

Commentary — From the Margins

Bread

The Lord God took the man and put him in the garden of Eden to work it and keep it. And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (Gen 2:15–17)

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)

1.

To eat bread—to eat the plants of the field, raised on cursed ground—assures the person that he or she will die and will return to dust; whereas to eat the bread of life (that is, to eat the flesh of Jesus and drink His blood) will cause the person to never hunger again (John 6:35). To eat the bread of life is to take the Passover sacraments of unleavened bread and wine on the dark portion of the 14th day of *Aviv*—and taking the Passover sacraments in the spring of the year, regardless of which hemisphere the disciple dwells, is the only means by which a disciple can cover his or her sins.

The Passover **never** occurs in the fall of the year, but always occurs in the spring regardless of the hemisphere in which the disciple dwells; for the annual

Sabbaths and observances are determined locally as the weekly Sabbath is determined locally.

Eating bread made from grain grown in the dust of the earth merely delays physical death and does not prevent the person from dying; rather, eating bread made from flour (finely ground grain kernels) ensures the person that his or her physical body will perish and return to being dust ... the movement from the first Adam tilling cursed ground to produce a cereal grain that results in death when eaten (and in even quicker death when not eaten) and the last Adam becoming accursed when hanging on the stake [tree] is the movement from physical to spiritual that is seen in the “P” creation account. It is this movement that lies at the core of saints not buying and selling to obtain those things necessary to sustain life; for eternal life cannot be purchased. Everlasting life has no established value as a commodity. Everlasting life is non-negotiable life that comes to a person as a gift, its price paid by Christ Jesus’ death at Calvary. But possession of everlasting life isn’t necessarily everlasting: the person who spurns Christ and refuses to walk as He walked doesn’t value eternal life and will not long possess it. Rather, this person by denying Jesus will be denied by Jesus and will be pruned from the Vine that is Christ, never to again live spiritually.

The Lord God [*YHWH Elohim*] promised Adam that he would die the day that he, not Eve, ate the fruit of the Tree of the Knowledge of Good and Evil, which wasn’t a tree like any found in an orchard since Adam and Eve were driven from the Garden. The fruit of every other tree in the Garden was to be food for Adam, who could eat without toiling in the dust of the earth. ... The concept of eating without entering into hard toil lies at the core of Jesus’ Sermon on the Mount:

Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? *Therefore do not be anxious, saying, “What shall we eat?” or “What shall we drink?” or “What shall we wear?” For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you.* (Matt 6:25–33 emphasis added)

It is Gentiles, those individuals who are not *Israel*, that seek after the things of this world; that are busily engaged in the making and execution of serial

transactions. However—and this is a large caveat—a person’s fleshly body, today, regardless of whether the inner self of the person has been made alive through receiving a second breath of life, the breath of God [πνεῦμα θεοῦ], is a *Gentile*; for *Israel* is the nation composed of living inner selves that have been circumcised of heart. So-called *replacement theology* governs biblical exegesis. Hence, *Israel* dwells in the tents, tabernacles, houses that are an individual’s fleshly body [σῶμα]. The *Israel* about which endtime prophecies refer is **not** the outwardly circumcised nation that has biologically descended from the patriarch Jacob, but the nation composed of living sons of God, the nation that is composed of the individual living inner self of a person, with this inner self having been “dead” when the person was humanly born. All of *Israel* has been raised from the dead, the natural state of the inner self. Thus, *Israel* has been drawn out from this world in a manner analogous to how the ancient nation of Israel was drawn out from Egypt in the days of Moses—and therein lays the difficulty in understanding biblical prophecy, for the Second Passover liberation of *Israel* has not yet occurred and the few *Christians* that have actually been born of God are as Moses was when Moses lived as a fugitive tending the sheep of his father-in-law on the backside of nowhere.

Before the Second Passover liberation of Israel and the sudden death of all firstborns not covered by the blood of the Lamb of God—included among the firstborns that will suddenly perish if not covered by the blood of the Lamb are inner firstborn sons of God that are the living inner selves of disciples—those Sabbatarian disciples that dwell in the Southern Hemisphere will be warned that the Passover is a spring, not fall, observance, with that warning having been previously made but repeated here.

It is the perishable tent in which a son of God dwells for a season that labors for the things of this world, including those things that the disciple will eat today and tomorrow. Jesus in His Sermon on the Mount turned time back to when Adam was in the Garden of God and had only to dress and groom the Garden; back to when Adam could reach out his hand and pluck fruit, eating his fill without engaging in hard labor.

For as long as Adam covered himself with *obedience* to God, Adam had no need for further clothing so what he would wear was not a consideration he faced. Likewise, Adam had no concern about what he would drink for a river flowed out of Eden to water the Garden (Gen 2:10), a river that was like the one Ezekiel describes (see Ezek 47:1–12) and the one that John sees in vision (Rev 22:1–2).

But in returning humankind to its pre-cursed state, Jesus gave His disciples clear instructions: *Seek first the kingdom of God and His righteousness.*

2.

The assumption that neither Adam nor Eve could eat the fruit of the Tree of the Knowledge of Good and Evil without dying has been universal for centuries, but the Lord God never spoke to Eve about what she could or couldn’t eat. She acquired her knowledge from Adam, who didn’t understand that his obedience would cover his wife’s unbelief; hence, she could eat and not die. The Church as

the last Eve can sin and not die; for Christians are individually covered by the garment of Christ Jesus' righteousness [i.e., grace]. Death would not enter this world until Adam ate the mingled fruit of the Tree of Knowledge.

When Adam was created outside of the Garden of God and then taken and placed in the Garden, there was in the scriptural narrative no other living creature: Adam was the first of all living creatures to have life, for when Adam was created—again according to Scripture—there was not yet any plants on the open land (Gen 2:5). And for the first Adam to be the shadow and copy of the last Adam, Christ Jesus, Adam must necessarily be first to breathe life into his lungs; must be the first living thing, not the last. For no human person was born of God as a son prior to when the man Jesus received a second breath of life, the divine breath of God [πνεῦμα θεοῦ], in the visible form of a dove lighting on Him and remaining with Him (Matt 3:16).

For those unfamiliar with my writings, the Genesis chapter 1 creation account—the so-called “P” account—is about the spiritual or heavenly creation of human sons of God (about their transformation from physical sons of God to being glorified sons). The “P” account is not about the physical creation or about the creation of Adam and Eve; for what portion of the physical creation is not complete in Genesis 1:1 — *In the beginning, God created [filled] the heavens and the earth.* And when was the first Adam created if not on the day, the single day, when God physically created the heavens and the earth:

These are the generations
of the heavens and the earth when they were created,
in the day that the Lord God made the earth and the heavens.
(Gen 2:4)

The first Adam was not the light of Day One of the “P” account; nor was our solar system's sun—

Adam was created on the same day that the Lord God made the earth and the heavens, the dark portion of Day One, with the light portion of Day One coming in the form of the Logos entering His creation as His only Son, the man Jesus the Nazarene (*cf.* John 1:3, 14; 3:16; Gen 1:3; 2 Cor 4:6); for the poetic movement embedded in the “P” creation narrative is from a physical creation to a spiritual creation in the lacunae between Genesis 1:1 and 1:2, where the divine breath of God is seen hovering over the face of the earth as a hen setting a clutch of eggs.

And in the beginning, when the first Adam was placed in the Garden of God, all that was in the Garden was food for Adam, except for the mingled fruit of the Tree in the center of the Garden. Adam had to do nothing to eat other than to obey the Lord God: he was told to care-for the Garden, a task that would not cause sweat to form on his brow. So Adam had few demands placed upon him other than obedience to the Lord God. His burden was truly easy—until he ate mingled fruit and was cursed by the Lord God.

For the first Adam, death wasn't the immediate cessation of physical life, but was his immediate expulsion from the Garden of God. For Adam, death meant tilling the soil and bringing forth a crop; meant eating green herbs and bread. Whereas while in the Garden, Adam was free to eat without engaging in hard

labor with only one restriction: he was not to eat the mingled fruit of the Tree of the Knowledge of Good and Evil. And again, Adam had no worry about what he would drink or what he would wear. He was physically analogous to what Jesus said would be the state of disciples who sought the kingdom of God and righteousness.

Every fruit in the Garden, except for the fruit of the Tree of Knowledge, was to be food for Adam. Clothing requirements were minimal: obedience to God covered every occasion. And with a river watering the Garden, there was no lack of drink. Living in the Garden truly could not have been easier.

Every beast of the field and every bird of the heavens were brought to Adam for him to name (Gen 2:19–20) so Adam was not alone in the Garden even before Eve was created as his helpmate. He wasn't imprisoned in paradise: he was free to roam, but why would he leave? Everything he needed was at hand, including his *covering* of obedience that hid his nakedness. Even the Tree of Life, whose fruit he could have eaten and lived forever (see Gen 3:22), was at hand.

But when Adam ate forbidden fruit after seeing Eve eat and not die, Adam was cursed. The fig leaf apron he had made for himself was replaced by the more substantial skin garments that the Lord God made for him and for Eve (Gen 3:21). And Adam was restricted to eating the plants of the field: being a *vegan* in this era is to voluntarily come under the curse by which Adam was cursed for his unbelief, a subject related to what Paul wrote Timothy: "Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth" (1 Tim 4:1–3).

To not marry when it is time to marry is to voluntarily step behind the creation of Eve and return to when no helpmate was found for Adam among the creatures of this world. To not marry when it is time for marriage is to claim a superiority to other human beings, a superiority that doesn't exist among individuals who have been born of God. However, the human being who has not yet been born of God is to the person who has received a second breath of life as a lamb is to a shepherd, meaning that a difference between these two individuals exists that is great enough to prevent marriage, not simply hinder a relationship. It is for this reason Paul wrote that when a disciple marries, it is only in the Lord:

Now concerning the betrothed, I have no command from the Lord, but I give my judgment as one who by the Lord's mercy is trustworthy. *I think that in view of the present distress it is good for a person to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife.* But if you do marry, you have not sinned, and if a betrothed woman marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that. This is what I mean, brothers: the appointed time has grown very short. From now on, let those who have wives live as though they had none, and those who mourn

as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away. / I want you to be free from anxieties. The unmarried man is anxious about the things of the Lord, how to please the Lord. But the married man is anxious about worldly things, how to please his wife, and his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband. I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord. / If anyone thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin. But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well. So then he who marries his betrothed does well, and he who refrains from marriage will do even better. / A wife is bound to her husband as long as he lives. But *if her husband dies, she is free to be married to whom she wishes, only in the Lord*. Yet in my judgment she is happier if she remains as she is. And I think that I too have the Spirit of God. (1 Cor 7:25–40 emphasis added)

The issue of marriage causes the person who is of the last Adam to spiritually struggle Genesis 2:18–25, with the disciple's fleshly body in this present era functioning as the living inner self's helpmate; for it will be against sin and death dwelling in the disciple's fleshly body that the inner self, born of God, will wrestle, which Paul acknowledged:

For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. / So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin. (Rom 7:15–25)

To forbid disciples to marry is a doctrine of demons; to forbid priests and nuns to marry is a doctrine of demons. For demons are spirits without tangible bodies and as such would be analogous to living inner selves that are sons of God being without a house [fleshly body] in which to dwell in this world; hence, demons seek to possess living creatures, humans as well as animals, with their possession of a person forming a skewed “marriage” that should not be.

Likewise, requiring abstinence from foods [meats] that God created to be received with thanksgiving—which isn’t all meats, but those that do not defile the person that seeks to be holy as God is holy (1 Pet 1:15–16; Lev 11:44–47)—is a doctrine of demons that would have the inner self of the disciple being *married* to a helpmate that has been cursed by God because of the *helpmate’s* unbelief and thereby condemned to eating the weeds of the fields. That ought not be.

Paul tells Timothy, “I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; likewise also that *women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness—with good works*” (1 Tim 2:8–10) ... Adam was to dress/cover himself with “obedience,” with the fleshly bodies of disciples [as the helpmate to the inner son of God] adorning themselves with “good works.”

Good works is apparel that can be likened to *obedience*; for neither *good works* nor *obedience* comes from cotton grown in tilled fields, or from wool spun from the fleece of sheep that have grazed on the weeds of this earth ... the movement from linen fabric or from buckskin garments to *good works* and *obedience* represents the movement from outward circumcision [circumcision of foreskins, the natural skin covering of the heads of males] to inward circumcision; i.e., the circumcision of hearts via the soft breath of God. Yet, the modest attire of a Christian is acknowledgement of the curse with which Adam was cursed, as is *buying* water and food.

3.

What would it be like to eat without engaging in hard labor? Certainly this has been a dream of many ancient and even of many modern farmers that toil in the dust of the earth to bring forth a crop that is never large enough to grant ease? Humankind has, as a usually unstated or undefined dream, desired return to the Garden where Adam ate his fill without engaging in hard toil for his food; where Adam ate without beads of sweat dripping from his face; where Adam only had to obey the Lord God to continue to eat all that he needed or desired.

Like death, thorns and thistles came into existence as part of the curse Adam brought upon himself when he ate mingled fruit.

The first scriptural upheaval comes when there are but two human beings, Adam and Eve, and comes when both are driven from the Garden of God. Both are cursed. And both form the physically living but spiritually dead shadow and type of Christ, Head and Body. Both form the shadow and type of the living inner self and the person’s fleshly body, whose desire is equally *for* and *against* the living inner self according to the curse with which Eve was cursed (Gen 3:16) ...

the Lord God placed enmity [hostility] between the Serpent and the seed of the Woman (*vv.* 15), with most Christians understanding that Christ Jesus as the seed of the Woman bruises the Adversary's head, and the Adversary bruises Christ Jesus' heel [His Church].

Those *Christians* who make a practice of transgressing the law [e.g., those Christians who habitually transgress the Sabbath commandment by attempting to enter into God's rest on the following day] are the seed of the Adversary (1 John 3:8–10) — and as enmity was placed between the Serpent and the Seed of the Woman, enmity exists between the seed of the Adversary (lawless Christendom) and those Christians who practice righteousness and are righteous (*vv.* 6–7).

Again, Jesus said,

Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a single hour to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! And do not seek what you are to eat and what you are to drink, nor be worried. For all the nations of the world seek after these things, and your Father knows that you need them. Instead, seek His kingdom, and these things will be added to you. / Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also. (Luke 12:22–34)

If a person seeks first the kingdom of God, pursuing righteousness through obedience and expressing love via good works, the person has little need in this world for the things of this world. The person can truly sell all he or she has and give the proceeds to the poor as an expression of good works. The person has no need to fret over what he or she will eat, wear, or where the person will find shelter; for the Father knows that the disciple has need for these things and will provide them as these needs are manifested.

Being truly born of God returns the person to an inward state analogous to Adam being placed in the Garden of God. Obedience (i.e., keeping the commandments as an expression of love for the Lord and for brother and

neighbor) will keep the disciple in the Garden of God; disobedience will cause the disciple to be driven from the Garden ...

When Adam was condemned to eat the plants of the field for the remainder of his days (Gen 3:17–18) and was involuntarily driven from the Garden of God, Adam still formed the shadow and copy of the last Adam, the man Jesus the Nazarene, who today toils to bring forth heavenly life from the dust of this earth ... when the glorified Jesus sat down at the right hand of His Father and our Father (see John 20:17), the Most High God, the Body of Christ was alive and growing in grace and knowledge. Jesus' work in this world was completed—no, it wasn't. It had only begun; for Jesus would have to bring forth a harvest for God from dust cursed by the disobedience of the first Adam. Yes, all of humankind as descendants of the first Adam are under the curse of indwelling sin and death; all have been consigned to disobedience so that God can have mercy on all (Rom 11:32). None are free to obey God and live until they eat the bread of life, the body of Jesus, represented by the broken bread of the Passover sacraments eaten only one time a year; i.e., eaten on the same night as Israel in Egypt killed and roasted with fire and ate their Passover lambs as they waited for the death angel to pass over all the land. This night is, again, the dark portion of the 14th of *Aviv*, with the month of *Aviv* beginning not according to rabbinical Judaism's calculated calendar, but beginning with the first sighted new moon crescent following the spring equinox as determined locally.

The above statement is especially important for Sabbatarian Christians living in the Southern Hemisphere: the spring equinox in the Southern Hemisphere is the fall equinox in the Northern Hemisphere and vice versa. Therefore, since the Passover is a spring and not a fall observance, the Sabbatarian Christian who takes the Passover sacraments in the autumn mocks Christ Jesus, and perhaps even openly denies Jesus.

The day that is the weekly Sabbath must be determined locally, an easily understood concept for the Sabbath begins at sunset on the sixth day of the week and extends forward in time until sunset on the seventh day of the week, with a day determined by the rotation of the earth and by an International Dateline—if a Sabbatarian journeys east from earthly Jerusalem and one journeys west from Jerusalem, and if these two Sabbatharians faithfully keep the seventh day as the Sabbath, they would not be keeping the same day as the Sabbath when they meet in Panama; hence there is need for an International Dateline that establishes where and when a day begins on a circular globe. Likewise, the months of the sacred year must also be determined locally, a less accepted truism, for the tilt of the earth on its axis and the equator determines whether the season in which an equinox occurs is spring or fall.

The Passover is always eaten in the spring of the year and eaten on the dark portion of the 14th day of the first month that began with the sighted new moon crescent after the spring equinox (unless, of course, the person is unable to take the Passover in the first month and must take the Passover in the second month, an unusual occurrence). The Passover is **not** an autumn observance: the Feast of Trumpets, *Yom Kipporim*, the Feast of Tabernacles, the Last Great Day—all are

autumn observances. But Passover, the Feast of Unleavened Bread, the Wave Sheaf Offering, and the Feast of Weeks {Pentecost} are all spring observances.

It would seem logical that a spring festival should be kept in the spring of the year, but Sabbatarian Christians in the Southern Hemisphere that follow the traditions of the Jews—those who eat the leaven of Sadducees and Pharisees—inevitably attempt to eat the Passover sacraments in the autumn of the year ... the Sabbatarian Christian in the Southern Hemisphere who takes the Passover sacraments of unleavened bread and wine on the *First Unleavened* (from Matt 26:17) in the Northern Hemisphere falsely takes the sacraments and does not cover him or herself with the righteousness of Christ Jesus. This Christian covers his or her sins with the Christian's own blood/life, meaning simply that when the Second Passover liberation of Israel occurs, this Christian will inwardly perish, dying spiritually in condemnation to the lake of fire because the Christian chose to believe the false teachings of men (and women) not called by God to teach. If this Christian is a biological or legal firstborn, this Christian will also perish physically. And why? Because the Sabbatarian refused to look to Christ Jesus for instruction but looked instead to an organization, most likely to the former Worldwide Church of God or its derivative splinters, all festering sores on the spiritual Body of Christ.

God is merciful: if one of His sons can be saved by delaying for a season the Second Passover liberation of Israel, God will make His other sons wait for the one son to come to Him, or for the son to cover himself by taking the Passover sacraments when it is the season for these sacraments to be eaten. When there are many sons in the Southern Hemisphere that do not realize taking the sacraments according to rabbinical Judaism's calculated calendar will always leave these sons uncovered by the garment of Christ's righteousness—for in using Judaism's calendar, Sabbatarian Christians in the Southern Hemisphere will have taken the sacraments in the autumn, not in the spring of the year—God will give His sons ample warning that they need to repent, to rethink and reevaluate what it is that they do and to whom they listen before bringing disaster upon them for their unbelief. But He will not wait longer than the Lord God waited before confronting Adam and Eve after they ate forbidden fruit and made for themselves loincloths of fig leaves.

When Adam ate fruit from the mingled Tree, his life of ease ended: he lost access to the Tree of Life, and he was condemned to labor for his food. He lost being able to eat of whatever was in the Garden of God (except for the fruit of the mingled Tree) and was consigned to eating the plants of the field; to eating bread (Gen 3:18–19) made from additional labor being added to growing the grain and gathering the olives (for oil) ... Adam's labor didn't end when fields were harvested after having to fight with accursed ground, thorns and thistles, but extended to grinding the grain into flour and pressing olives to recover their oil, then baking the flour into bread—all becoming necessary before Adam could satisfy his hunger, with his aching muscles and empty belly representing a form of death that reminded him daily of what he lost when he *gained* knowledge of good and evil.

The price for knowing good and evil is the person's subjection to the appetites of the flesh, of the belly and of the loins.

The inner self that receives life when the person receives a second breath of life, the holy spirit [πνεῦμα ἅγιον], is not born in subjection to the appetites of the flesh or born in subjection to disobedience, but rather, is born under no condemnation (Rom 8:1); is born free from bondage to disobedience and servitude to the Adversary. The living inner self can keep the commandments of God, thereby doing inwardly what the person's fleshly body cannot do outwardly—

The living inner self that is born of God and born as a son of God is as Adam was when first placed in the Garden. For this living inner self, invisible and not tangible, all things except disobedience are *food*.

Nothing except disobedience was withheld from this living inner self. Thus, this living inner self had to do no work to satisfy *his* hunger; for Christ Jesus is the bread of life, the true bread that came down from heaven. The living inner self could only have life through the indwelling of Christ Jesus; i.e., the spirit of Christ [πνεῦμα Χριστοῦ] being the vessel from heaven that is able to hold the breath of God [πνεῦμα Θεοῦ], invisible *bright fire* that would otherwise consume the human being. Whereas the *dark fire* of cellular oxidation sustains physical life (or life in this world), it is the *bright fire* (see Ezek 1:26–28) that comes from God that gives to His sons eternal life, or life outside of time and space.

When greater Christendom (the reality that cast as its shadow the first Eve) believed the old serpent, Satan the devil, and took to herself the mingled fruit representing knowledge of good and evil—when Christians ceased living as Judeans—the Church died through loss of the divine breath of God: on or about the end of the 1st-Century CE, the Christian Church died spiritually with the death of the Apostle John and became in deeds an agent of the Adversary. Greater Christendom today remains an agent of the Adversary's reigning hierarchy, with Christians individually and collectively having been driven from God's presence through *death*, the absence of indwelling eternal life. Hence, Christians who had eternal life (the *fruit* of the Tree of Life) available as *food* but chose instead to eat of the Tree of Self-Knowledge—these Christians ceased keeping the commandments. Hebrews that continued to keep the Law, virtually without exception, ceased believing that Jesus was the promised Messiah: they began to look for another, in particular Simon bar Kokhba ... Judaism rebelled against Roman rule in the years between 66 and 70 CE, then again between 115 and 117 CE [the Kitos War], then again between 132 and 135 CE, Bar Kokhba's rebellion, with Bar Kokhba being proclaimed the Messiah by many Jews before the armies of Hadrian crushed the rebellion. Judaism's rebellions against Rome were open denials, absolute rejections, of Christ Jesus being the promised Messiah; Judaism's rebellions were defiant denials of Jesus. Hence, with the first rebellion (ca. 66–70 CE), Judaism's rejection of Christ was complete: never again would physically circumcised Judaism represent the *Israel* of biblical prophecies.

Judaism cannot today come to God except through Christ Jesus; i.e., through faith that will have them professing that Jesus is Lord and believing in their

hearts that the Father [a deity Judaism has not previously acknowledged or even known] raised Jesus from death—

For pedagogical certainty, let there be no misunderstanding: the nation of Israel to which endtime prophecies refer is **not** the outwardly circumcised nation that the Lord has promised to punish (Jer 9:25–26), but the circumcised of heart nation (Rom 2:28–29) that comes through Moses and Christ Jesus, about whom Moses wrote (John 5:46–47).

The Christian theologian or pastor or pundit [someone such as Glenn Beck] who fails to grasp that when Judaism rebelled against Rome, the ideology's rebellion against God was made complete through its third rejection of Christ Jesus as the promised Messiah. Therefore, Judaism's Second and Third Rebellion against Rome only cemented the ideology's separation from God; for it wasn't that Rome or the Roman Emperor or later the Roman Church represented God but rather it was that in rebelling against Rome Judaism was looking for a Messiah other than Christ Jesus. Rome was merely the representative of the Adversary in the West (as China was in the East, and as Parthia was in the lands between East and West) that beat Judaism into philosophical and physical submission, with Judaism adopting the Adversary's doctrine that people are humanly born with immortal souls, the lie that the first Eve believed [*You shall not surely die* — Gen 3:4].

Judaism lost its soul when Rome made the ideology a slave to the Emperor. Judaism, like Christianity, became a representative of the Adversary by the conclusion of the 1st-Century CE—and the Christian theologian who attempts to insert earthly Jerusalem or physically circumcised Israel into endtime prophecies is a spiritual bastard, a son of God who adopted the Adversary as his spiritual father. And I am again reminded of what John wrote:

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that He [Jesus] appeared to take away sins, and in Him there is no sin. *No one who abides in Him keeps on sinning; no one who keeps on sinning has either seen Him or known Him.* Little children, let no one deceive you. Whoever practices righteousness is righteous, as He is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. (1 John 3:4–10 emphasis added)

If a *Christian* such as Glenn Beck doesn't like being identified by the Apostle John as a child of the devil—every Christian who ignores the Sabbath and worships God on the day after the Sabbath [τῆ μιᾷ τῶν σαββάτων], the first day of the week, openly transgresses the Sabbath commandment and is therefore a

person whose practice is to commit sin—then the *Christian* needs to immediately cease transgressing the commandments and begin to keep them, with the commandments forming a law that is not too difficult for Israel [the circumcised-of-heart nation] too keep (*cf.* Deut 30:11–14; Rom 10:6–8).

Making a habit of transgressing any one of the commandments excludes the person from being identified as a son of God—

A *Christian* such as Glenn Beck is not a son of God, and will never enter the kingdom of heaven for he is not a person who will repent of the evil he does ... before God, evil is nothing more than unbelief. The person who will not keep the commandments, who will not keep the Sabbath [the seventh day of the week] knows neither Christ Jesus nor the Father. This *Christian* might well know many Christian theologians, all of whom are agents of the Adversary (see 2 Cor 11:14–15) disguised as servants of righteousness, but this *Christian* does not know Jesus for he or she worships the Adversary as he or she strives to make the Adversary's governance of this world work better than it presently does.

To remain under grace, the garment of Christ Jesus' righteousness, the Christian will eat the Bread that gives everlasting life—the Bread that is the body of Christ Jesus—on the dark portion of the 14th day of *Aviv*, with the month of *Aviv* having begun with the first sighted new moon crescent following the spring equinox wherever the person dwells ... the weekly Sabbath doesn't begin in Sitka, Alaska, eleven hours before sunset on the sixth day of the week, or shortly after dawn on the sixth day each spring and each fall, but begins with sunset at the end of the sixth day. Hence, the Passover [the *First Unleavened*] doesn't occur when pumpkins are being harvested, but when the year's crops are about to be planted.

Barley is not wheat. The barley harvest occurs in the spring of the year in temperate latitudes, with the wheat harvest occurring later in the year. The firstfruits of God are not harvested after Christ's millennial reign, but at its beginning—and the Passover season [specifically, the Wave Sheaf Offering] denotes the beginning of the barley harvest, not the end of the wheat harvest. Therefore, one more time, the Sabbatarian Christian in the Southern Hemisphere who will not eat the Passover sacraments in October this year condemns the inner son of God—representing his or her eternal life—to death in the lake of fire. And we in the Northern Hemisphere pray for Southern enlightenment, for our prayers are that the kingdom of God comes quickly now that it is the season for the kingdom to come.

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