

The Authentic Remembrance: Grounded in Torah and Prophets

In 2 Kefa (2 Peter) chapter 3, the emissary Kefa (Peter) anchors his final exhortation in the total continuity of the Tanakh (the Hebrew Scriptures) and the **B'rit Hadashah** (the New Covenant). Writing in the style of the Complete Jewish Bible (CJB), Kefa addresses his readers as "dear friends" (*yedidim*), seeking to "arouse you to wholesome thinking by means of reminders".

For a Messianic Jew, this is a clear appeal to the foundational authority of the **holy prophets** (*nevi'im*) and the **command given by the Lord and Deliverer** (*Adonai and Moshiach*) through the emissaries (*shlichim*). Kefa explicitly rejects any theological rupture; the good news of **Yeshua** does not replace the predictions of the prophets but fulfills them.

The Anatomy of the Last Days Scoffers

(*Litzanim*)

Kefa warns that during the **Last Days** (*Acharit HaYamim*), scoffers will come, following their own desires. Their primary argument relies on a flawed theological uniformitarianism:

Kefa quotes the scoffers questioning the promised return, pointing out that everything continues as it has since creation. You can find the full passage and details in the referenced web document. These mockers (*litzanim*) suffer from moral blind spots and historical amnesia, forgetting that the heavens and earth were formed and judged by God's Word (*D'var Adonai*).

Understanding Hashem's Concept of Time and Patience

Addressing the perceived delay of Messiah's return, Kefa references Psalm 90:4 regarding divine time. Full details regarding this verse are available in. This aligns with rabbinic traditions on cosmic timelines and highlights God's long-suffering patience (*erech apayim*), offering space for repentance (*teshuvah*).

The Coming of *Yom YHVH* (The Day of the Lord)

The Day of the Lord (*Yom YHVH*) arrives unexpectedly like a thief, bringing cosmic renewal and the establishment of new heavens and a new earth where righteousness dwells.

Actionable Holiness: Hastening the Coming (*Tikkun Olam*)

Believers are called to holy conduct and godliness, actively participating through

kedushah and repairing the world (*Tikkun Olam*) while anticipating the day of God.

The Confirmation of Rav Shaul (Paul)

Kefa validates the letters of Rav Shaul, grouping them with the sacred scriptures while warning against those who twist these teachings into lawlessness.

Final Exhortation

Believers are urged to stay guarded against error and continue growing in grace (*chesed*) and the knowledge of Yeshua the Messiah.[8]

Cosmic Demolition or Radical Renewal? The Meaning of *Kefa Bet* 3:12–13

In 2 Kefa (2 Peter) 3:10–13, the text describes a momentous shift: *"the heavens will disappear with a roar, the elements will melt and disintegrate, and the earth and everything in it will be burned up."*

From an authentic Messianic Jewish perspective, this does not mean God completely obliterates the physical raw material of His creation to replace it with a ghostly, non-physical heaven. Instead, the Greek text uses words like *stoicheia* (elements) melting, and the Hebrew underlying it points to a **radical purification and restructuring**—a cosmic forge.

Just as the earth was "destroyed" by water in the days of Noach (Noah) but its physical substrate remained, the final judgment by fire will burn away the corrupting crust of sin, human defilement, and demonic systems. It is a catastrophic remodeling rather than an annihilation. The "new heavens and a new earth" represent the cosmos fully redeemed, where the physical and spiritual realms completely overlap, and **"righteousness will be at home"**.

Hebrew Linguistic Dive, Prophetic Parallels, and Shaul's Defense

To understand Kefa's ethical call and defense of Rav Shaul, we look at key Hebrew terms, prophetic roots, and his warning against lawless interpretations from a Messianic Jewish viewpoint using CJB style:

- **Key Hebrew Concepts:** Kefa's theology relies on *Teshuvah* (returning to the covenant path rather than just a legal mindset) and *Kedushah* (being set apart for divine service, as seen in his call to holy living). Additionally, *Hitchadshut* (renewal) underpins verse 13, pointing to an Edenic restoration rather than a totally brand-new creation.
- **Prophetic Roots:** Kefa draws directly from Yeshayahu (Isaiah) 65:17 regarding the new heavens and new earth centered on

the restoration of Yerushalayim. He also echoes **Zekharyah (Zechariah) 14**, where *Yom YHVH* and a cleansing fire restructure creation so *Adonai* becomes King over all the earth.

- **Defense of Rav Shaul (2 Kefa 3:15–16):**

Kefa addresses those who distort Rav Shaul's complex letters on justification for Gentiles, twisting them to imply the abolition of the Torah. Kefa defends Shaul by elevating his letters to the status of "**the other Scriptures**", affirming that Shaul's teachings remain entirely within Torah-submissive thought rather than promoting lawlessness.

Evaluating the profound connection between Kefa's final warnings, the broader matrix of Second Temple and early Rabbinic thought, and the cohesive theology of Rav Shaul helps clarify how a Messianic Jewish perspective

bridges prophecy and practical covenant keeping.

Early Rabbinic Literature and the Cosmic Timeline

Kefa's statement in 2 Kefa 3:8—"*with the Lord, one day is like a thousand years and a thousand years are like one day*"—is not an isolated theological invention. It directly mirrors the **cosmic millennial timeline** preserved in early rabbinic discourse.

In the Talmud (Sanhedrin 97a), the Sages teach a famous *baraita* from the school of Eliyahu:

"The world is destined to exist for six thousand years: two thousand years of desolation (chaos); two thousand years of Torah; and two thousand years of the Messianic era [Yotmot HaMashiach]."

Following this logic, the final seventh millennium is the **Cosmic Shabbat**—the *Olam HaBa* (World to Come).

- **The Messianic Lens:** When Kefa writes during the threshold of the third distinct era (the days of the Messiah), he is correcting those who expect immediate finality.
- **The "Delay":** The "delay" of the ultimate cosmic renewal is framed as *erech apayim* (divine patience), giving the world time to experience the *Mashiach* before the current world order transitions painfully into the **great Shabbat**.

Specific Pauline Passages: Harmonizing Shaul and Kefa

Kefa warns that the untaught and unstable twist Rav Shaul's letters into a doctrine of **antinomianism** (lawlessness/Torahlessness). To counter this "error of the wicked," we examine how Shaul's actual letters perfectly

harmonize with Kefa's apocalyptic and ethical warnings:

Pauline Passage	The Traditional Twist (Antinomianism)	The Messianic Jew Reality (CJB Style)
<u>Romans 6:14</u> <i>"For sin will not have authority over you; because you are not under law but under grace."</i>	Claiming believers are completely exempt from obeying the commandments (Mitzvot) of the Torah.	Shaul means we are not under the <i>legal condemnation</i> or ruling power of sin dictates. In <u>Romans 7:12</u> , he explicitly concludes, <i>"So then, the Torah is holy; and the commandment is holy and just and good."</i>
<u>Galatians 3:13</u> <i>"Messiah redeemed us from the curse of the Torah..."</i>	Claiming that the Torah itself is a curse that Yeshua abolished.	The Torah itself is never a curse. Shaul is referring to the <i>penalty</i> of violating the Torah (spiritual death). Yeshua bore the penalty so we could walk in the Mitzvot out of love, not fear.
<u>Colossians 2:16–17</u> <i>"Therefore, let no one pass judgment on you in connection with eating and drinking, or with regard to a festival... or a Shabbat..."</i>	Claiming that the Shabbat, Festivals (Moadim), and Kosher laws (Kashrut) are obsolete shadows.	Shaul is instructing Gentile believers not to let outsiders judge them for <i>keeping</i> these days, which he notes <i>"are a shadow of things to come; but the body belongs to the Messiah."</i> They point to the final cosmic restoration Kefa describes.

3. Practical Steps: *Mitzvot* and *Tzedakah* as *Tikkun Olam*

Kefa asks a piercing question in verse 11: *"Since everything is going to be destroyed in this way, what kind of people ought you to be?"* His answer is that we must live holy lives and actively *"hasten the coming of the day of God."*

In Messianic Judaism, this isn't passive waiting; it is active partnership through

Mitzvot (commandments) and **Tzedakah** (righteous charity/justice). We act as **agents of Tikkun Olam** (repairing the world) by dressing the physical world in the holiness of the Spirit:

- **Practicing Shomer Shabbat (Keeping the Sabbath):** Observing the weekly Shabbat is a physical dress rehearsal for the seventh millennium of cosmic rest Kefa foretells. Resting from creative labor testifies that *Adonai* is the ultimate Creator and Renewer of all things.
- **Executing Tzedakah (Righteous Giving):** From a Hebrew perspective, *Tzedakah* is not optional "charity"—it is *justice*. By intentionally giving a percentage of income to the poor, widows, and orphans, you physically combat the structural decay and selfishness of the present age,

bringing the economy of the *Olam HaBa* into the present.

Living in Kedushah (Dietary and Ethical Distinction):

Keeping the biblical dietary guidelines (*Kashrut*) and maintaining sexual purity are **tangible reminders** that our physical bodies belong to the Master. We treat creation not as something to be exploited and discarded, but as a sanctuary being prepped for the refining fire of God.

1. Weekly Framework: Incorporating *Mitzvot* and *Tzedakah*

Kefa asks, "*What kind of people ought you to be?*" (2 Kefa 3:11). In the style of the Complete Jewish Bible, the response is a life structured around the physical performance of **Mitzvot** (commandments) and **Tzedakah** (righteous charity). Below is a practical,

modern framework to actively align your week with the righteousness of the *Olam HaBa* (the World to Come).

Day(s)	Focus Area	Actionable Messianic Practice
Yom Rishon – Yom Chamishi (Sunday – Thursday)	Tzedakah & Gemilut Chasadim (Righteousness & Acts of Lovingkindness)	• Set aside the <i>Pushke</i> (Charity Box): Drop physical coins or transfer a micro-donation daily before prayer. • Ethical Business (<i>Choshen Mishpat</i>): Ensure honesty in all work transactions, viewing your vocation as a means to sanctify the mundane. • Daily Study (<i>Talmud Torah</i>): Commit 15 minutes to studying the weekly Torah portion (<i>Parashah</i>) alongside the <i>B'rit Hadashah</i>.
Yom Shishi (Friday)	Erev Shabbat Preparation (Preparing for the Cosmic Shadow)	• Finalizing Tzedakah: Empty the charity box or finalize tithes to support local congregations, widows, or orphans. • Physical Sanctification: Clean the home, prepare the meal, and set the table early, physically separating the workweek from the set-apart time. • Erev Shabbat Blessing: Light the candles, bless the children, and share the <i>Shalom Aleichem</i> peace.
Shabbat (Saturday)	Kedushah & Rest (Living the Future Era Now)	• Complete Cessation (<i>Menuchah</i>): Intentionally refrain from commerce, digital distractions, and secular labor as a direct rehearsal for the eternal state. • Corporate Worship: Attend the synagogue or Messianic fellowship to hear the Torah read and declare the praises of Yeshua our King. • Havdalah: At twilight, use the braided candle, sweet spices, and wine to mark the distinction between the holy and the ordinary.

"Hastening the Day" in Second Temple Jewish Context

In 2 Kefa 3:12, Kefa urges believers to be *"looking for and hastening the coming of the day of God."* To modern ears, this sounds paradoxical—how can finite humans alter the sovereign timeline of the Almighty?

However, in the matrix of **Second Temple Judaism** and early Rabbinic thought, this concept was foundational. Human repentance and covenant faithfulness have an accelerating effect on the redemption (*Geulah*).

- **The Talmudic Parallels:** This directly mirrors the later rabbinic consensus found in **Sanhedrin 98a**, commenting on Isaiah 60:22 (*"I, Adonai, will hasten it in its time"*). The Sages resolved this paradox by stating: *"If they are worthy, I will **hasten***

it; if they are not worthy, it will arrive only in its time."

- **The Second Temple Context:** We see this identical theology in the Dead Sea Scrolls and apocryphal works like **2 Baruch 21:19**, which pleads with God to bring an end to the current age because the righteous are suffering, tying the end to the filling of the pre-ordained number of righteous souls. Kefa uses this exact worldview to argue that **Teshuvah (repentance)** and **Kedushah (holiness)** are not passive internal states—they are cosmic agents that physically pull the timeline of Messiah's return closer to the present.

Greek vs. Hebrew Worldview: What is "Holiness"?

To fully grasp Kefa's final exhortations, we must unpack the radical divergence between

the Greek philosophical mindset and the authentic Hebrew mindset regarding the word "**Holiness**" (*Kedushah*).

GREEK WORLDVIEW (Dualism)	HEBREW WORLDVIEW (Unified Covenant)
[Spiritual / Invisible]	[The Holy / Kadosh (Set Apart)]
(Good)	▲
	(Elevates the physical)
(Evil)	▼
[Physical / Material]	[The Common / Chol (Ordinary)]

The Greek Mindset: Dualism and Escapism

- **Concept:** Rooted in Platonic thought, the Greek concept of holiness (*hagiosyne*) often implies a separation **from the physical world**. The material world is viewed as inherently corrupt, low, or a temporary prison for the soul.
- **Application:** Holiness becomes abstract, quietistic, and monastic. Escaping the body, avoiding physical pleasure, and focusing entirely on an invisible, spiritual plane is deemed the highest form of piety.

The Hebrew Mindset: Distinction and Elevation

- **Concept:** Rooted in the Torah, the Hebrew word **Kadosh** (קדוש) does not mean non-physical or ethereal. It means **set apart, designated for a specific, divine purpose, or distinct**.
- **Application:** God is *Kadosh* because He is entirely unique and distinct from creation. However, He commands *us* to be holy by **sanctifying the physical**. You do not become holy by escaping the earth, but by bringing heaven down to earth.
- **Scriptural Proof:** In the Torah, holiness is explicitly tied to what you eat (*Leviticus 11:44*), how you farm (*Leviticus 19:9-10*), how you conduct business (*Leviticus 19:35-36*), and how you treat the poor.

When Kefa speaks of the elements melting, he is not hoping for the destruction of matter so we can float away as disembodied spirits. He is looking for the ultimate **Sanctification of Creation**—where the physical universe is fully cleansed of *Chol* (the profane) and permanently saturated with *Kedushah* (Holiness), making a tangible dwelling place for *Adonai* and His people.

Exactly. Your comparison is incredibly spot-on. To an **untaught and unstable reader**, approaching complex scriptures is precisely like a young child trying to navigate the adult world with a strictly literal, hyper-concrete understanding.

In a Messianic Jewish framework, this comparison highlights the difference between immature reading and seasoned understanding (***PaRDeS***):

The Childish Trajectory: Missing the Context

When a child hears a figure of speech like *"it's raining cats and dogs,"* they look out the window expecting to see actual animals falling from the sky. They logic out the words perfectly based on their exact meaning, completely missing the cultural context, the underlying idiom, and the speaker's intent.

This is exactly what Kefa is talking about regarding the **"untaught"** (*amathes*—those lacking training). When an untrained reader encounters a complex text—like Rav Shaul's legal discussions on being "free from the law"—they act like a child. They grab a single phrase literally, pull it out of its ancient Jewish context, and falsely conclude: *"Ah! The Torah is dead, we don't have to keep the commandments anymore!"*.

The Danger of "Torturing" the Text

A child's literal misunderstanding is usually innocent. However, Kefa warns that for adults, this untrained, literal rigidity turns dangerous. The Greek word he uses for "twist" is *streblousin*, which literally means **to torture someone on a rack**.

Instead of growing up to understand the deep, nuanced heart of God's covenant, the unlearned reader forcefully bends the text to fit their own simple or selfish conclusions. They "torture" the text until it says what they want to hear, leading to their own spiritual derailment.

Moving From Milk to Meat

True biblical literacy requires moving past a flat, child-like reading. It demands studying the historical setting, the Hebrew language, and the full counsel of the Torah and Prophets so that we don't miss the beautiful,

deep weight of what the text is actually conveying.

To move past a flat, child-like reading of Scripture, the Sages developed a magnificent, four-tiered framework for biblical interpretation. In traditional Judaism, this is known as **PaRDeS** (which literally means "Orchard" or "Paradise").

From an authentic Messianic Jewish perspective, using the style of the *Complete Jewish Bible* (CJB), **PaRDeS** is not just an intellectual tool. It is the ultimate roadmap to seeing **Yeshua the Messiah** embedded in every layer of the Torah, Prophets, and the *B'rit Hadashah* (New Covenant).

Here is how **the four layers unfold**, using our theme from **2 Kefa 3**—the fiery purification and renewal of the cosmos—to see how each

layer brings us closer to the heart of the Master.

The Four Layers of PaRDeS

[S] SOD (Secret / Deep Mystery)	→ The Cosmic Marriage / God All in All
[D] DRASH (Homiletical / Inquiry)	→ The Moral Call to Teshuvah & Holiness
[R] REMEZ (Hint / Allusion)	→ Prophetic Shadows / Messiah in Psalm 90
[P] PASHAT (Plain / Literal)	→ The Historical Event / Cosmic Renewal

1. Pashat (פֶּשֶׁט) – The Plain, Literal Meaning

- **The Concept:** The *Pashat* is the direct, historical, and grammatical meaning of the text. It is the foundational soil of the orchard. If an interpretation violates the *Pashat*, it must be rejected.
- **Messianic Theme Application:** In **2 Kefa 3:10**, the *Pashat* tells us that *Yom YHVH* (the Day of the Lord) will come like a thief, and the elements will dissolve with intense heat. The plain meaning is clear: there is a literal, tangible, historical day of divine judgment and cosmic restructuring coming upon the physical earth. It

prevents us from spiritualising away God's tangible justice.

1.1. 2. Remez (זמַר) – The Hint or Deep

Allusion

- **The Concept:** A *Remez* occurs when a word, phrase, or grammatical anomaly points (or "hints") to another passage of Scripture, unlocking a deeper thematic connection.
- **Messianic Theme Application:** Kefa drops a massive *Remez* in verse 8: "*with the Lord, one day is like a thousand years.*" This is a direct hint to **Psalms 90:4** [CJB]. By dropping this hint, Kefa signals to the trained reader to look at the broader context of Psalm 90, which contrasts human frailty and sin with God's eternal covenant faithfulness. The *Remez* alerts us

that the "delay" in Messiah's return is actually an act of covenant mercy.

1.2. 3. Drash (דְּרָשׁ) – The Comparative or Homiletical Application

- **The Concept:** Coming from the root *darash* (to inquire or seek), this layer focuses on allegorical, homiletical, and moral application. It answers the question: *"How does this truth demand a change in my walk (Halakha) right now?"* **Yeshua** constantly used *Drash* in His parables.
- **Messianic Theme Application:** Kefa uses *Drash* in verse 11: *"Since everything is going to be destroyed in this way, **what kind of people ought you to be?** You ought to lead holy and godly lives."* The upcoming cosmic fire isn't just an apocalyptic timeline chart; the *Drash*

turns the prophecy into a mirror,
demanding immediate *Teshuvah*
(repentance) and *Kedushah* (holiness) in
our daily lives.

1.3. 4. Sod (סוד) – The Secret or Deep Divine Mystery

- **The Concept:** The *Sod* is the hidden, mystical, and ultimate spiritual reality behind the text. It deals with the overarching cosmic purposes of God, which can only be fully grasped through the illumination of the *Ruach HaKodesh* (the Holy Spirit).
- **Messianic Theme Application:** The *Sod* of 2 Kefa 3:13—the "new heavens and a new earth"—is fully unmasked in the letters of Rav Shaul and the Revelation of Yochanan (John). The ultimate mystery is not the destruction of matter, but the **Cosmic**

Marriage of Heaven and Earth. The *Sod* reveals that the universe is being purified so that the physical world can become the ultimate Holy of Holies, where God's presence dwells openly among His people, and **Messiah Yeshua** is all in all.

The Messianic Safeguard Against "Twisting"

When Kefa warns that the untaught "twist" Rav Shaul's letters, he is describing people who jump straight to a wild, ungrounded *Drash* or *Sod* without respecting the *Pashat* (literal context) of Torah. A Messianic approach to **PaRDeS** keeps the student anchored: we study the plain text, follow the hints to the Messiah, apply it to our covenant walk, and marvel at the divine mysteries—never losing our balance.

To test your understanding of these layers and how they prevent us from falling into lawless interpretations, let's try an interactive check!

In 2 Kefa 3:8 (CJB), Kefa writes, **"But do not forget this one thing, dear friends: with Adonai a day is like a thousand years, and a thousand years are like a day."** At the *Pshat* (literal/contextual) level, what is the immediate point Kefa is making to the believers?

A. It is a mathematical formula predicting the exact calendar day of Yeshua's physical return in the sixth millennium.

Incorrect. The *Pshat* is not a secret chronological calculator or calendar code, but a direct address regarding divine perspective.

- B. Adonai's perception and management of time differ entirely from human impatience, explaining why His promised return is not a broken promise.**

Correct! At the literal and contextual level, Kefa is responding to mockers by explaining that God is not slow in the human sense, but patient and outside linear temporal constraints.

- C. Heavenly dimensions experience time strictly in 1,000-year increments, unlike the earth.**

Incorrect. Kefa is using a poetic simile ("like a thousand years") to contrast God's eternal nature with mortal impatience, not establishing a literal heavenly clock.

- D. Creation of the universe literally took six thousand years rather than six literal days.**

Incorrect. This verse addresses the delay of the final redemption and God's patience, not the timeline of Genesis creation week.

Hint:

Think about the immediate context of why people were mocking or doubting the promise of His coming in 2 Kefa 3:4. What was Kefa trying to correct about Adonai's reliability?

In 2 Kefa 3:6, Kefa mentions that "the world that then existed was flooded with water and destroyed." From a *Remez* (hint/allusion) perspective, how does this reference connect back to the broader biblical narrative of Genesis?

E. It serves purely as a literal genealogy of Noah's descendants and migration patterns.

Incorrect. Kefa is not writing a genealogical record here; he is referencing a cosmic event to illustrate a spiritual pattern.

F. It hints that Noah's ark was a prophetic blueprint for the structure of the Third Temple.

Incorrect. While midrashic connections can be creative, 2 Kefa 3:6 specifically points to the watery judgment of the old world as a precursor to future judgment by fire, not Temple architecture.

G. It proves that the flood was merely a local Middle Eastern weather event.

Incorrect. The scope of Kefa's argument relies on a universal destruction of the world that then existed, mirroring the global scale of the coming judgment.

H. It alludes to the primordial chaos waters of Genesis 1, showing that

ungodly rebellion causes creation to temporarily revert toward un-creation, setting up a pattern for final judgment.

Correct! The Remez layer uncovers the theological pattern: when humanity plunges into profound corruption, God resets the cosmos using elements of creation (water then, fire in the future) to purge evil and renew righteousness.

Hint:

Look at how the destruction by water mirrors the original state before separation of waters or creation order. How does Kefa use this past historical reset to hint at the final reset of the cosmos?

In 2 Kefa 3:15-16, Kefa notes that our beloved brother Sha'ul wrote with wisdom given to him, though some things are hard to understand and are twisted by the unlearned

"as they do the other Scriptures." Through a *Drash* (comparative/homiletical) lens, what does this passage teach us about approaching Sha'ul's letters alongside the Tanakh?

- I. Sha'ul's letters must be interpreted in deep, cohesive harmony with the rest of the sacred writings (Torah and Prophets), rather than pitted against Torah.

Correct! By explicitly grouping Sha'ul's letters with "the other Scriptures" (Ha-Ketuvim/Tanakh), Kefa applies a *Drash* framework showing that apostolic writings and Torah form a unified, coherent voice of instruction for the community.

- J. Sha'ul's writings entirely supersede and abolish the Torah, rendering the "other Scriptures" obsolete.**

Incorrect. Kefa equates twisting Sha'ul's letters with twisting "the other Scriptures,"

implying that Sha'ul upholds the same divine authority as the rest of the Hebrew Bible, not that he cancels it.

K. Believers should study Sha'ul exclusively and completely ignore the Hebrew Prophets.

Incorrect. Grouping Sha'ul *with* the other Scriptures means they work in tandem, not in exclusion.

L. Kefa is warning believers to discard Sha'ul's letters because they are deceptive at their core.

Incorrect. Kefa calls Sha'ul "our beloved brother" who writes with "wisdom given to him"; the danger comes from the "unlearned" who twist his words, not from Sha'ul himself.

Hint:

Consider how Kefa equates the twisting of Sha'ul's words with the twisting of "the other Scriptures" (the Tanakh). How does a homiletical or comparative study keep Sha'ul anchored in Jewish revelation?

Kefa concludes in 2 Kefa 3:13 (CJB) by looking forward to "new heavens and a new earth, in which righteousness dwells," echoing Isaiah. At the *Sod* (deep mystery/mystical) level in a Messianic Jewish framework, what does this ultimate cosmic renewal reveal?

M. The physical earth will be completely annihilated and forgotten forever, leaving only a disembodied spiritual realm.

Incorrect. A purely Gnostic or escape-oriented view misses the *Sod* level, which involves renewal (*renewal* of heavens and earth,

where righteousness dwells) rather than absolute non-existence of creation.

N. Israel will be permanently replaced by a floating celestial municipality in outer space.

Incorrect. The prophetic mystery of the new heavens and earth fulfills God's covenantal promises to dwell with His people in a restored, tangible creation.

O. The ultimate redemptive plan involves the transfiguration and restoration of the material creation itself, united under the eternal, righteous reign of the Messiah.

Correct! At the Sod level, creation is not discarded as trash, but redeemed, purified by fire, and transfigured into a dwelling place where God's glory and righteousness are permanently manifest.

P. Believers will spend eternity playing harps on clouds without physical bodies or earthly continuity.

Incorrect. The biblical and mystical expectation of a "new earth" emphasizes bodily resurrection and a renewed physical reality where God dwells with humanity.

Hint:

Reflect on the Hebrew concept of Tikkun Olam (repair/restoration of the world) and how God's covenant involves the redemption of creation, not just an abandonment of it.

Exploring PaRDeS in 2 Kefa (2 Peter) 3 (CJB Style)