong, You who have been hearing in these days These words by the mouth of the prophets, Who spoke in the day the foundation was laid For the house of the LORD of hosts, That the temple might be built. Zechariah 8:7-9

Ephesians 2:20 calls the foundation His Apostles and Prophets. If it's the house of the Lord of hosts, then it's also the house of His hosts, which includes the angels. Lord Jesus said, in Luke 17:21: “the Kingdom of God is within you.” He said here in Zechariah 8:9 that He intends for our hands to be strong for what He has for us. It says in Zechariah 8:10-12:

10 For before these days There were no wages for man nor any hire for beast; There was no peace from the enemy for whoever went out or came in; For I set all men, everyone, against his neighbor. 11 But now I will not treat the remnant of this people as in the former days,’ says the LORD of hosts. 12 ‘For the seed shall be prosperous, The vine shall give its fruit, The ground shall give her increase, And the heavens shall give their dew— I will cause the remnant of this people To possess all these.

(I later make a comment about who our neighbors are, and Zechariah 8:10 seems to offer an argument against what I say later, but there are several passages of Scripture where God set animals against the people, and various types are mentioned from types of birds to insects. So my suggestion later of expanding our concept of who our “neighbors” are isn't touched in the least, because He'd previously set animals against their neighbors as well!)

Contextually, Zechariah 8:10 echoes Ecclesiastes 3:18-19 about man and animals facing the same plight, I believe the "seed" that's spoken of in Zechariah 8:12 to be the seed spoken of in Jeremiah 31:27-28:

27 “Behold, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. 28 And it shall come to pass, that as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the LORD.

Animals and Gentiles united with the house of Israel and the house of Judah are the temple of the Lord. The Lord of hosts says, in Zechariah 8:11, that He will not treat the remnant as in the former days, while Jeremiah 31:28 elaborates further on His treatment of Animals, Gentiles, the house of Israel, and the house of Judah: and it shall come to pass, that as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the Lord.

For the seed shall be prosperous, according to Zechariah 8:12: the seed of man and the seed of beast. The vine shall give it's fruit. According to John 15:5, Lord Jesus is the vine and the Church is the branches. Mark 4:30-32 implies something suggestive about our fruit being shared with the animals. Genesis 1:29-30 is in agreement with this being His provision for both man and animals.

In Zechariah 8:12 it says the heavens shall give their dew. Hosea 6:3 says God comes to us as rain. Isaiah 55:10-11 likens His Word functioning in our lives like the stable water cycle of the earth. In

Zechariah 8:12 God says that He will cause the remnant of this people to possess all of these. He will cause His people to possess a nurturing authority and dominion over the animals and the planet that builds and plants after His example of laying aside all of the plucking up, breaking down, throwing down, destroying, and afflicting that Jeremiah 31:27-28 talks about. In verses 13-15 of Zechariah 8, he alludes back to Jeremiah 31:27-28 in saying:

13 And it shall come to pass That just as you were a curse among the nations, O house of Judah and house of Israel (that includes the seed of man and the seed of beast), So I will deliver you, and you shall be a blessing. Do not fear, Let your hands be strong.' 14 "For thus says the LORD of hosts: 'Just as I determined to punish you When your fathers provoked Me to wrath,' Says the LORD of hosts, 'And I would not relent, 15 So again in these days I am determined to do good To Jerusalem (Hebrews 12:22 again) and to the house of Judah. Do not fear.

He is determined to do good to Jerusalem. Zechariah 2:4-5 says He's a wall of fire around people and animals specifically for this reason. Again, Hebrews 12:22 indicates that Zion and Jerusalem are symbolic of the New Testament and our relationship with Christ. From Zechariah 8:16-17 we should close for now with 1John 3:14-24. In Zechariah 8:16-17 it says:

These are the things you shall do: speak each man the truth to his neighbor; give truth, justice, and peace for judgment in your gates; let none of you think evil in your heart against your neighbor; and do not love a false oath. For all these are things that I hate, says the Lord.

Our neighbors would be comprised of Animals, Jews, and Gentiles according to Genesis 1, Psalm 104, Isaiah 11:6-9, Jeremiah 31:27-28, Jeremiah 33:6-16, Ezekiel 38:19-20, Hosea 2:14-23, Zechariah 2:4-5, Mark 4:30-32, Romans 8:19-22, and other passages. Let's close with 1John 3:14-24:

14 We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death. 1John 3:14

Who are the brethren that we are to love according to Jeremiah 31:27-28? Animals, Jews, and Gentiles. I realize in saying that, with including the Animals, that I've gone beyond the New Testament, but I believe I've stayed within Biblical parameters for all that the Bible says we should regard as the New Testament. Let's continue reading in 1John 3, from the 15th verse:

15 Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

If He sowed the house, or family line, of Israel and Judah with the seed of man and with the seed of beast, then that's a marriage in Jeremiah 31:27-28; a type of blood brotherhood. And Hosea 2:18 confirms that because the word "covenant" in Hosea 2:18 is translated from the Hebrew word that's used elsewhere in the Bible that's clearly talking about a blood covenant. This Hosea 2:18; Jeremiah 31:27-28 covenant is in the Blood of Jesus. That's where God swore it. He was the lamb of God on the Cross to fulfill a redemptive role on the Cross, just as He was made sin, according to Ecclesiastes 2:26, 2Corinthians 5:21, and Galatians 3:13 so we'd be made His righteousness. Romans 8:21 says the Creation, i.e. what's nonhuman, must enter into the liberties of the children of God. That's brotherhood!

16 By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren. 17 But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? 18 My little children, let us not love in word or in tongue, but in deed and in truth. 1John 3:16-18

This right here is another command to go vegan. He's right there brought up the Spirit of Truth and the City of Truth from John 16 and Zechariah 8. Otherwise, if you can separate animals from the Covenant, you've broken faith and your fellowship with the Covenant of Peace in Jeremiah 31:27-28, and Isaiah 54:9-10. You are trying to bring walls within the fire of Zechariah 2:4-5 that Ezekiel 38:19-20 says have to fall in His Presence in the New Covenant, and you are not allowing rest in your Mark 4:30-32 branches and are dealing treacherously as a Zechariah 8:10 enemy of these animals' souls with trying to live in the Old Covenant portion of Jeremiah 31:27-28 that's been taken away in Christ. Continuing in 1John 3:

19 And by this we know that we are of the truth, and shall assure our hearts before Him. 20 For if our heart condemns us, God is greater than our heart, and knows all things. 21 Beloved, if our heart does not condemn us, we have confidence toward God. 22 And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. 1John 3:19-22

Perhaps you've been keeping His commandments from your youth, but have you done as 2Peter 1 says with adding virtue to your faith by doing those things that are pleasing in His sight? Growing in understanding, shrinking in selfishness; growing in vision from the Gospel about His intent to create in the world around us, shrinking in the particular appetites of the flesh that are at odds with God's perfect will for our world: have you prioritized being a person of heavenly vision together with keeping His commandments?

23 And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment. 1John 3:23

Spend some time thinking through this verse in the light of Genesis 1, Isaiah 11:6-9, Isaiah 40:10-11, Isaiah 49:8-9, Isaiah 54:9-10, Isaiah 63:14, Jeremiah 31:27-28, Jeremiah 33:6-16, Ezekiel 34:10, Ezekiel 38:19-20, Hosea 2:18, Joel 2:21-24, Mark 4:30-32, and Romans 8:21 and sincerely try to tell yourself that you are practicing 1John 3:14-24 without living a fully conscious Isaiah 58 veganism. I sincerely don't believe you can do it if you'll bare in mind each of these Scriptures on the vastness of His provisions and the length, breadth, height, and depth of the New Testament that all of these passages point you to.

You can lift Romans 14, 1Timothy 4, and various other passages out of the context of lesser glories that were revealed by the Lord (2Corinthians 3:18), or you can decide that you are laying aside every weight and running with endurance, according to Hebrews 12:1 and are going to be His Covenant to restore the earth:

8 Thus says the LORD: "In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve You and give You As a covenant to the people, To restore the earth, To cause them to inherit the desolate heritages; 9 That You may say to the prisoners, 'Go forth,' To those

who are in darkness, 'Show yourselves.' "They shall feed along the roads, And their pastures shall be on all desolate heights. Isaiah 49:8-9

24 Now he who keeps His commandments abides in Him (or abides in what He is doing), and He in him. And by this we know that He abides in us, by the Spirit whom He has given us. 1John 3:24

He's given us the Spirit of Truth and accounted us the City of Truth by His grace. We're to live on and on and on without fear and with a strong grip on restoring the earth, doing our small part to make sure all of the seed of man and the seed of animals are prosperous because He is determined to build and plant them. His building and planting of them is the diametric opposite of what Jeremiah 31:27-28 says He was formerly doing. We must abide in Him by abiding in His Word about what He is doing now.

Previous excuses for licentiousness at the expense of animals are no longer valid. Our reward is with us and our work before us, if we are in Christ Jesus and living our lives as His joint-heirs discipling the nations, restoring the earth, repairing the breach, and restoring paths to dwell in for both man and animals in the earth.

In closing, I know the minds of so many have been seriously warped by Augustinian theology, even among those who consider themselves fairly liberated from it. But let me encourage you to begin thinking of a Biblical remnant as something similar to first fruits. Because a Biblical remnant isn't what God's got left after some great judgment or controversy. Biblically, a remnant is how God begins some new age or new purpose of absolute beauty that He's unleashing or midwifing. St. Paul seemed to allude to himself and other Jewish Christians of the first century as a remnant, yet he asserted in Romans 11 that absolutely all of Israel shall be saved!

That's an important point for meditating in Zechariah 8 as you reread this article. A remnant is what He begins some new enterprise with, and not what's left after nearly everyone has rejected His will. Paul likens the remnant of his day to the remnant of Elijah's day. The remnant of Elijah's day kept hope alive until future ages when the ministry of Christ Jesus would begin.

According to Romans 11:5 a remnant is synonymous with God's elect, which are those chosen for some given purpose. They're what God begins with and not what He's left with at the end of the day. I am belaboring this point because the implication of my message is obviously that God's chosen a remnant according to Zechariah 8:11 and Isaiah 49:8-9 to walk in the fullness of His Isaiah 11:6-9 aggressive harmlessness that accompanies those who believe [all of] the Gospel, according to Mark 16:15-18. Never feel alone in walking in this Hosea 2:18 Covenant at Christ's right hand (Ephesians 2:6) because you are just the beginning of a whole new world.

Living a More Consistent Gospel to Every Creature By Martin Cisneros

It's time to stop mentally compartmentalizing our lives, our joys, our callings, and current occupations. The Bible is one book with seemingly 66 chapters. It is not okay to act on the Word where embracing His Lordship and receiving one's empowering blessing is concerned, but then to leave mercy, justice, and faith uncultivated where animals are concerned, or where the universal restoration of all of mankind is concerned.

It is time to be ready at all times to teach it all, to be as ready to minister to animals and to the whole universe as one is daily in the habit of staying ready to minister to saint and sinner alike where human beings are concerned. 2Timothy 3:16-17 says:

16 All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness,
17 that the man of God may be equipped, fitted out for every good act.

And it says in 2Corinthians 9:8: Now God is able to lavish all grace on you, that, having all contentment in everything always, you may be superabounding in every good work,

It is the will of God for you to be superabounding in every good work. That doesn't just relate to those matters that close Matthew 25 and that close James chapter 1. Those aren't the only ways in which you annually visit the King, as it says in Zechariah 14:16-21. No, you are as much responsible for the whole Creation and this Hosea 2:18 Covenant as I am.

Romans 8:19-22 isn't just speaking of me that the whole Creation is groaning for. The whole Creation is groaning for each and every single one of us that are seated with Christ in heavenly places, as it says in Ephesians 2:6. The whole Creation is groaning for us to walk by faith and not by sight, according to 2Corinthians 5:7 and to begin to call things that be not as though they were, according to Romans 4:17, and relieve this Creation of all that's caused it to groan and to relieve this Creation of all of it's groans, so that sorrow and sighing flee from it.

Ezekiel 38:19-20 says they're supposed to shake at His Presence, but 1John 2:20, 27, Romans 8:9, and Ephesians 1:13 say that He's in us. Animals and the carnal man are supposed to be shaking in our Presence. They are supposed to be shaking at His goodness through us, according to Jeremiah 33:9 because we're the Malachi 3:1 messengers of the Hosea 2:18 Covenant that says to both man and animals, as His 2Corinthians 5:20 Ambassadors:

“For this *is* like the waters of Noah to Me; For as I have sworn That the waters of Noah would no longer cover the earth, So have I sworn That I would not be angry with you, nor rebuke you. For the mountains shall depart And the hills be removed (Ezekiel 38:19-20), But My kindness shall not depart from you (therefore, we're vegans), Nor shall My covenant of peace be removed,” Says the LORD, who has mercy on you...No weapon formed against you shall prosper... (Isaiah 54:9-10, 17a)

See also Hosea 2:18 and Genesis 9:9-10, 12, 15-17 on my right to read this chapter of Isaiah as being an Isaiah 11:6-9 promise to the animals as well as to people. Isaiah 54 is as much the New Covenant to animals, as it is to mankind, according to Jeremiah 31:27-28, and the reality that His Genesis 9

Covenant that He's contrasting this with, was likewise with the animals.

Our message is to be one for all of Creation, because the ages we're in, now demand it. And our lives must be that of consistent athletes towards this purpose, according to 1Corinthians 9:24-27. We must be temperate in all things, with this clearly defined objective in view: to be 2Timothy 2 vessels of honour.

Please stop and read all of 2Timothy 2 very, very carefully, at least 5 times aloud, keeping in mind the subject that we are on of living a more consistent Gospel to every Creature (Mark 16:15). I've never heard a sermon, out of countless sermons I've heard over the years, tying Mark 16:18 with Isaiah 11:8. But these are the signs, the signs mentioned in Mark 16:15-20, that are to accompany this particular message that I am sharing with you. Literally, these signs will follow those that believe....they'll change the atmosphere absolutely everywhere they go until the Blessing has abounded to the place where the Eden of God, spoken of in Isaiah 51, is RESTORED.

Yes, it's a message of the Lordship of Jesus Christ. But we've not had enough emphasis on what we're to be repenting to. Repentance, [in the Scriptures,] is as much a going to, as a departing from. We are restored through the grace of our Lord Jesus Christ, according to Romans 5 and 2Corinthians 8:9. We are not supposed to be living like fallen creatures with having our minds conditioned to the eon that is now passing away. No, our lives are hid with Christ in God, and God is hid in Isaiah 11:6-9.

He is our peace, according to Ephesians 2:14. Not just the peace of human beings, according to Jeremiah 31:27-28. He, within us, is to be the glory revealed to all of Creation that births the entire Creation into the liberties of the children of God, according to Romans 8:21.

How do we preach a Gospel to all of Creation? How do we preach to animals? With our kind words? Not just with our kind words, but with our entire cruelty-free actions as well. I am so tired of hearing about people's liberties to eat flesh because they are Christians who seek their diets to be justified by the Mosaic Law.

You know what? Give it a rest on the "liberties" card if your supposed liberties aren't setting me free, setting your neighbors free, and setting free absolutely all of Creation! Where are our priorities if we're living to ourselves, aren't seeking first the Kingdom of God, which is Isaiah 11:6-9, according to Mark 4:30-32?

Be protective of the anointing, your union and fellowship with the anointing, and guard the holy deposit in you with your life. Don't allow anyone else to magnify your flesh, to magnify your flesh in your own eyes, or to magnify your flesh in their own eyes. The Word must be first priority and final authority in every area of your life. Don't allow things, times, and seasons into your life that aren't bi-products of the Word. Let's look at a few Scriptures regarding this:

21 Now He Who is confirming us together with you in Christ, and anoints us, is God,
22 Who also seals us and is giving the earnest of the spirit in our hearts. (2Corinthians 1:21-22)

20 And you have an anointing from the Holy One... (1John 2:20)

I am thanking my God always...so that the fellowship of your faith may become operative in the realization of every good thing which is in us for Christ Jesus. (Philemon 1:4, 6)

15 For all is because of you, that the grace... should be superabounding in thanksgiving... (2Corinthians 4:15)

11 being enriched in everything, for all the generosity, which is...superabounding also through much thanksgiving to God, (2Corinthians 9:11, 12)

As, then, you accepted Christ Jesus, the Lord, be walking in Him...according as you were taught, superabounding...with thanksgiving. (Colossians 2:6, 7)

When you were reconciled to God by the death of His Son, He intended for you to grow up in the Written Word of God in all things, to put off the old man and put on the young. You were called and He had every intention for you to be equipped for every good work towards each Creature in all of Creation.

Don't allow distractions. If someone's warring with you, learn to pull the kind of strategic retreat that General George Washington would accomplish. Your priorities shouldn't be to prove anything to anyone. Your priorities should be to become equipped for every good work through the Written Word and God's grace.

It's only by developing your vision, temperance, self-control, patience, gentleness, and explosive energy on the Written Word of God that you are going to be of any healing, rescuing, and prospering benefit to every creature in all of Creation. Again, it says in 2Corinthians 9:8 and 2Timothy 3:16-17:

8 Now God is able to lavish all grace on you, that, having all contentment in everything always, you may be superabounding in every good work,

16 All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness,

17 that the man of God may be equipped, fitted out for every good act.

Our lives are to be lives, witnesses, living sacrifices, examples, comforters, and deliverers for each and every Creature. Veganism is such a small part of that. An Isaiah 58 veganism is very important, but without the superabounding grace of God being lavished on you and all around you and through you onto all things for every creature, you'll stand out as different, be legalistic, and when grief from the suffering you see in the world has finished drowning you, you were not much more helpful to every creature than a person that was a carnivore.

You have to get to where each and every single thing that you do at all times is in order to always have the best, so that you can always give your best to every Scripture, and on the behalf of every Scripture to every single Creature in the universe. Our lives are to be lived to bring the whole Creation into the liberties of the children of God, according to Romans 8:21.

Everything has to be about everything. You can't allow anything to bottleneck in your life to where it's just self-serving. You are supposed to have and to be the very best. Yes, you can't take care of everything if you are drowning in your own debts, needs, and insufficient funds. In that shape, you're useless; absolutely useless to God and to all of Creation.

I am talking about an elevated standard of living; a prosperity Gospel, most definitely. But if we stop at caring for ourselves, our own families, Churches, and other public ministries, and neglect the least of these, His Jeremiah 31:27-28 brethren, then your whole life was wasted if it wasn't for all life everywhere.

I am not implying you couldn't have found contentment and a full life, but what has your life really mattered to all life everywhere? And if it hasn't, then how again have you participated in the divine nature, escaped the corruption in the world through lust, and grown towards conformity with the image of God's dear Son? How can He call you brother, again, and feel no shame in doing so?

Everything must be about the renewal of our minds, the worship of God, caring for one another, and having an emerging hero complex where all life everywhere is concerned. Otherwise, Jesus is a way rather than THE way. However, if our seating with Christ in heavenly places is GENUINELY an exclusive seating at the right hand of God, then it's our Scriptural duty to be preoccupied with the Written Word that is preoccupied with everything and upholding all things!

Our message is a message for all of Creation. It can't be anything less. To be humane isn't synonymous with being pagan!

All of life everywhere must be healed and there aren't other heaven-sent agents of that healing and resurrection of all of life, except for Bible-believing Christians who acknowledge their place as joint-heirs with Christ Jesus in mediating between God and all things. Lord Jesus is the only mediator between God and man, but we do have seating at His right hand in the behalf of all other life.

So many Scriptures call these animals Covenant-heirs, and the Scriptures cannot be broken. If we love much, because we've been forgiven much, then our hands are helping hands and healing hands for all of Creation. These signs will follow those who believe, according to Mark 16:18 and it mentions Isaiah 11:8 that's coming out of our Isaiah 51 joy, gladness, and thanksgiving.

Reinterpreting Psalm 104:21 through Mark 16:15-20, Isaiah 11:6-9, Romans 8:17, and Ephesians 2:6, as well as other Scriptures, then from a New Covenant "Great Commission" perspective, we'd read Psalm 104:21 that the young lions roar after their prey, seek their food from His joint-heirs, and a little child shall lead them. This is a Great Commission sign that's supposed to follow those that believe, according to Mark 16:18.

Now, in saying this, I'm not using Isaiah 11:8 to justify snake handler Churches up in the mountains somewhere. People going into a religious frenzy with religious music and doing one of those frenzied Pentecostal dances while trying to frighten an animal into subjection isn't the peaceful Kingdom of Isaiah 54:9-10. I am introducing a level of wholeness and symbiosis where all of Creation is concerned that hasn't been elaborated on enough in our Prosperity Gospel circles.

I am talking about the removal of poverty, fear, enmity, and exploitation from the universe on a level that we've had no teaching on in recent centuries. I have to stop right there. What I am seeing right now as I'm writing is so sacred and so close to Appearing that I need everyone to go back over these Scriptures for themselves before we can go further into the world that's being re-born right now through the revealing of the Sons of God, as Romans 8:19-21 calls it.

This is a collection of writings written in August of 2010 by Martin Cisneros. To find the rest of what's currently online on this subject by Martin Cisneros, that was written before this collection of writings and since this collection of writings, and many of his online writings on other subjects, please visit <http://www.martincisneros.com> and <http://www.animalgospel.com>