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Commentary — From the Margins *Ministers of the New Covenant*

Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you? You yourselves are our letter of recommendation, written on our hearts, to be known and read by all. And *you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.* Such is the confidence that we have through Christ toward God. Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life. Now *if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, will not the ministry of the Spirit have even more glory?* For ***if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory.*** Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. For if what was being brought to an end came with glory, much more will what is permanent have glory. *Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For **to this day, when they read the old covenant, that same veil remains unlifted,** because only through Christ is it taken away. **Yes, to this day whenever Moses is read a veil lies over their hearts.*** But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. (2 Cor 3:1–18 emphasis and double emphasis added)

1.

The unrighteous and lawless twist Paul's words into hangman nooses by which the unrighteous hang themselves, their hands bound behind backs by threads of truth, thus leaving coroners scratching heads, debating whether these unrighteous were murdered or whether they committed suicide ... it really doesn't matter who killed the unrighteous: they are dead, perishing even before their spirit is condemned to the lake of fire where they will be no more forever. And to perish eternally before receiving indwelling eternal life is a feat worthy of only the unrighteous: it is not a feat that can be duplicated by the righteous who read the words of Moses and believe them for Moses wrote of the man Jesus the Nazarene.

Death reigned over humankind from Adam to Moses, not from Adam to Christ Jesus; for Moses entered into the presence of the Lord God, thereby ending the separation of man from God that began when Adam and Eve were expelled from the Garden of Eden, the earthly replica of the Garden of God.

Although it is common for Evangelical Christians to speak of "death" as separation from God, *death* is the absence of *life*, with both *life* and *death* being linguistic absolutes. A person is either alive or dead: no person, no entity is partially alive and partially dead at the same time. Either *life* is present in the person, or *life* is absent. Human beings are not born with immortal souls that need to be regenerated. Rather, humans are born with dead inner selves—no life in the heavenly realm. People are humanly born with only life received from the first Adam; hence, Jesus said to His disciple, a natural Israelite, "Follow me, and leave the dead to bury their own dead" (Matt 8:22).

Permit the dead [ἄφες τοὺς νεκροὺς] *to bury* [θάψαι] *the of themselves dead* [τοὺς ἑαυτῶν νεκρούς] (again, Matt 8:22) — Jesus equated the disciple's deceased father with the men of Israel who would bury the deceased of themselves ... the "dead" of Israel included both the physically living and physically deceased, for neither the physically living nor the deceased had life in the presence of God. No person between Adam and Moses entered into the presence of the Lord even though Abraham identified the One whose feet he washed as the Lord (Gen 18:3), and Jacob said that he had seen "God face to face" (Gen 32:30) when he wrestled all night with the Lord. So a difference existed at Mount Sinai that separated Moses atop the mountain from Noah, from Abraham, from Jacob, and that difference was that Moses saw the glory of the Lord albeit only His backside.

The Lord spoke face to face with Moses (Ex 32:11 *et al*), but in doing so—as in the case of Abraham washing the feet of the Lord and Jacob wrestling with the Lord—Moses did not see, was not seeing the glory of the Lord, the indwelling *bright fire* that represents *life* on the heavenly, holy mountain of God. Not until the Lord put Moses "in a cleft of the rock" then passed by did Moses see the full glory of the Lord (vv. 18–23). It was then that Moses entered into the presence of the Lord (v. 14), thereby ending the reign of Death over humankind.

Mount Sinai formed a symbolic or earthly representation of the heavenly mountain of God, the mount of assembly (from Isa 14:13) that the Adversary sought to ascend. Even when the people of Israel that could not set foot upon the mountain broke free after the Law brought sin to life, Moses, atop the mountain with the Lord, had not seen His glory. It was only after Moses had interceded on

behalf of the rebelling people of Israel, refusing the Lord's intention of making a great nation from him, that the Lord permitted Moses to see His glory, which from that time forth shone from Moses' face, the stated reason for Moses wearing a veil.

But Moses wore the veil because the people of Israel could not have life in the presence of the Lord, not after they rebelled under Aaron against the Lord in the golden calf incident, choosing for themselves their own gods, doing what rebelling angels did when iniquity/unrighteousness was found in the anointed guardian cherub that was placed in Eden, the heavenly Garden of God as Adam had been placed in the earthly Garden of Eden ... the Sinai narrative, from when the people of Israel purified themselves to when the first Sinai covenant ended with the shedding of blood when the sons of Levi slew brother and neighbor, killing about three thousand men of Israel (Ex 32:26–29) and the Lord sent a plague on the people (v. 35)—the Sinai narrative forms the earthly shadow and copy of the Adversary's rebellion when iniquity was found in this anointed guardian cherub, with Aaron playing the part of the Adversary when he institutes the ministry of death by casting the gold calf/calves. Yes, the preceding sentence is correct: Aaron, who went with Moses up Sinai to speak to the Lord before the Law was given (Ex 19:24)—Aaron who was to be the spokesman for Moses, who was to be god to Aaron (Ex 4:16)—this same Aaron led the rebellion against the Lord when the people of Israel came to him and said, “Up, make us gods [*elohim*] who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him” (Ex 32:1).

The Apostle Paul's condemnation of Judaism in the phrase, *the ministry of death*, is rooted in Paul either fully comprehending or intuitively understanding that the Levitical priesthood that began with Aaron as the high priest was analogous to the Adversary reigning over humankind as the present prince of this world, that as Aaron and his sons didn't truly comprehend what it meant to worship the Lord in purity Judaism didn't and couldn't comprehend the meaning of Scripture but remained blind to the glory of God that Scripture reveals. You as auditor, understand, Israel under *the ministry of death* formed a copy and type of all humankind being ruled by the Adversary, the spiritual king of Babylon. Israel was to keep the Commandments as humankind is to keep the commandments of God, with the works of the Law being written on hearts of the righteous regardless of whether these righteous individuals are or are not under the Law. For it isn't the hearers of the Law that will be justified, but the doers of the Law according to the Apostle Paul's gospel (see Rom 2:12–16). ... Understand, as Israel went from being the outwardly circumcised nation under *the ministry of death* to being the circumcised-of-heart nation under the ministry of the glorified Christ Jesus, a life-giving spirit (1 Cor 15:45)—under *the ministry of spirit*—humankind will go from being under the authority of the Adversary to being under the authority of the glorified Christ when the single kingdom of this world is given to the Son of Man. Israel, in type and as a maquette of all humankind, goes from being the physical firstborn son of the Lord in Egypt (Ex 4:22) to being the firstfruits of God's harvest of the earth when the kingdom of this world is taken from the Adversary and his angels and given to the Son of Man to begin the Day of the Lord.

The Adversary was a murderer from the beginning so the Lord delivered to the Adversary the *dead* so that he could rule over them (see Rom 11:32) as their prince, the present prince of this world, the prince of the power of the air (Eph 2:2–3) ... the Adversary rules over *sons of disobedience* wherever they might be found as the Levitical priesthood oversaw *the ministry of death* that had a certain glory [life] of its own. And this is not how the Adversary is usually perceived, but this is correct: the Adversary reigns over the *lifeless* earth and over those physically living but spiritually dead entities that populate the earth, including the beasts of the fields. If the Adversary were to reign over the living, he would *kill* them through causing them to not believe God and hence separate themselves through their unbelief from God. But he cannot kill what is already dead. Hence, the Adversary seeks to destroy the works of God, but not the works of the dead. He uses unrighteousness as his *helpmate* to cause even the firstborn, natural son of the Lord (again, Ex 4:22) to rebel against the Lord, with Aaron as his high priest ... now, consider what Paul writes in his second epistle to the Corinthians:

And when I [Paul] was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from burdening you in any way. As the truth of Christ is in me, this boasting of mine will not be silenced in the regions of Achaia. And why? Because I do not love you? God knows I do! And what I do I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds. (2 Cor 11:9–15)

The Adversary doesn't appear as a heinous creature, but as an angel of light ... *the ministry of death* didn't appear evil, but as a ministry of light, of life, of the way to the Lord. Christian ministries today—these ministries based on unrighteousness—do not appear “evil” but appear to be ministries of life, of hope, of prosperity in this world.

The glory that shown from Moses' face died with Moses, but the veil that concealed Moses' words from the people of Israel remains firmly in place ... in Greek, *truth* is what is not concealed. The identity of Jesus was concealed from 1st-Century Judaism, and remains concealed from 21st-Century Judaism. Jesus' words were concealed from initiates into the *mystery of lawlessness* in the 1st-Century, and remain concealed from Christian orthodoxy in the 21st-Century. Paul's gospel was not intelligible to the Circumcision Faction in the 1st-Century, and his gospel remains unintelligible to Sabbatarian Christendom in the 21st-Century. And in each case, the *veil of death* that comes from a *ministry of death* remains firmly in place; for all of these ministries are agencies of the Adversary although not every Christian within these ministries is a son or servant of the Adversary.

2.

Physically living sons of Adam are not humanly born with indwelling life in the presence of God: they are born spiritually dead and are spiritually as the deceased of Israel was—the dead father of Jesus’ disciple (see Matt 8:21–22) did not go to heaven when he died. Both the physically living and the dead are/were of darkness; they are of this creation, and as such, both are/were *dead*.

To live is to have life in the presence of God—and no human person entered into the heavenly presence of God until Moses did so when he was atop Mount Sinai; therefore death reigned over humanity from Adam, who was expelled from the symbolic copy of the holy Garden of God in heaven, to Moses who climbed the symbolic mountain of God and went where the Adversary could not go once unrighteousness was found in him.

The Adversary, the rebelling anointed guardian cherub, was created outside of Eden, the Garden of God (Ezek 28:13). The Lord placed this anointed guardian cherub in Eden (v. 14), which wasn’t atop the holy mountain of God, but on this heavenly mountain; thus, the Adversary’s history can be likened to the history of the first Adam, who was created outside of the Garden of God and then placed in the Garden, and can be likened to the last Adam, Christ Jesus, who was born outside the Levitical priesthood, but was then placed in the priesthood and became the high priest of circumcised-of-heart Israel. This will now have Aaron, whom the Lord told Moses to bring up the mountain with him before the Law was given (Ex 19:24), being a type and copy of the Adversary—

The preceding is sensitive material and wasn’t to be revealed until the end of the age; for the subject of Aaron forming a shadow and type of the Adversary can be easily misconstrued—for Aaron also forms a shadow and copy of the lesser of the two witnesses in the Affliction, the first 1260 days of the seven endtime years of tribulation. It will become the responsibility of the lesser of the two witnesses to *rewrite* Aaron’s place in history by turning *the mystery of lawless* [the Christian equivalent to Judaism’s *ministry of death*] into a ministry of life. This rewriting of the shadow and type of Aaron, taking him from being a copy of the Adversary to being a copy of Christ, is one of the most important jobs that any human son of God will ever undertake; for this lesser of the two witnesses forms the shadow and copy of the Remnant (from Rev 12:17), those saints that will witness to the third part of humankind (from Zech 13:9) in the Endurance, leading this third to glory as the Lamb of God leads the 144,000 (Rev 14:1–5).

There have been and will be human individuals—Christians—that desire to be one of the two witnesses, but that desire comes from the Adversary, not from Christ Jesus. Who the two witnesses are is already known to the Son, and they will no more desire the position than Moses wanted the Lord to make from him a great nation—

Each time the Lord told Moses that He intended to make from Moses a nation greater than Israel, Moses begged Him not to do so. But in commanding Moses to come to Him atop Mount Sinai, the Lord then *made* from Moses a great nation without Moses even realizing the Lord had done so; for all who would be the Lord’s and who would enter into the Lord’s presence must enter through Moses and through believing Moses’ writings. ... When the Lord told Moses that He intended to make from Moses a nation greater than Israel, Moses thought in physical terms; thought of this nation being made from his natural

offspring/seed, and not from spiritual offspring. Moses did not see himself as the Lord saw him, a man who voluntarily aligned himself with Israel and the God of Israel when he did not have to do so: raised in Pharaoh's household as a son, Moses could have continued to enjoy the rank and privileges of being an Egyptian—his circumcision was hidden from the Egyptians. But Moses identified with the Hebrews, who rejected him as a prince and a judge (Ex 2:11–14), just as Israel rejected Jesus of Nazareth. Thus Moses fled into the land of Midian; he fled into the wilderness. And his forty years in the wilderness is represented in type by the forty days and forty nights Jesus fasted in the wilderness (Matt 4:1–2).

As Elijah fasted one time for forty days and forty nights, and as the man Jesus the Nazarene fasted one time for forty days and forty nights, Moses twice fasted for forty days and forty nights just as Moses twice spent forty years in the wilderness, once tending sheep for his father-in-law and a second time leading the nation of Israel and the children of Israel from Egypt to the plains of Moab where Moses would mediate a second spiritual covenant between the Lord and Israel; i.e., a second covenant not ratified by blood, but by better things, the first being the second Sinai covenant (Ex chap 34) and the second being the Moab covenant (Deut chaps 29–32).

The forty years that Moses spent herding sheep for his father-in-law forms the shadow and copy of the forty years that Moses spent shepherding the people of Israel through the wilderness of Sin/Zin, from Egypt to the plains of Moab.

The one time Elijah fasted for forty days and forty nights and the one time the man Jesus (with the glorified Jesus being the last Elijah) fasted for forty days and forty nights, together, equate to the two times that Moses fasted atop Mount Sinai when in the presence of the Lord. This now leaves Moses' two forty year periods in the wilderness to be represented by Jesus' two 42-month periods of ministry, the first in 1st-Century Judea and the second in the 21st-Century during the Affliction, the first 1260 days of the seven endtime years. The forty days that the glorified Jesus was with His first disciples following His resurrection forms a shadow and copy of His ministry to the 144,000 during the Endurance, the last 1260 days of the seven endtime years.

Moses was a physical man—and flesh and blood cannot enter the kingdom of heaven. The *mass* that is inherent in a thing that has been created precludes that thing from ever entering the realm outside of the creation; hence, human beings can never physically leave the creation even if they could travel to distant galaxies. A bodily rapture to heaven is nonsense: to believe in a bodily rapture to heaven is to believe in what cannot happen ...

The dead inner self of a person is not a physical thing, is not part of the creation; thus, when this inner self is resurrected to life through the person receiving a second breath of life, the breath of God [πνεῦμα Θεοῦ], the now-living inner self is also not of this creation and can enter heaven as a son of God. Therefore, the now-living inner self of a person who has been “born again” can come and go as the wind [τὸ πνεῦμα] comes and goes ... the nation of Israel is not, today, the outwardly circumcised nation that includes the natural seed of the patriarchs, but the nation of now-living inner selves that have cleansed hearts by faith so that these *hearts* can be circumcised by the soft breath of God.

When Israel as a nation had no life but that which came from the first Adam, received by this man of mud when *Elohim* [singular in usage] breathed into his nostrils (Gen 2:7), Israel would represent the nation of now-living inner selves as a free nation. Therefore, when Israel was enslaved by Pharaoh in Egypt, the conditional situation of a living person in slavery/bondage symbolically represented the conditional situation of a now-living inner self in a body of flesh that remains consigned to disobedience, to sin and death ... the enslavement of a human person who has not yet been born of God forms the spiritually lifeless shadow and type of a now-living inner self dwelling in a fleshly body [ἐπίγειος οἰκία — *earthly house*] sold under sin (Rom 7:14). Hence, the Passover liberation of Israel under Moses becomes the shadow and copy of the now-living inner self being able to rule over the fleshly body in which the inner self dwells through the person being filled-with and empowered by the breath of God [πνεῦμα Θεοῦ].

The Second Passover liberation of *Israel* will not be an event that physically mimics the first Passover liberation of Israel, but the event that casts as its shadow and copy the first Passover liberation; for again, *Israel* that is the endtime firstborn son of God the Father is not a physical nation, but the nation consisting of now-living inner selves, with the vast majority of these now-living inner selves having received *life* when the Second Passover occurs—

- The firstborn son of God the Father consists of the glorified Christ Jesus, the First of the firstfruits of God, and His glorified disciples, with the Wave Sheaf Offering symbolically representing the acceptance and glorification of the man Jesus, and with the waving of two loaves of bread baked with leaven on the Feast of Weeks [Pentecost] representing the acceptance and glorification disciples;
- The glorified Jesus will marry His glorified disciples and will be their Head as a man marries a woman and becomes her head, with the two, the man and the woman, becoming one flesh in a way analogous to how the now-living inner self is to be the head of the fleshly body in which this living inner self dwells, with the inner self and the fleshly body forming one person;
- The woman that attempts to rule over her husband is analogous to the Church, the Body of Christ, attempting to rule over Christ Jesus, or analogous to the fleshly body attempting to rule over the living inner self, the situation the Apostle Paul encountered when he said, “For we know that the law is spiritual, but I am of the flesh, sold under sin. 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” (Rom 7:14–17)

The Second Passover liberation of Israel comes through the fleshly bodies of Christians being filled-with and empowered by the spirit of God [πνεῦμα Θεοῦ] so that living inner selves forming the spiritual nation of Israel can rule over the earthly houses in which they dwell ... once liberated from indwelling sin and death, the living inner self that takes sin [that transgresses the Law] back into his earthly house will have committed blasphemy against the Holy Spirit, blasphemy that cannot be forgiven for no sacrifice remains for the inner self that had been

under grace, the garment of Christ Jesus' righteousness, until the Son of Man was revealed [disrobed] (Luke 17:30) at the Second Passover.

The unrighteous remain as slaves to Sin and Death, the demonic kings of the South and the North that are part of the Adversary's presently reigning hierarchy ... the Adversary remains as the prince of this world, the prince of the power of the air, and continues to exercise dominion over the fleshly houses in which dead or living inner selves dwell. Not until the Second Passover liberation of Israel will any Christian have complete dominion over the earthly house in which the inner self dwells. Today and until the Second Passover, a Sabbatarian Christian has at best only partial rule over the flesh—the Apostle Paul was unable to rule his flesh, and didn't understand why he couldn't rule over himself. Paul didn't know about the Second Passover liberation of Israel. The Second Passover wasn't revealed to him. Nor was the death of the Body of Christ revealed to him. The Endurance wasn't revealed to him. For Paul laid the foundation for the house of God: he didn't build the completed house. It would remain for *Philadelphia* to stand as pillars on the foundation that Paul laid and reach from Paul to the endtime harvest of God; it would be *Philadelphia* that kept and keeps Jesus' message of the Endurance, the last 1260 days of the seven endtime years when the Adversary is cast into time (Rev 12:7–9) and comes to earth as a roaring lion to devour whomever he can.

3.

The righteous believe God when they are under no social, no legal obligation to do so; the righteous believe God when it is more socially acceptable and financially lucrative to ignore God and fully participate in the activities and festivals of this world. Hence, the righteous voluntarily keep the commandments, which results in cleansing hearts by faith ... if a person is "expected" to keep the commandments as part of the person's human legacy [that of being a natural Israelite], the person's heart can still be cleansed by faith so that it can be circumcised, but inevitably this cleaning will come through professing that Jesus is Lord and the professing person believing in his or her heart that the Father raised Jesus from the dead, with this profession introducing a second deity under the rubric, *God*. Therefore, when *monotheism*, itself, has been transformed into an idol, the person simply cannot accept Jesus as Lord. This leaves the person's heart uncircumcised and the person far from God. The person is without hope until he or she jettisons the meaning that the person has assigned—yes, the person has assigned and assigns meaning to words, linguistic icons—to the phrase, *God is one*, and expands the person's conception of both *God* and of *one*.

All of humankind is *one* though having received one breath of life when *Elohim* [singular in usage] breathed into the man of mud's nostrils (Gen 2:7) before there was a bush or plant or other *nephesh* [breathing creatures]. Every human person is a son of Adam, regardless of what Christian-Identity bigots contend. There was no second or third creation of humankind. There was a period before humankind existed, before the first man was created. But once life was breathed into the nostrils of Adam, a transformation occurred: the ordinary elements of this earth, gathered together with a fire kindled within the gathering—the dark fire of cellular oxidation—began to breathe and speak and name

things. Dust began to speak; earth spoke in a way it hadn't before. Intelligible speech proceeded from the mouth of the man of mud, and the Lord God took the man and put him in the Garden of God and commanded him, 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 2:16–17).

Again, the earthly Garden of Eden was a symbolic representation of the heavenly Garden of God, Eden (Ezek 28:13), where the anointed guardian cherub that was "the signet of perfection, full of wisdom and perfect in beauty" (v. 12) was placed (v. 14) as Adam was created outside of the Garden of Eden and then placed in the Garden (Gen 2:8) ... in the first Adam is seen the first rebel, the Adversary. As all of humankind has descended from Adam through Eve, all rebellion against God has descended from the one guardian cherub, placed in Eden, in whom iniquity was found. Spiritually lifeless humankind forms the shadow and copy of the Adversary and his rebelling angels; hence, all of humankind has been consigned to disobedience so that God can have mercy on all (Rom 11:32).

Trees in the earthly Garden of God form shadows and types of the precious stones, stones of fire, found in the heavenly Eden, the Garden of God:

You were the signet of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared. You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked. You were blameless in your ways from the day you were created, till unrighteousness was found in you. In the abundance of your trade you were filled with violence in your midst, and you sinned; so I cast you as a profane thing from the mountain of God, and I destroyed you, O guardian cherub, from the midst of the stones of fire. (Ezek 28:12–16)

The man of mud, the first Adam, was to dress and keep the Garden which this man had neither planted nor watered. The anointed cherub placed in Eden as a guardian cherub was to *guard* or *protect* the heavenly Garden of God, but was instead filled with violence and was cast as a profane thing from this heavenly Garden as Adam was filled with unbelief and cast from the earthly Garden of God to work the ground from which he was taken.

The iniquity that was found in the anointed cherub produced violence as the woman given to Adam as a helpmate produced unbelief when she ate forbidden fruit and did not die ... unrighteousness in the anointed cherub was his helpmate, was equivalent to the woman given to Adam as his helpmate; for the iniquity or unrighteousness found in the anointed guardian cherub was what gave *life* to the rebellion he led against the Most High God, with this rebellion forming equivalency with the birth of Cain.

Pause for a moment and consider unrighteousness as the Adversary's helpmate as Eve was Adam's helpmate, with these two human persons (Adam &

Eve) becoming one flesh in a manner analogous to the living inner self and the fleshly body in which it dwells being *one* and forming one person: the Adversary as a spirit is the *head* of unrighteousness, with these two—the Adversary and unrighteousness—forming one spiritual entity. The human person who practices unrighteousness commits fornication with the Adversary’s helpmate, and sins against this person’s inner self as a man having sexual relations with an adulterous woman sins against his body. Thus, every person who practices unrighteousness is guilty of spiritually being with his father’s wife as the man at Corinth was with his father’s wife (1 Cor 5:1). And Paul commanding the holy ones at Corinth to deliver this man to the Adversary (v. 5) is what God the Father will do to all of Christendom, as well as to all of humanity, following the Second Passover liberation of Israel: God will deliver Christians who practice unrighteousness to the Adversary for the destruction of their flesh and spirit, and the Adversary will oblige for these Christians have lain with his helpmate. And yes, the father of unrighteous human beings is the Adversary: they are both his sons and his helpmate’s lovers. So when unrighteous Christians seek to destroy the works of the devil, they are as Oedipus Rex was: they unknowingly seek to kill their father and marry his wife and rule his kingdom in their father’s place ... their end will be even more tragic than was the end of Oedipus the King.

The Adversary didn’t lead three rebellions against the Most High God, but one rebellion that remains on-going. Thus, the modeling that has the unrighteousness found in the anointed guardian cherub after he was placed in Eden, the Garden of God, being this guardian cherub’s helpmate in fostering rebellion against God concludes with the birth of Cain, devoured by sin when he slew his righteous brother Abel, who was replaced by Seth. The modeling concludes when greater Christendom rebels against the Father and the Son when the man of perdition is revealed and the Apostasy occurs (2 Thess 2:3), this rebellion occurring on day 220 of the Affliction. Those Christians that take part in the Apostasy form spiritual *Cain*, the shadow and copy of the angels that left their first habitation and attempted to scale the holy mountain of God—and were cast down and bound in chains in outer darkness, with the creation forming spiritual darkness and the earth being an outpost in this creation of darkness.

When Paul writes, “I am of the flesh, sold under sin” (again, Rom 7:14), Paul introduces a subject larger than the one he addressed; for it is the fleshly body of a human person that is analogous to the woman [Eve] deceived by the serpent. It is the fleshly body of a human person that is analogous to the unrighteousness found in the anointed guardian cherub. Hence directly and indirectly, the flesh represents death [i.e., life that dies] in a manner similar to how the anointed guardian cherub was given life, then cast from the presence of God to have fire come from his belly and utterly consume him so that he is/will be ashes under the feet of glorified saints. The flesh is given life that must die as the anointed guardian cherub in whom iniquity was found was given life that must die once his unrighteousness was revealed.

The woman was not created outside of the Garden of God and placed in this Garden as Adam was and as the anointed guardian cherub was: when God created the anointed guardian cherub, there was no *formed* unrighteousness in him, just as when *Elohim* [singular in usage] created the man of mud, there was

no *formed* woman within him. The woman had to be created. Unrighteousness in the anointed guardian cherub had to be created. And as the woman was created by the Lord from a wound in the side of Adam, unrighteousness in the anointed cherub was created from a wound in his side/heart ... “You said in your heart, “I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High”” (Isa 14:13–14).

Unrighteousness as the helpmate of the Adversary produced violence that led to rebellion against God; whereas the woman as the helpmate of the first Adam produced unbelief that led to Adam being cast from the presence of the Lord in a manner analogous to how the Christian Church as the Helpmate of the last Adam, the glorified Christ, fostered unbelief in disciples, firstborn sons of God, with this unbelief leading to the death of the Body of Christ at the end of the 1st-Century CE. Yes, the Christian Church is responsible for its own death; i.e., for being expelled from the presence of God. For *the mystery of lawlessness* about which Paul wrote (2 Thess 2:7) prevailed over the Circumcision Faction that suffered ideologically when Jews rebelled against Rome (ca 66–70 CE): *the mystery of lawlessness*, to this day, still exercises theological dominion over Christian orthodoxy.

The core tenet of *the mystery of lawlessness*—its theological heart—is the equality of the Woman, the Church, with her Husband, Christ Jesus, this equality permitting the Church to establish doctrines that run counter to Moses, with this usurpation of authority most easily seen in the so-called Christian day of worship, the day after the Sabbath [τῆ μιᾷ τῶν σαββάτων — from Acts 20:7 *et al*]. The justification for the Woman exercising authority over Her Husband is the misapplication of Jesus saying,

Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. (Matt 16:17–19)

The following is from *A Philadelphia Apologetic — 2011*, and is section 2 of Chapter Three:

The “breath” received by the first Adam that gave him life entered him through his nostrils, but the “breath of God” that caused Jesus to fulfill all righteousness (Matt 3:15) entered the second or last Adam when it lit as a dove on the man Jesus and remained with Him. And this “breath of God” [πνεῦμα θεοῦ] entered Jesus not through the front of His face [i.e., His nostrils] but at His shoulders or neck, where the blowhole of a whale would be located.

The breath of the Father, appearing as a dove, was a sign that is like a thought-couplet in that it has a visible, natural presentation (what John the Baptist saw) as well as an invisible, spiritual presentation that forms the foundation of the Christian Church ... it is traditionally taught that Jesus built His Church on the rock [πέτρα] that was the Apostle Peter, a teaching that ignores a theological fault; for Paul said that he, not Peter, laid the foundation for the house of God, and that no one else can lay another foundation but the one he laid, this foundation being Christ Jesus (1 Cor 3:10–11). So a disciple needs to reexamine what Jesus said when, shortly after telling the Pharisees and Sadducees that He would give no sign but that of Jonah, Jesus asked His disciples who people said He was:

He [Jesus] said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.” (Matt 16:13–17)

There is a usually undetected problem here:

- Peter was not the son of Jonah [Βαριωνᾶ—*Barjona*] (Matt 16:17), but the son of John [υἱὸς Ἰωάννου] (John 1:42). Peter was Simon of John [Σίμων Ἰωάννου] (John 21:16).

Jesus is the one who identifies Peter as Simon of John, or Simon, son of John; so Jesus knows that Peter’s natural father is “John” [Ἰωάνν—], not “Jonah” [Ἰωνᾶ]. But the misidentification is not a mistake. It is, in effect, a changing of Peter’s father from his natural parent to the Most High God.

The rough breathing or aspiration on the vowel “ᾶ” would normally be written in English as the glottal stop “h” or “ah.” The nasal consonant “v” is transcribed into English as “n”; thus, the naming icon “John” has the aspiration of deep or rough breathing preceding the nasal consonant, whereas the naming icon “Jonah” has the aspiration moved behind the nasal. In spiritual parlance, natural breath comes through the nose, the front of the face, whereas the breath of God enters the inner, new creature behind the nose. Peter’s natural father was “John,” but he became the son of Jonah (with breath moved behind the nose) when the Father gave to Peter revelation through realization.

Where physical “breath” enters the physical tent of flesh (through the nostrils) differs from where spiritual “breath” enters this same tent of flesh.

- For Jesus to move aspiration (rough breathing) from in front of the nasal consonant [ᾶ] to behind the nasal [vᾶ] is directly akin to moving a person’s nose from the front of his or her face to a whale-like blowhole behind the person’s head.

What Jesus pointed to when He called Peter the son of Jonah was the prophet Jonah and all that Jonah represented, including being the spokesman from God to Nineveh [among other deities, Nineveh worshiped Dagon, the Canaanite fish god]. By emerging from a great fish, probably a whale, Jonah became analogous to the new creature or new self that is spirit and has been born of spirit that emerges from a tent of flesh after death and at the resurrection. As Jonah is made alive while in the belly of the great fish, the new creature is made alive within the tent of flesh of a living human being. As Jonah is of a taxonomically higher order than any fish or whale, the new creature is of a higher order than is the tent of flesh.

A human being has no life but that which comes through the person’s nose prior to being born of spirit, but when this person is born of the breath of God, the tent of flesh becomes like the body of the whale in relationship to the new creature being like Jonah, with the breath [πνεῦμα θεοῦ] that sustains the life of the new creature coming through the back of the head or neck as a whale breathes through its blowhole.

Jesus said He would give one sign that He was from heaven, the sign of Jonah. And He told Peter in figurative language that on the foundation [rock] of Jonah—on the movement of breath from where the natural man breathes to where the spiritual man “breathes”—He would build His church.

When for a second time the Pharisees and Sadducees asked Jesus to show them a sign from heaven (Matt 12:38–40; 16:1), Jesus gave them a red sky as an example of them being able to read natural signs but not the signs of God. And again, the context in which a red sky appears changes the meaning of the one sign. When the red sky appears as darkness approaches, it means fair weather; whereas when the red sky appears in the morning, the sign indicates threatening weather. The sign of Jonah is a similar sign: the sign of Jonah that pertains to the resurrection of Jesus’ physical body is the equivalent to the red sky appearing at evening. But when the sign of Jonah pertains to the resurrection of Jesus’ spiritual Body [i.e., the Church], it is the equivalent to the red sky appearing in the morning. The seven endtime years of tribulation are the stormy and threatening day that will begin when the dead Body of the Church is resurrected, for the gates of Hades can no more prevail against the Body of Christ than they could prevail against the physical body of Jesus.

Returning, now, to what Jesus told Peter, “And I tell you, you are Peter [Πέτρος], and upon this rock [πέτρα], I will build my church [*ekklesia*—ἐκκλησία]” (Matt 16:18), and we see that the “os” case ending on the masculine name Peter “Πέτρ—” becomes the vowel “ᾶ” when moving to

the genitive case, or from *Petros* to *petra*. To verbally utter the “os” case ending of Πέτρος requires puckering the lips and exhaling through the puckered lips, thereby locating the exhalation of breath to the frontmost position of the face; whereas, to verbally utter πέτρα requires opening the mouth and breathing from near the back of the throat—and this movement of utterance from exhalation at the front of the mouth to inhalation in the middle of the mouth [Πέτρος » πέτρα] is analogous to the movement of aspiration [ah] occurring before the nasal consonant [n — in Greek, ν] to occurring after the nasal consonant [áv » vâ].

This linguistic play is fully incorporated within the sign of Jonah, and this “play” has not previously been understood in Christendom.

Jesus told Peter that He would build an assembly or congregation [*ekklesia*] on the movement of breath [Greek: *pneuma*; Latin: *spīritus*] from the mouth (the “os” case ending), and from the nose (the aspiration before the nasal consonant /áv/) to the person’s heart and mind. Jesus said that He would construct an assembly, a church, not based upon apostolic succession beginning with Peter, but upon Israel receiving a second life, a second life-giving breath, with this second life-giving breath received not through the front of the face but through the back of the head and neck, the areas closest to the heart and the mind.

Jesus continued: “I will build my church, and the gates of hell [*hades—ᾗδου*] shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (Matt 16:18–19) ... returning now to the sign of the red sky: depending upon the sign’s context one sign can have two meanings. The sign of Jonah is such a sign, for Jesus had a physical body and He has a spiritual Body. When the sign of Jonah is applied to Jesus’ physical body, the earth would enter a period of spiritual darkness: as the light of this world (John 1:4–10; 12:35–36, 46; 2 Cor 4:6), Jesus’ crucifixion at Calvary plunged the world into darkness. Although after His resurrection He showed Himself to His disciples and to a few more, the “light” of this world would not return until He returned at a second coming, the Second Advent.

With Jesus’ death at Calvary, the sign of Jonah encompasses the following:

- Jesus’ physical body being three days and three nights in the heart of the earth is as Jonah was three days and three nights in the belly of the great fish;
- Plus the sign expresses the movement of breath from the front of the face to the back of the head or the addition of a second breath received through the back of the head, with this second breath of life being as life returning to Jonah in the great fish;
- Jesus’ physical body is to the new creature (born of the spirit of God [πνεῦμα θεοῦ] as the firstborn Son of the Father) as the great fish’s body was to Jonah—
- A disciple’s physical body is to the inner new creature born of God as the whale’s body was to Jonah.

The sign of Jonah will have Jesus’ fleshly body resurrected after three days and three nights: the 15th, 16th, and 17th of Abib in year 31 of the Common Era ... after these three days and three nights, the resurrected Jesus ascended to the Father as the Spokesman of the Father, and as the reality of Israel’s Wave Sheaf Offering, the First of the firstfruits, equating to the first handful of barley of the new harvest, the last of which would be gathered into barns by the Feast of Weeks. This equates to the red sky at evening, a sign indicating a calm sea. But if the past two millennia have been “calm,” then the turbulence of the restoration of life to the Body as day dawns will be almost unimaginably violent. This restoration of life and the seven endtime years of tribulation until the Second Advent equate to the nighttime portion of the 18th of Abib in year 31 CE, with the “quietness” of those twelve hours forming the antithesis to the turmoil of the seven endtime years.

Jesus’ spiritual Body was not formed until the afternoon of the Wave Sheaf Offering [as Sadducees observed the offering; Pharisees waved on the 16th of Abib] when He entered the locked room:

Jesus came and stood among them and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” And when he had said this, *he breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld.”* (John 20:19–23 emphasis added)

When Jesus breathed on the ten, He formed His spiritual Body in a manner analogous to how *Elohim* [singular] created the first woman from a wound in Adam's side and presented her to the first Adam: the Church was created on the day on which the First of the firstfruits was presented to God, not on that day of Pentecost when the first disciples were baptized with spirit and with fire as the visible shadow of when the world would be baptized with spirit (Joel 2:28) and with fire (Rev 21:1) ... Jesus' spiritual Body could not die and be dead the same three days as Jesus' earthly body died and was dead; what happened to the physical body must necessarily happen to the spiritual Body. The sign of Jonah pertains to Jesus' spiritual Body as it pertained to His physical body, for the sign of Jonah pertained to the Son of Man, with the Church as the Body of Christ being also the Body of the Son of Man.

As the gates of Hades could not prevail over Jesus' physical body, the gates of Hades will not prevail over His spiritual Body, composed of disciples born of spirit, these inner new selves invisible to the naked eye as Jonah would have been invisible for the three days and three nights that he was in the belly of the great fish. The tents of flesh in which these disciples dwell are like the great fish or whale that swallowed Jonah—and as whale watching excursions venture forth from Baja California to Alaska in hopes of seeing a spouting or breaching whale, the world has been watching Christendom throughout this long night that began with Calvary in hopes of seeing peace among men of goodwill.

The key to the kingdom of heaven that Jesus left with men is the understanding that disciples are the new creatures born of spirit that dwell in tents of flesh. The former inner self dies with baptism as Jonah "died." They receive a second life when the Father raises them from death as life was restored to Jonah while still in the belly of the great fish (Jonah chap 2), and they will be resurrected as Jonah was spewed forth from the mouth of the great fish and as Jesus was raised from the grave—and when resurrected, they will be spokesmen for God as Jesus was and is.

The Father gives life to the spiritually dead though physically living [to the inner, unwilling *Jonah* swallowed by the whale] and then, not before then, the old self, the old *Jonah* must die (Jon 2:5–6). The new creature lives in a tent of flesh as Jonah physically lived when he "remembered the Lord [YHWH]" and to this new creature, the glorified Jesus will or will not give life. To the new creature to whom He gives life, the perishable flesh will put on immortality, and an immortal *Jonah* (Christ) will be spewed forth as spokesmen for God to the nation of Israel in the Millennium, a nation that is to the glorified disciple as uncircumcised Nineveh was to circumcised Jonah.

To avoid further confusion, the resurrection of firstfruits will include both the great—those saints who kept the commandments and taught others to do likewise (from Matt 5:19)—and the least, saints that "relaxed" [as opposed to breaking] the least of the commandments (also Matt 5:19). It will be the least of the glorified saints that rule the darkness that is the creation; that rule under Christ Jesus over the nation[s] of Israel in the Millennium; whereas the greatest of the saints will rule in heaven with the Father as the sun rules the day and the moon rules the night. Then after the thousand-year-long reign of Christ Jesus as King of kings and Lord of lords, all of the firstfruits will be as *the great* were; whereas those human beings glorified in the great White Throne Judgment will be as *the least* were. For the two great lights created on the fourth day of the Genesis "P" creation account (Gen 1:16) are glorified firstfruits, younger brothers of Christ Jesus (from Rom 8:29), both *the great* and *the least*. ... Compression of the relative relationship between the glorified Christ Jesus as the First of the firstfruits and His glorified disciples as the harvest of firstfruits typifies the relative relationship between *the great* in the kingdom of the heavens and *the least* in the kingdom. And for a disciple to be numbered among *the great* is the simple matter of keeping the commandments by faith and having genuine love for brother and neighbor.

Because disciples who have been born of spirit have real life in the heavenly realm, those things that they bind or loose in this world are bound or loosed in heaven. The Father and the Son have that much respect for these younger siblings of the glorified Christ Jesus.

Therefore, Jonah, after being returned to life inside the belly of the whale, can be likened to the new self or new nature or new creature born of spirit dwelling in a tent of flesh. The new creature is not male or female, Jew or Greek (Gal 3:28), and is, therefore, not the person's fleshly body which after baptism remains male or female. Thus, the whale's body is to Jonah as the fleshly body of the person is to the new creature that is a son of God, and the whale spewing Jonah forth is analogous to glorification.

The Church is, then, the assembly of new selves or new creatures that have been born of spirit as sons of God, with Christ Jesus being the First of these firstborn sons of God. The shadow and type of the Church was the Congregation in the Wilderness led by Moses. As such, the Church is,

- Not a building or temple;
- Not an organization of men;
- Not a denomination;
- Not any of those things that are usually assigned as objects to the linguistic icon.

Rather, the Church is the assembly that has been circumcised of heart by spirit as the Congregation in the Wilderness was circumcised in the flesh by human hands. Therefore, the Church is wherever two or three circumcised of heart are gathered in Jesus' name, for there He will be (Matt 18:20).

4.

The mystery of lawlessness was at work while the Apostle Paul still lived. It didn't stop working when "all who are in Asia turned away from me [Paul], among whom are Phygelus and Hermogenes" (2 Tim 1:15), or when "many, of whom I [Paul] have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things" (Phil 3:18–19). Rather, *the mystery of lawlessness* became the predominant "Christian" message in the last quarter of the 1st-Century.

Peter warned "those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ" (2 Pet 1:1) that,

[A]ccording to his [Christ's] promise we are waiting for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace. And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. *There are some things in them [Paul's epistles] that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability.* (2 Pet 3:13–17 emphasis added)

Righteous cannot dwell with unrighteousness: the two have no fellowship. If the holy ones—those who have obtained faith/belief equal with that of the first disciples—await the coming of the new heavens and new earth in which righteousness dwells, these holy one have spurned all unrighteousness: they keep the commandments by faith. And it is the ignorant and unstable that gravitate to *the mystery of lawlessness* where they can continue to dwell in unrighteousness as they neglect to grow in grace [the garment of Christ's righteousness] and knowledge.

In his first epistle to Timothy, Paul writes words that have been difficult for Christian women to accept:

I desire then that in every place the men should pray, lifting holy hands without anger or quarrel; 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. Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control. (1 Tim 2:8–15)

Paul equates a man praying without anger or quarreling with a woman wearing modest attire ... a woman's clothing is likened to her husband's prayers: ornate or revealing clothing is like a man praying with violence in his heart—

Unrighteousness in the anointed guardian cherub produced violence in this cherub that led to sin, to unbelief and rebellion.

The Apostle Paul likens a wife's clothing and adornment to righteousness or unrighteousness in her husband's prayers, thereby making a wife's clothing and adornment a signifier for what is in her husband's heart ... the man who has unrighteousness in his heart will have a wife who adorns herself in her attire that is not plain, while not covering her hair with a fabric covering she has made with her hands but showing off her hair as a public woman does. For this Christian woman through what she displays discloses that she desires or has achieved democratic equality with her husband—and sadly, she only does what Christian orthodoxy teaches and has taught her to do. She is the victim of the old Church overruling Her Husband, Christ Jesus, in His absence.

The inner self of the Christian woman who has truly been born of God is a son of God who has authority to speak the words of Christ Jesus, who spoke only the words that the Father had given Him; so it isn't that the truly born again woman cannot speak as a son of God. It is that the Woman [the Church] cannot speak words She has not heard Her Husband speak—and Her Husband said nothing about worshiping Him on the day after the Sabbath, about attempting to enter the presence of God the Father on the day after the Sabbath rather than on the Sabbath.

The Christian wife who does not cover her hair with a fabric covering to publicly acknowledge that she is subject to her head, her husband, is analogous to the unrighteousness/iniquity that was the helpmate of the anointed guardian cherub: the scantily clad or overly adorned Christian woman serves as a signifier for the unrighteousness, the violence that is in her husband, concealed from neighbor and brother as rebellion was temporarily concealed within the anointed cherub. But because the wife outwardly reveals what is hidden in her husband's heart, Paul would not permit a woman to teach or to exercise authority over her husband—she was to remain quiet, patiently learning from her husband.

The above needs further explication: the Christian woman who doesn't cover her hair and who doesn't publicly wear plain or modest clothing testifies about her own unrighteousness as well as that of her husband, from whom she has learned rebellion against God. She identifies herself as a servant or slave of the Adversary, and she identifies her husband as also being a slave or a son of the Adversary. She can protest all she wants, but her protests are worthless: she

serves the Adversary either directly or indirectly through her husband. Paul's gospel is plain:

Be imitators of me, as I am of Christ. Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head, but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. (1 Cor 11:1–7)

The above does not mean that a man is to shave his head before he prays, but that he is to wear no covering such as a hat or cap or skullcap whereas the woman is to wear a covering over her hair ... a woman's long hair discloses that she acknowledges submission to the Lord, and the covering she wears over her hair acknowledges submission to her husband. The man is to have short hair to show his submission to the Lord, and he is not to cover his short hair for he is not in submission to his wife but is her head. This does not mean that the man can rule with a heavy hand over his wife unless he wants the Lord to rule over him with an equally heavy hand, but that he has authority over his wife and covers her defects with his righteousness as Christ Jesus has authority over him and covers his defects with His righteousness, the garment of grace. And because a man *covers* his wife with his righteousness or lack of righteousness, how the man's wife dresses (covers herself) discloses what is in the man's heart. She manifests in her outward appearance, her outer apparel, what cannot be seen inside the man with whom she is one flesh.

5.

Unrighteousness is to remain quiet within every Christian, slowly dying from frustration, dying from neglect and abandonment, dying a thousand deaths as years slip into decades. Unrighteousness is not to speak, is not to teach, is not to exercise authority over a man. Unrighteousness, regardless of how tempting, how alluring, how sexually appealing, must wither on the vine, starved, having no offspring, bringing forth no seed, not being saved through childbirth. It is righteousness in the man that should be seen in the modest apparel and covering of his wife. It is the righteousness of the Husband, Christ Jesus, that will be seen in the Bride at the Wedding Supper, with this Bride adorned with good works, the first of which is keeping the commandments of Her Lord.

If a Christian wife truly understood that her adornment, her covering or lack of covering served as a signifier to reveal what is in her husband's heart, she would, most likely, outwardly modify her appearance so as to elevate her husband, and herself by extension. Therefore, the reason that Paul gives for his juxtaposition of *men praying without anger or quarreling* and *women adorning themselves in respectable appeal* seems to be a *non sequitur*, that Eve was

deceived but Adam was not, for the significance of apparel wasn't to be revealed until the end of the age. If this significance had been revealed earlier, the signifier would represent a lie.

That anointed guardian cherub, the Adversary, was not deceived when iniquity was found in him. He was fully aware of what he was doing when he brought rebellion to the holy mountain of God. So Paul's justification for a woman remaining quiet has merit, but is far from satisfying to a myriad of Christian women who feel like second-class citizens within the Church of God ... the wife who feels like a second class citizen in the Body of Christ is not one with her husband, but truly is a second class citizen for she has no husband even if she sleeps nightly with a man. Again, she is not *one flesh* with her husband.

Yet these objecting Christian women *en masse* refuse to cover themselves: they insist upon the same *rights* that the Christian Church took to itself when it rejected taking the Passover sacraments of Bread and Wine on the Passover, the dark portion of the 14th of *Aviv*, the First Unleavened, and began to celebrate Easter instead—the same *rights* that the Christian Church took to itself when Sabbath observance was abandoned and worship on the day after the Sabbath became publicly accepted—the same *rights* that the Christ Church took to itself when it assigned personhood and divinity to the breath of God [πνεῦμα Θεοῦ]. ... The Woman was truly deceived, and through Her deception, unrighteousness caused her to be cast from the presence of God. And without an additional recruitment of holy ones into the Body of Christ as age and martyrdom took the physical lives of the first disciples, the Christian Church died at the end of the 1st-Century, died when the Apostle John died (ca 100–102 CE).

The Woman, the Body of Christ, will be saved in childbirth when the Second Passover liberation of Israel occurs. Then—not before then—the Christian Church will give birth to two sons, a spiritual Cain and a spiritual Abel, with Cain being of the Adversary and killing righteous Abel. And today, shortly before the Second Passover, shortly before the spiritual birth of Cain, this murderous son of the Adversary is revealed through the adornment and apparel of Christian wives.

6.

The first Man of Spirit, Jesus the Nazarene, now dresses and keeps the Garden of God, Eden (from Ezek 28:13), that is *placed* on the holy mountain of God (v. 14), not atop this holy mountain ... the symbolism imbedded in the Lord's commands concerning Mount Sinai *reveals* the most we know about the holy mountain of God:

And the LORD said to Moses, "Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." When Moses told the words of the people to the LORD, the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments and be ready for the third day. For on the third day the LORD will come down on Mount Sinai in the sight of all the people. And you shall set limits for the people all around, saying, "Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. No hand shall touch

him, but he shall be stoned or shot; whether beast or man, he shall not live.' When the trumpet sounds a long blast, they shall come up to the mountain." (Ex 19:9–13)

Of all the people of Israel, only Moses was permitted to ascend to the top of Sinai, not a particularly high mountain, and enter into the presence of the Lord. Neither the people of Israel nor the priests were permitted to break through the limits placed around Sinai and live.

The people of Israel made themselves ready, washing their garments and refraining from sexual intercourse (Ex 19:14–15) —

On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. The LORD came down on Mount Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up. And the LORD said to Moses, "Go down and warn the people, lest they break through to the LORD to look and many of them perish. Also let the priests who come near to the LORD consecrate themselves, lest the LORD break out against them." And Moses said to the LORD, "The people cannot come up to Mount Sinai, for you yourself warned us, saying, 'Set limits around the mountain and consecrate it.'" And the LORD said to him, "Go down, and come up bringing Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest he break out against them." So Moses went down to the people and told them. (Ex 19:16–25)

The people of Israel were physical sons of God, the firstborn son of the Lord. As such, they formed the spiritually lifeless shadow and type of the firstborn heavenly sons of God that shouted with joy when the foundations of the earth were laid (Job 38:7). They formed a type of the angels, again with slavery equating to death. Thus, for as long as Israel was in Egypt, the nation was symbolically dead, but when the Passover occurred, followed the next night by the Exodus, the people of Israel were suddenly freed in a manner that represents how angels were created, in that they were lifeless corpses until they suddenly received life as the first Adam was a lifeless corpse until *Elohim* [singular in usage] breathed into the man of mud's nostril and this *man* become a *nephesh*, a breathing creature. Then from the angels, an anointed cherub was taken to be a guardian cherub in Eden, the Garden of God, as Aaron was taken from all of Israel to be the spokesman for Moses ... it was not coincident that Moses and Aaron were brothers, but this doesn't mean that Lucifer and Christ were brothers as some Arian Christian sects hold. It means that the two witnesses will be brothers, with again, the lesser of these two rewriting the historical role Aaron

played by this witness not leading a rebellion against the Lord; by not casting gold calf/calves as Aaron did.

Lucifer as a son of Dawn, shouted for joy at the creation, apparently not realizing that the creation of the earth—of time and space and all things physical—was the creation of a glorious death chamber into which he would be cast when the single kingdom of this world was taken from him ... he shouted for joy, for he would reign over the earth as its king in a manner analogous to how the Most High God reigned over the heavens and the heaven of heavens. He would demonstrate to angels and to God that democracy worked better than any form of theocratic governance. And as servants and agents of the Adversary, endtime humanity has become a strong advocate for democracy and democratic institutions; for belief in the *correctness* of democracy as an ideology is a necessary prerequisite to the successful implementation of democratic institutions in a nation state.

But the Adversary doesn't reign over an ideologically unified band of rebels. Hence, within his reigning hierarchy, king fights against king, with the silver kings of Persia advocating a return to theocratic rule while the bronze kings of Greece push for greater democratic rule, with an equality of personhood producing an equality of life.

An equality of personhood has no person being the "head" of another person. A wife has equal authority with her husband: marriages are 50-50 partnerships, or as some say, 100%-100% partnerships. But this would have the fleshly body in which the living inner self dwells exercising equal authority with the inner self in all matters. So if the fleshly body feels the need for sexual release, then the fleshly body can *love the one it's with when it can't be with the one it loves*. This was the essence of the 1960s sexual revolution in which whatever felt good was done.

When the inner self doesn't rule over the fleshly body in which it dwells—when the inner self doesn't rule as the body's head—then the appetites of the flesh, especially of the belly and the loins, will rule the inner self. The person will condemn him or herself to the lake of fire if the person has professed that Jesus is Lord.

When the people of a nation no longer trust a king, democracy flourishes; however, when the people lose faith in democratic institutions, these institutions are rather quickly replaced by a more restrictive form of governance ... today, in the United States of America a significant percentage of the population has already lost faith in the nation's democratic institutions. The nation is *ripe* for an autocrat to usurp authority and rule by decree in the name of the people as was done for seven decades in the former Soviet Union, and as was done in post-WWI Germany when the Weimar Republic couldn't insure economic stability.

Returning to the symbolism of Sinai: the people of Israel could not ascend the slopes of Sinai, for limits that been set around the mountain. Likewise, angelic sons of God cannot *ascend* the heavenly mount of assembly that is *above* the heights of the clouds (Isa 14:13–14) ... the smoke that was wrapped around Sinai (Ex 19:18) could be likened to clouds; for the Lord was not in the clouds/smoke, but was in the fire (in the burning bush — Ex 3:4). Thus, as Aaron was initially permitted to ascend Sinai—permitted to ascend before the Law was given—the anointed cherub that was the signet of perfection (but was of the angels as Aaron

was of the people) was in Eden, the garden of God. However, after the Law was given, Aaron remained with the people of Israel, and Joshua [in Greek, Ἰησοῦ — *Jesus*] went with Moses, ascending part way up Sinai.

The giving of the Law brought sin to life (Rom 7:8): until the Law was given, sin lay dead in the hearts of Israel. Until iniquity [unrighteousness] was found in the Adversary, rebellion against God lay dead in the hearts of angels.

When Aaron remained with the people and Moses delayed returning, the people quickly broke the Law:

When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, "Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." So Aaron said to them, "Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me." So all the people took off the rings of gold that were in their ears and brought them to Aaron. And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" *When Aaron saw this, he built an altar before it.* And Aaron made proclamation and said, "Tomorrow shall be a feast to the LORD." And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play. (Ex 32:1–6 emphasis added)

The giving of the Law (i.e., bringing sin to life) is analogous to the Adversary's heavenly rebellion against God; for the Law brought death and the *ministry of death* to Israel as the Adversary's rebellion brought *death* to angels through rebelling angels being cast into the creation which eventually would be rolled up as a scroll and burned in fire.

For natural Israelites and for Sabbatarian Christians, the giving of the Law was a *good thing*, not something to be abhorred as the Adversary's rebellion is a thing to abhor. But the giving of the Law brought into existence Paul's *ministry of death* and the glory it had before Calvary. ... Aaron, in remaining with the people of Israel, led the rebellion of Israel against the Lord, thereby instituting the *ministry of death*, an interesting phrase, for again the giving of the Law (the Law being written by the finger of God in stone) brought life to sin so that lawlessness could devour the people. Where there is no law, there can be no transgression of law.

If a state has no speed limit on its roads, no speeding tickets can be written. If the state has but a single law, the so-called Basic Rule [if the driver cannot control his or her vehicle, the driver is going too fast and as such is guilty of speeding], then no transgression of the Basic Rule occurs until an accident occurs. But if a state is financially dependent upon the revenue that traffic citations generate, the state will have many speed limits, all justified under the guise of *safety*, keeping drivers safe, with the public accepting the argument that for safety reasons there must be speed limits placed upon motorists.

The *ministry of death* was a ministry of condemnation, the ministry intended to kill those individuals who have the word of God available to them but who are merely hearers of the law and not doers ... the veil that Moses placed over his face so that Israel could not see the glory of the Lord—so that Israel could not enter into the presence of the Lord as Moses did—was transformed into a command: “You shall kindle no fire in all your dwelling places on the Sabbath day” (Ex 35:3).

For as long as outwardly circumcised Israel does not kindle a fire on the Sabbath, the veil remains over Moses: this first nation of Israel cannot understand Moses even though this nation diligently searches the Scriptures to find eternal life (John 5:39). And what cannot this first nation understand? That God must be sought by faith, by believing what wasn't believed by fathers or forefathers but what has been present from the beginning in Scripture where linguistic icons were separated from their linguistic objects at the Tower of Babel; where *signifiers* and *signifieds* float like electrons in a fog around a nucleus that is *God*.

To seek God by faith, the person will keep the commandments because the person has no relationship (commits no fornication) with unrighteousness, the helpmate of the Adversary.

For as long as first-nation Israel assigns numerical singleness to *Elohim*, the regular plural of *Eloah* [*Allah*], and to the Tetragrammaton *YHWH*, first-nation Israel keeps the veil over Moses in place. For as long as this first nation clings to its present understanding of monotheism—an errant understanding—the creation will conceal from this first nation the presence, the existence, of God the Father. First-nation Israel will worship an ideological fossil; for *Yah* entered His creation as His only Son, the man Jesus the Nazarene. *Yah* doesn't exist as *Yah* any longer: *Yah* technically died when He entered His creation, for He did not enter as Himself but as His only Son, the unique One (John 3:16).

God is one as Adam is one. Human sons of God, when glorified, will be fully one with God as the sons of Adam are one with Adam, sharing the same breath of life, the same physiology, the same mind and heart. And as the sons of Adam all come through Eve, the mother of all of humanity, the glorified human sons of God will all come through *Yah*, the Helpmate of the God; the Logos [ὁ Λόγος] who was God [Θεὸς] and who was with the God [τὸν Θεόν] in the beginning (John 1:1). These two—the Logos and the God—who are one, are represented in the Tetragrammaton as <YH> and <WH> with the letter <H> representing aspiration or breath, but these two are one as Adam and Eve as two were one flesh, sharing one breath, but with each breathing on his or her own.

- First-nation Israel worships a dead deity;
- Islam worships a dead deity;
- Arian Christendom worships a dead deity;
- Trinitarian Christendom worships a deity that never existed.

For as long as a person of the Book worships the Creator of all that has been made physically, the person does NOT worship the Most High God, the Father of many sons, the First of which is Christ Jesus. The person worships *Yah*, who entered His creation as His only Son—and who is no more even though the glory

He had before He entered His creation has been returned to Him, with the icon *glory* representing life in the heavenly moment where the Father dwells.

The holy ones [the saints] have life from the beginning; have life from before the foundations of this world were laid, not because they existed before the foundations were laid, but because the *glory* they will receive comes from the Father and comes from the *heavenly moment* in which the Father and the Son dwell. Human sons of God receive the breath of the Father [πνεῦμα Θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ] when they are born from above; i.e., born of God, or born of spirit, or born again. The second breath of life that a saint receives is actually two breaths in one, the breath of God in the breath of the Son. And this second breath of life comes from the heavenly moment that existed before even angels were created, let alone before the anointed cherub rebelled and the creation came into being as the glorious death chamber where rebelling angels and all unrighteousness would perish.

Spiritual babes will dismiss the above for they can only think the thoughts of an infant: they cannot comprehend that *the life* a saint receives when the human person is born of God comes from an unchanging heavenly moment [a location outside of time, space-time, that functions as a geographical location functions inside of space-time] that precedes the moment when angels were created, and precedes the moment when the universe came into existence; thus, the saint was known and glorified before the foundations of the earth were laid even though the saint isn't born of God until the universe is ancient.

The veil that concealed the face of Moses from first-nation Israel remains firmly in place as Christians and Jews read the writings of Moses, studying his writings to find eternal life when that eternal life came upon Moses when he entered into the presence of the Lord; hence, once again it shall be said, death reigned over all of humankind from Adam to Moses (Rom 5:14), not from Adam to Christ. For when Moses entered into the presence of the Lord, the proof of which that he had indeed entered into the presence of the Lord was the glory that radiated from his face, Moses found what Pharisees sought:

You sent to John, and he has borne witness to the truth. Not that the testimony that I receive is from man, but I say these things so that you may be saved. He was a burning and shining lamp, and you were willing to rejoice for a while in his light. But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, and you do not have his word abiding in you, for you do not believe the one whom he has sent. You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life. I do not receive glory from people. But I know that you do not have the love of God within you. I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. How can you believe, when you receive glory from one another and do not seek

the glory that comes from the only God? Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words? (John 5:33–47)

Moses entered into the Lord's presence not because he was greater than other men, but because he believed the Lord, with his belief being rooted in his rescue from the Nile and then being reared in the household of the Pharaoh. He was different from his fellowship Israelites. He knew he was different. He knew he was special, chosen even, and apparently he believed that he was saved from death as an infant for the task of liberating his people. But when he killed the Egyptian and the matter became known, he apparently thought he was mistaken and he fled sin and the land in which he had sinned. And for forty years, symbolically a lifetime, he tended sheep on the backside of nowhere ... he had lived one symbolic lifetime as a free man in Egypt, a member of the ruling elite, then he lived a second lifetime as the voluntary servant of his father-in-law. He would live a third lifetime as the servant of the Lord as he led the people of the Lord to, but not into, the Promised Land. ... Moses only gets Israel to the plains of Moab, where the second eternal covenant is set before the children of Israel, circumcised and uncircumcised, this covenant being Apostle Paul's *righteousness based on faith* (Rom 10:6).

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