

Commentary — From the Margins *To Prepare a People*

Then Jesus called his disciples to Him and said, “I have compassion on the crowd because they have been with me now three days and have nothing to eat. And I am unwilling to send them away hungry, lest they faint on the way.” And the disciples said to Him, “Where are we to get enough bread in such a desolate place to feed so great a crowd?” And Jesus said to them, “How many loaves do you have?” They said, “Seven, and a few small fish.” And directing the crowd to sit down on the ground, He took the seven loaves and the fish, and having given thanks He broke them and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up seven baskets full of the broken pieces left over. Those who ate were four thousand men, besides women and children. And after sending away the crowds, He got into the boat and went to the region of Magadan. (Matt 15:32–39)

When the disciples reached the other side, they had forgotten to bring any bread. Jesus said to them, “Watch and beware of the leaven of the Pharisees and Sadducees.” And they began discussing it among themselves, saying, “We brought no bread.” But *Jesus, aware of this, said, “O you of little faith, why are you discussing among yourselves the fact that you have no bread? Do you not yet perceive? Do you not remember the five loaves for the five thousand, and how many baskets you gathered? Or the seven loaves for the four thousand, and how many baskets you gathered? How is it that you fail to understand that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees.”* Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. (Matt 16:6–12 emphasis added)

1.

Having a little, coupled with belief/faith, becomes an amount sufficient for the task at hand: the five loaves and two fish feed five thousand; the seven loaves and a few fish feeds four thousand men plus women and children. In the wilderness, the clothes that

the children of Israel had, clothes that their parents had worn when their parents left Egypt, didn't wear out (Deut 29:5). For forty years of wandering, years that were as days, the clothes and sandals of Israel and of the children of Israel did not need to be replaced with additional clothing or sandals. Likewise, when the man of God dwelt with the widow of Zarephath for three years, her jar of flour and her jug of oil were never empty (1 Kings 17:14–16), but were sufficient to feed the three of them (Elijah, her son, and herself).

Evidence that humankind in this universe can be truly likened to sentient beings in a computer simulation comes through circumstantial evidence, narratives that have a little becoming much through a prayer of thanks—the prayer forming words spoken that rewrite or overwrite the source code producing the simulation, words that can be spoken by the sentient beings in the simulation, words that the man Jesus of Nazareth used.

When Jesus' disciples brought to Him a boy they could not heal, Jesus told His disciples, “I say to you, if you have the faith of a grain of mustard seed, you will say to this mountain, “Move from here to there,” and it will move, and nothing will be impossible for you” (Matt 17:20) ... to move a mountain from *here* to *there* requires rewriting the computer code forming the simulation; i.e., rewrite the code that caused the mountain to be in a certain location, its location determined by geological forces such as plate tectonics.

If a sentient being—a person such as Jesus the Nazarene—can from inside the creation speak words that would transform stones into children of Abraham, or words that would cause mountains to relocate themselves in a manner anticipated by Pangaea, the name coined in a 1926 symposium on continental drift for the single supercontinent that allegedly existed during the Paleozoic and Mesozoic ages, to break apart and reform into the seven recognized continents, then that sentient being would have no need to engage in transactions to supply the person's needs. Rather, it would be the person who is unable to speak the words that Jesus spoke in His prayer of thanks when He had compassion on the men and women and children who had followed Him for three days without having anything to eat, followers who has fasted for three days, thereby afflicting their souls ... the man Jesus caused through His prayer of thanks seven loaves of bread to be enough to feed four thousand men, plus women and children. To convert this narrative into the language of today, Jesus caused by His words, by His prayer of thanks, the source code for the loaves of bread to be looped and repeated until every person present had eaten the person's fill of bread and fish. His simple prayer of thanks either directly or indirectly (i.e., through the Father) created additional loaves of bread, loaves for which no grain was grown nor ground into flour, loaves that were not baked in any oven, loaves that did not come into existence through physical activities in this world, loaves that could be likened to the quail that came up and covered the camp of the Israelites that had left Egypt a month earlier (see Ex 16:13), quail that were too many in number to have all hatched from eggs laid by quail hens.

The concept in play is that the *thing* [bread, fish, quail, flour, oil, clothing, scandals] has a unique *signature* in its formation from the basic elements of the earth. This *signature* can be likened to the DNA molecule of a living creature. So a loaf of bread made from barley flour carries a molecular structure that when repeated will produce another loaf of bread made from barley flour that is identical to the first loaf, but this

second loaf is a clone of the first loaf and has been replicated by a process somewhat analogous to the *replicators* of the now-passé *Star Trek* television series. No transaction was necessary to produce this second loaf, or the two hundredth loaf. Nothing was needed except a prayer of thanks, a prayer of faith. The *replicator* wasn't an appliance in a starship's cabin wall to which a crewmember spoke, but was a living deity outside of the creation.

Of Jesus' first disciples, Judas Iscariot alone was from Judea. It was Judas Iscariot who had been called to be the son of destruction (John 17:12) so that Scripture would be fulfilled. It was Judas Iscariot who kept the moneybag and who made whatever transactions the disciples required. And the implied correspondence between keeping the moneybag and betraying Jesus can be psychologically explored, but this correspondence is an underdeveloped avenue for theological exploration.

Transactions are of this present world and are of its present prince, the spiritual king of Babylon, that old serpent Satan the devil, who apparently cannot rewrite or overwrite the source code producing the simulation in which he, himself, is part.

In this present world, there is a means by which a loaf of bread is produced, with this means requiring that someone till the soil of this world, toiling in the fields where Adam was condemned to labor because of his disobedience/unbelief:

And to Adam [the Lord God] said,
“Because you have listened to the voice of your wife
and have eaten of the tree
of which I commanded you,
‘You shall not eat of it,’
cursed is the ground because of you;
in pain you shall eat of it all the days of your life;
thorns and thistles it shall bring forth for you;
and ***you shall eat the plants of the field.***
*By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;*
for you are dust,
and to dust you shall return.” (Gen 3:17–19 emphasis added)

Growing grain, grinding it into flour, and baking the finely ground flour into a loaf of bread is part of the curse with which Adam was cursed because of his unbelief.

Eating the plants of the field, the plants cultivated among thorns and thistles, is part of the curse humankind has been under since the days of the first Adam who introduced sin and death into this world (Rom 5:12) ... God consigned all of humankind to disobedience because of the unbelief of the first Adam (Rom 11:32). All of humankind has had to toil in the fields of this earth to produce the plants that are food for men and women. No one has been able to effectively replicate a loaf of bread on demand: bread comes to most human beings through a series of transactions that has a distant farmer growing the grain and selling his [or her] grain to a mill that then grinds the grain into flour, which is then sold to a bakery that in turns sells a loaf of bread to a person far removed from sweating in the fields of this earth. And bread comes to people via a series

of transactions that originated with Adam being cursed for his unbelief and with all of his descendants being consigned to disobedience so that God could have mercy on them.

What would be more merciful than when a person's extended family comes for dinner, the person can simply take whatever food is on hand and through a prayer of thanks, replicate those food items so that all can eat and be filled?

Men escape most of the work of putting on a *Thanksgiving* spread: they do not bake the pies or the bread for stuffing the turkey. They don't have to do much but visit and watch a football game. They have successfully passed their burdens to wives and mothers, who would be most thankful if they could bake one pie and replicate that pie twenty times, or bake six differing pies and replicate each of these six pies three times.

The realization that transactions are closely connected to unbelief will not easily come to most Christians, who accept transactions as a normal and necessary aspect of human life. Hence, the Christian—and especially the Sabbatarian Christian—will not begin to wean him or herself off of making transactions in this period of preparation; for no alternative to making many transactions seems possible. Who is the Christian that grows his or her own grain and then grinds it into flour and bakes the flour into a loaf of bread? Who is the Christian able to process oil seeds into oil? There will be a few ...

2.

The visible, physical universe is a simulation within a simulation; i.e., a creation within a creation. God the Father is the master *programmer*, the one who is outside of both simulations, with Christ Jesus functioning as His compiler, a computer program that transforms source code written in a programming language into the object code [machine code] forming an executable program. Hence, the Logos [ὁ Λόγος] created all that has been made (John 1:3), then entered His creation as His only Son (John 3:16), Jesus the Nazarene (John 1:14), where He was to die as a sentient being, a man who understood the futility of death.

Replication that occurs inside of the creation is through seed, time, and growth, with the seed of the first Adam now numbering somewhere between 60 billion and 100 billion individuals, with approximately a tithe of every human being that has drawn breath being alive today at the end of the present era. Thus, the ability to reproduce through biological processes forms the lifeless shadow and copy of replication via a prayer of thanks, and the acquisition of goods and services through multiple transactions satisfies a love for this world that comes from the Adversary.

Love for God stands opposed to love for this world and the things of this world ... a schism separates love for God from love for this world and its prince, the Adversary. This schism is directly related to Adam being cursed: “[I]n pain you [Adam] shall eat of it [the dust from which Adam was taken] all the day of your life” (Gen 3:17). And this schism cannot today be bridged by either the Adversary or by humankind. However, with the mapping of genes in human beings and in plants and animals, the ability to turn a *Star Trek* fiction into a functioning reality is growing as if the technology were a seedling apple planted in an orchard, its fruit an unknown variety and of unknown quality until it actually matures: we don't know what genome mapping will truly produce until we as human beings sample its fruit; for adding a freeze-tolerant gene taken from an Arctic cod to a potato cultivar has already produced frost-resistant potato

vines, a contribution of questionable value to an agriculture community that routinely sprays potato vines to prematurely kill the plants before they produce overly large tubers that are unmarketable.

The significance of what the Lord God told Noah about what would be for him food now has significance: “Every moving thing that lives shall be food for you [Noah]. And as I gave you the green plants (Gen 3:18), I give you everything. But you shall not eat flesh with its life, that is, its blood” (Gen 9:3–4).

Of Noah’s generation, Noah was a righteous man, blameless before God (Gen 6:9). Noah’s descendants are children of righteousness—and because of the movement from Adam being cursed for his disobedience and restricted to eating “the plants of the field” (Gen 3:18) to Noah being righteous and being told everything that moves shall be food for him and his descendants, what a Christian eats today and what Christians will eat in the future (i.e., after the Second Passover liberation of Israel) becomes an identifier of who is and who isn’t born of God as a son.

Said in hopefully a less convoluted way: because the Christian who is of God does not today eat unclean (common) meats but strives to be holy as the Lord God is holy (1 Pet 1:14–16), with the voluntary spurning of *common meats* being analogous to Adam being restricted to eating green plants, the Christian who will be filled-with and empowered by the divine breath of God [πνεῦμα θεοῦ], the Holy Spirit [πνεῦμα ἅγιον], when crossing into the Millennium will see an expansion of available foodstuffs as Noah saw an expansion from *green plants* to *everything*. But the expansion that the physically living saint in the Millennium will experience is not an increase in type but in means of production, with a prayer of thanks causing a little to become *much* if *much* is needed. A prayer of faith will cause whatever is on hand to be replicated into an adequate amount.

Now backing away from the Millennium and entering the Endurance, the last 1260 days of the seven endtime years of tribulation, faithful saints will not take upon themselves *the mark of the beast* [χξς’ — from Rev 13:18], the tattoo [ς] of Christ’s [χ] cross [ξ]. Hence, faithful saints will not, once the Adversary has been cast from heaven (Rev 12:7–10), be able to buy and sell in this world. Faithful saints will not be able to engage in transactions, but will necessarily be forced to rely upon God the Father for their daily bread. The holy ones will experience replication of those things needed to sustain life coming via prayers of thanks, where a little is multiplied into an adequate amount supernaturally.

3.

If human beings obtain the ability to rewrite the source code that forms the creation from inside the creation, the simulation that is the creation will necessary end; hence, an obstacle had to be placed inside the creation that prevented its sentient beings [us] from *having the faith like a grain of mustard seed* ... when Jesus disciples asked Him to increase their faith, Jesus said, “If you had faith like a grain of mustard seed, you could say to this mulberry tree, “Be uprooted and planted in the sea,” and it would obey you” (Luke 17:6).

A mustard seed is a tangible thing, a physical reality. Faith or belief is an intangible thing, a spiritual reality. If disciples could transform what is intangible into what is tangible, then disciples would have the ability to rewrite or overwrite the source code for

the creation—and with that ability, disciples would never have the need to make another physical transaction, ever. The disciple could take the source code for five loaves of barley bread and loop that segment of source code and produce an unlimited amount of bread, which is what Scripture reveals when Jesus' prayer of thanks is analyzed.

Disciples are the temple of God (1 Cor 3:16–17; 2 Cor 6:16).

Christians who look for a physical temple to be built in earthly Jerusalem look amiss. No other temple but the Church will be constructed until the Millennium begins. Thus, Jesus thrice cleaning the earthly temple forms the shadow and type of Jesus thrice cleansing the spiritual temple, the Body of Christ ... when Jesus cleansed the temple on the day when the Passover lamb was selected (the 10th day of *Aviv*), He “drove out all who sold and bought in the temple, and He overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, ‘It is written, “My house shall be called a house of prayer,” but you make it a den of robbers” (Matt 21:12–13).

Christians are individually and collectively the Body of Christ (1 Cor 12:27); hence, Christians are individually and collectively the temple of God. Christians are to be individually and collectively called a *house of prayer*, a house in which no transactions are conducted ... the body [σωμα] of the Christian who engages in transactions is a robber's den rather than a house of prayer—

In this era, transactions are unavoidable and as such are covered by grace, the righteousness of Christ Jesus. But the greater Christian Church can expect to be *cleansed* as Jesus cleansed Herod's temple, with the Christian who engages in transactions to obtain the things of this world being driven out of the household of God.

There are two ways of life, *give* and buying & selling ... the expectation of longtime Sabbatarians is that the second way would be *get*, but that is not the case: in this world, there are individuals who through buying & selling acquire wealth that is then freely distributed to the needy. But these individuals, despite their apparent goodness, will treat *giving* as a transaction.

The person who truly gives does so without strings, without an expectation of gain, without expecting God to reward the person in an afterlife realm—and this person will often give without realizing that the person has made a gift to the other person.

When disciples are to be a house of prayer and in particular a house of prayers of thanks, the disciple will truly walk as Jesus walked; for to walk as Jesus walked is more than to physically live life as a Judean, more than keeping the commandments, more than spurning evil. To walk as Jesus walked is to live in a house [οικία] of prayer; i.e., to live a life of prayer, not of ongoing transactions.

The Apostle Paul found that because of indwelling sin and death, he physically did the very things that he hated (Rom 7:15) — and so it is with transactions in this end-of-the-era age: we will engage in transactions because we cannot avoid doing so. If we come to hate a world based upon endless transactions, we are as Paul was when he wrote, “Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me” (v. 20).

Jesus did not engage in transactions after His ministry began ... unfortunately, Jesus' disciples did not record exactly what Jesus said when His prayer of thanks caused seven loaves to be enough to feed four thousand men, plus women and children, but the implication is that the exact words are not of importance (for the exact words would be

things of this world). Rather, the disciple's faith/belief is of importance. The implication is that the sentient being created within the simulation by biological processes [these processes forming part of the simulation] who is willing to surrender his/her freedom (anti-authoritarian ways) and live as the man Jesus lived, waking as an observant Judean in an age when doing so threatens life and earthly happiness—this person loves God more than he or she loves self, and the words of this person will be heard outside the simulation, where the Most High can easily make an addition or adjustment to the simulation's source code.

When Jesus said, “For as the Father has life in Himself, so He has granted the Son also to have life in Himself” (John 5:26), the man Jesus established the criteria for becoming a *house of prayer* ... the Christian must first be truly born of God as a son.

If control of the source code for the creation were turned over to the sentient beings inside the creation, would these sentient beings use their ability to rewrite or overwrite the source code for good or evil? And it is here where the separation between this present world and the Millennium resides in seven years of tribulation, seven years unlike any the creation has known since Pangaea broke apart in the days of Peleg (Gen 10:25).

4.

What Matthew records about Jesus referencing two occasions on which a crowd was miraculously fed makes certain that the time when Jesus fed five thousand at Passover (John chap 6) and when Jesus feed four thousand men, plus women and children, late in His earthly ministry are not the same event twice recorded, with the difference in numbers coming from scribal error or counting the women and children. On two separate occasions—as with cleansing the temple at the beginning of His ministry and again at the end of His earthly ministry—Jesus fed many from the little that was present, with the boy having the five barley loaves and two fish when the five thousand were fed, and with His disciples having seven loaves and a few fish when the four thousand men plus uncounted women and children were fed.

It is not likely that Christ's disciples in this era can adequately prepare physically to endure in place (*in situ*) seven endtime years of tribulation: the survivalist can neither defend such a large hoard of goods and foodstuffs, nor acquire a sufficient amount of perishable commodities to endure for seven years. At some point, what little the survivalist has will become *seed* used for the multiplication of the foodstuff in a manner similar to how Jesus used the five loaves then used the seven loaves to feed thousands of followers, or the survivalist will perish along with his [or her] goods and foodstuffs ... the little that the faithful Christian has set aside going into the seven endtime years will be as the oil jug and the flour jar were for the widow of Zarephath when the prophet Elijah stayed with her. This *little* will become the bud that brings forth an adequate amount so that those who follow Christ Jesus will not perish from hunger.

Why did Jesus send the crowd away after three days—and why didn't the Pharisees and Sadducees immediately leave? Why did the Pharisees and Sadducees seek to test Jesus after He just fed the crowd of four thousand men plus women and children by asking for a sign from heaven? Wasn't feeding the crowd enough of a sign?

Christendom is today spiritually dead and as such can be likened to the Pharisees and Sadducees. However, it is the Sabbatarian Christian who has actually tasted the goodness of God that casts his spiritual shadow across the mental typography of Pharisees and Sadducees in the 1st-Century, enlivening and animating these not-so-ancient Israelites. And it is Sabbatarian Christians that refuse to believe Jesus regardless of what sign or wonder He performs; it is Sabbatarian Christendom that will be left dead and wanting when the Second Passover liberation of Israel occurs. And it will be Sabbatarian Christendom that is first to scoff at prayers of thanks actually being able to replicate whatever little bit the Christians has on hand into sufficiency when the Second Passover liberation of Israel occurs; for these Sabbatharians will not have their prayers heard.

The glorified Son of Man will not dance when Sabbatharians pull strings connected to nothing but their own prejudices: the Body of the Son of Man remains dead, and the Head [the glorified Christ Jesus] awaits the day when the Father will breathe life into the Body, thereby filling Christians with the divine breath of God and causing all of Christendom to live spiritually for a while; to live until the Christian either rebels against God or is martyred, with the Remnant (from Rev 12:17) representing the few faithful Christians that will actually physically live long enough to cross from one era/age into the next age over which the Son of Man will rule.

But Sabbatarian Christendom, having once tasted the goodness of God, refused to leave the realm of transactions or to even make the connection between Jesus cleansing the temple and Jesus cleansing the Church, driving out the minister who asks for tithes and offerings and the disciple who has no love for his brother, locked up in transgressions of the commandments.

What do I mean when I write, *the Body of the Son of Man remains dead, and the Head awaits the day when the Father will breathe life into the Body, thereby filling Christians with the divine breath of God and causing all of Christendom to live spiritually*? Will the Father actually *breathe* a second breath of life into each and every Christian as *Elohim* [singular in usage] breathed life into the first Adam (Gen 2:7)? Or as the Father *breathed* life into the last Adam (Matt 3:16)? Or will the Most High simply write into the source code for the creation language that causes every person who professes that Jesus is Lord to suddenly receive the code for a second breath of life?

It isn't practical—isn't rational—for the Most High God to go from person to person, giving a second breathe of life to a billion Christians in a day. Likewise, it isn't logical that the Most High would individually slay a third of humankind (all uncovered biological or legal firstborns) in a day when a few lines of code added to the source code of this creation would cause every uncovered firstborn [by the blood of Christ] to suddenly cease to live everywhere, all at once.

The transition between this present world, governed by the Adversary, the spiritual king of Babylon (Isa 14:4), and the world to come, governed by the Son of Man, Head and Body, will see the end of an economy (actually, of many economies and cultures) based upon transactions, and the emergence of an economy based upon the individual being able to manipulate the source code of the creation so that a little will become a sufficient amount of whatever is needed through prayers of thanks.

Would Jesus have bought bread to feed the four thousand or the five thousand? No. He would not have bought bread even if that option had been available. Why not? Because He is the bread of life, the only food the disciple needs to live spiritually as a son of God in the heavenly realm.

Certainly the theological significance of Jesus feeding the crowd bread that seemed to reproduce as it was needed is of primary importance in the biblical narrative that Matthew and that John records. But the fish create a complication that seems to be linked to seven of Jesus' disciples going fishing immediately after Jesus had revealed Himself to them a third time:

After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. / Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Jesus said to them, "Children, do you have any fish?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, because of the quantity of fish. That disciple whom Jesus loved therefore said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off. / When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead. (John 21:1–14)

The importance of Jesus revealing Himself to His disciples—not to all of them, but to seven of them—in Galilee, by the Sea of Tiberias, following His resurrection exceeds for Matthew and for Mark the importance of Jesus giving to His disciples a second breath of life, meaning that contradictions between Matthew chapter 28 and Mark chapter 16 and Luke chapter 24 and John chapter 20 serve to elevate in importance the 153 large fish that the seven disciples caught after Jesus told them to cast their nets on the right (starboard) side of their boat—the men had been fishing off the port side of the boat, with the boat being rigged to fish off its port side.

Jesus caused fish to be where none were before: how did He do that? And why is His going to Galilee of such importance to Matthew and Mark? All that is recorded about Galilee post Resurrection is the story of the seven disciples going fishing and catching

153 large fish, a number that when coupled to the 120 disciples present in the upper room before that day of Pentecost following Calvary equals the deficiency in firstborns—in all, 273 (Num 3:46)—for which the people of Israel had to pay a redemption price of five shekels per unredeemed firstborn; i.e., unredeemed by the Lord taking the tribe of Levi to be His rather than taking the firstborns of all of Israel.

In this scenario, fish equate to disciples, the firstborn of the Most High God, with disciples equating to the Levitical priesthood ... when the temple of God goes from being a physical building of stone and wood to being the Christian Church (again, 1 Cor 3:16–17; 2 Cor 6:16), the Body of Christ (see John 2:21; 1 Cor 12:27), the fleshly bodies of Christians are to the living inner selves that are sons of God, born by the person receiving a second breath of life, the divine breath of God [πνεῦμα θεοῦ], what the house of God that Solomon built in earthly Jerusalem was to the Levitical priesthood that served in the temple ... to simply the above, understand that,

The living inner self that is a Christian—the circumcised-of-heart inner self—is the spiritual equivalent of the physically circumcised Levitical priest serving in the temple;

The fleshly body of the individual Christian is analogous to the wood and stone temple erected in earthly Jerusalem;

In this era, Christians are individually and collectively the Body of Christ, but following the Second Passover liberation of Israel, Christians will no longer be the Body of Christ but will become the Bride of Christ—

As Herod's temple was without the Ark of the Covenant and without the *Urim and Thummim* associated with the *Hoshen* (the High Priest's breastplate), thereby preventing it from being like Solomon's temple, the Bride of Christ will not be covered by Grace, the garment of Christ Jesus' righteousness (the righteousness that covered Christians in the 1st-Century), but will be filled with and liberated by the divine breath of God and will therefore cover Herself with Her own obedience to God.

The firstborns of Israel that the Levitical priesthood did not represent—the 273—are divided into two groups, the 120 present when a replacement for Judas Iscariot was chosen (Acts 1:15–17), and the 153 that remain to be chosen immediately prior to when life is returned to the Christian Church at the Second Passover ... seven of the first disciples caught the 153 large fish, with these seven disciples serving as the shadow and type of the seven named churches of Revelation chapters 2 & 3.

Two of the seven who went fishing were the sons of Zebedee, James and John, the sons of Thunder; thus in the seven were the three whom Jesus took with Him when He was transfigured (Matt 17:1), with these three representing for Christendom what Jesus represented for all of Israel as the reality of the bull and both goats sacrificed on *Yom Kipporim*.

Now, in this era transactions are as unavoidable as are doing those things which the living inner self hates, but everything will change when Christians in all flavors but one—those who have previously tasted the goodness of God and afterwards turned their backs to God and again placed importance on the physical things of this world—will be filled with and empowered by the divine breath of God at the Second Passover liberation of Israel. Then (not before then), by a prayer of thanks, the faithful Christian can have

the *little* that he or she has multiplied into a sufficient amount. No transaction will need to be made.

However—and this is the great caveat—if a person's prayer of thanks is not heard and the little that the Christian has fails, the Christian must still believe God and trust God to supply the Christian's needs, even to the point of death. The Christian must not return to the Adversary and again engage in multiple transactions, each representing the fruit of the Tree of the Knowledge of Good and Evil. For the Christian who seeks to save his or her life physically will lose the Christian's eternal life.

As the number of disciples who gathered together to replace Judas Iscariot were few in number (120), the number of faithful Christians alive when the Second Passover liberation of Israel occurs will also be few in number (153), with rejection of transactions being a stumbling block for the *many* as Jesus saying that His disciples must eat His flesh and drink His blood (John 6:53) was a stumbling block for the *many* during His earthly ministry (*vv.* 60, 66) ... for most Sabbatarian Christians, the idea that spoken words can cause replication of the things of this world is too much for them to accept. Sobeit.

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