

“Ready to Vanish Away”

1.

This apology is my resisting the dominant culture's attempts to define who I am and what I believe. Such attempts began the moment I identified myself as a Christian.

The identifying term, *Christian*, carries with it the expectations of a historical orthodoxy, Hellenistic in ideology and Roman in structure, a virtual Trojan horse by which Greek philosophers won the empire that neither Greek armies nor navies could win. Lost to this historical orthodoxy is the Hebraic movement from hand to heart, from physical circumcision to spiritual circumcision, with the history of a physical nation here on earth disclosing the history of a spiritual nation in that portion of heaven within the bottomless pit, with earthly geography representing mental topography. Lost is belief that the visible reveals the invisible (Rom 1:20), and that the physical precedes the spiritual (1 Cor 15:46). Rather, the traditions of men were long ago canonized as prophetically sealed prophecies were *explained* by those historical events that sealed them and kept them from being understood.

According to Paul of Tarsus, a Jew is today inwardly circumcised; i.e., circumcised of heart, with the heart having been cleansed by faith. A Jew is not just outwardly circumcised; for to enter a spiritual sanctuary requires spiritual circumcision, a manner about which the prophet Jeremiah wrote when he quoted the Lord: “Behold, the days are coming, declares the Lord, when I will punish all those who are circumcised merely in the flesh ... all of the house of Israel is uncircumcised in heart” (9:25–26). Thus, the movement from hand to heart is central to understanding that endtime prophecies about “Israel” pertain primarily to the Christian Church with historical Israel functioning as the enlivened shadow of the Church. This movement is also central to understanding the relationship between bleating paschal lambs sacrificed by ancient Israel and Christ Jesus, the paschal Lamb of God.

According to scholars, the Church as *Israel* represents “replacement theology,” a catchall phrase that seeks to negate typological exegesis based on chirality. But then, these same scholars will also insist that Christians are under the new covenant, whereas the terms of this new covenant have the Law (the Torah — from Jer 31:33) written on hearts and placed within the Israelite so that all shall be the people of God and no one shall teach neighbor or brother to *Know the Lord* (Heb 8:10–11). If, therefore, Christians were truly under the new covenant, there would be no need for *Christian ministry*; for truly all would *Know the Lord*, small and great, neighbor and brother. Plus, the writer of Hebrews says, “In speaking of a new covenant, he [Christ] makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away” (8:13) ... *what is becoming obsolete, growing old, and ready to vanish away* has not vanished away but remains in effect. And what has changed since mid 1st-Century CE when Hebrews was written to cause the first covenant to vanish away? Nothing has changed that would end the first covenant. Neither Christians nor Jews have the Torah written on hearts and placed in minds. Neighbors and brothers, small and great do not *Know the Lord*. And the first covenant, made on the day when the Lord led Israel out from Egypt, ratified by blood shed by both Israel (the sacrifice of paschal lambs) and by the Lord (the death of Egyptian firstborns), is old and has been ready to vanish away ever since Calvary when Israel shed the blood of the Passover Lamb of God to end the covenant. The first covenant only waits the day when the Lord again gives the lives of men as ransom for Israel (Isa 43:3–4) before it vanishes away.

One long spiritual night (period of darkness) began at Calvary when the “light of men” (John 1:4) died physically. This long night will not end until the kingdom of this world is given to the Son of Man halfway through seven endtime years of tribulation, and

this long night forms the right hand enantiomer of Israel's long night of waiting and watching in Egypt; for ancient Israel in Egypt serves as the shadow and copy of today's Christian Church in spiritual Babylon.

The Lord will end the first covenant on a second Passover, when He takes the lives of all firstborns not covered by the blood of the Lamb of God. And the selective deaths of the first to open the wombs of women will be universally recognized as an act of God. The endtime years of tribulation will not begin with natural catastrophes or nuclear war, but with an act that is unmistakably "artificial" (i.e., not of nature or coincidental).

In this era since Noah that can be likened to the 430 years Israel was in Egypt, it has become easy and popular to teach that Christians are under the new covenant, which has the sins of Israel being remembered no more, but if sins were truly being remembered no more then Jesus saying, "Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment" (John 5:28–29) would make no sense; for without a remembrance of sin the deeds of the person who has done evil would cease to exist, or cease to be remembered. There would be no basis for condemnation (judgment) based on deeds of the person. Sin would not be "covered" by the blood of Christ Jesus, but would not be known, a state that would have simple unbelief being the basis for condemnation, or for not permitting resurrected disciples to enter into God's presence as unbelief kept the nation that left Egypt from entering the Promised Land of God's rest (*cf.* Heb 3:19; Ps 95:10–11).

Teaching that Christians are presently (prior to the Second Passover) under the new covenant is theologically dishonest. It truly is equivalent to Israel in bondage to Pharaoh not listening to the voice of the Lord when He commanded the nation to put away the idols of Egypt; for it is the Adversary and his ministers that would have Christians believe their lawlessness is not being remembered even though it is presently being covered by Christ's righteousness. But what is "covered" will be revealed for those disciples who come under judgment (their sins will be remembered). It is the disciple who hears Jesus' words and believes the One who sent Him that passes from death to life without coming under judgment (John 5:24). This disciple who hears and believes will not have his or her sins remembered.

Historical Israel has been studied as if the shadow were the reality instead of the example, written so that Christians should not aspire to evil. But Christians do aspire to evil as Israel did in the wilderness; so the identifying term *Christian* has come to signify the scarred surface rather than the substance of a way of life that tolerates no hypocrisy. And yes, Christians are traditionally distinguishable by their hypocrisy. They profess to love Jesus, but they don't believe what He said. They profess to have Jesus living in them, but they won't live as He lived. With exceptions, Christians want the commandments in schools, but not in their lives. They claim they are no longer under the law, little realizing that the law (the Torah) will be inside the person, written on hearts and minds, when the person comes under the new covenant. Murder committed with the hand becomes anger or hate committed or concealed within the heart. Adultery committed with the body becomes lust committed with the mind. Sabbath observance isn't changed to another day, but goes from what the hand and body do on the seventh day to what the mind thinks. What had been outside natural Israel will be, under the new covenant, relocated to inside the person. Thus, the single most identifying trait of the Christian Church—commandment breaking—will break Christians, for to break one commandment (say, the Sabbath commandment) makes the person a lawbreaker when no sacrifice for sin remains.

Sabbath observance marks those who are of God in the Tribulation as the tattoo of the cross [χξς' — from Rev 13:18] will mark those who are of the Antichrist during the Endurance (the last 1260 days of the seven endtime years of tribulation).

For Israel, sin was simple unbelief that had manifested itself as lawlessness, but for Christians (disciples born of God) sin is unbelief before a commandment is outwardly broken, for Jesus said that unacted-upon lust is sin (Matt 5:27–28). Thus, John's definition of sin ["sin is lawlessness" — 1 John 3:4) will be inadequate once Israel is under the new covenant where sins will no longer be remembered (Heb 8:12; Jer 31:34), but where God will send "a strong delusion ... in order that all may be condemned who did not believe the truth" (2 Thess 2:11–12). It is *not believing the truth* that condemns a Christian under the new covenant, and the truth is that those who say they know Christ Jesus but who do not keep the commandments are liars; for "whoever says he [Jesus] abides in him ought to walk in the same way as he [Jesus] walked" (1 John 2:6).

If Christians were today truly under the new covenant, no one who keeps Sunday as the Sabbath would be saved; all would be condemned because of their unbelief, or not believing the truth, not walking as Jesus walked.

Paul expresses the concept that those who say they are of Christ ought to walk as Jesus walked when he says,

"I urge you, then, be imitators of me" (1 Cor 4:16);

"Be imitators of me, as I am of Christ" (1 Cor 11:1);

"Therefore be imitators of God, as beloved children" (Eph 5:1);

"Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us" (Phil 3:17);

"And you became imitators of us and of the Lord" (1 Thess 1:6);

"For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea" (1 Thess 2:14);

"Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever" (Heb 13:7–8);

"Neither against the law of the Jews, nor against the temple, nor against Caesar have I [Paul] committed any offense" (Acts 25:8).

No Christian can walk as Jesus walked or imitate Paul as he imitated Jesus and attempt to bodily enter into God's presence on the first day of the week—and that is what Sabbath observance represents, bodily entering into God's rest, with *God's rest* being a euphemistic expression for God's presence. Thus, the person who attends Christian worship services on Sunday does not walk as Jesus walked, but seeks darkness rather than light regardless of what this person thinks his or her relationship with Jesus is; for John continues beyond his statement that sin is lawlessness. He says,

You know that he [Jesus] appeared to take away sins, and in him [Jesus] 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. (1 John 3:5–10)

Simply put, the *Christian* who makes a practice of sinning is a child of the devil regardless of what this *Christian* believes about him or herself ... inevitably this *Christian* will say that he or she is *comfortable* with his or her relationship with Christ, but the

person has no relationship with Christ, the point John makes. The person's relationship is with the devil, who appears as an angel of light (2 Cor 11:14), and this person will fight and kill genuine disciples in the name of Christ, sincerely believing that the person does the will of God (John 16:2), but our *Christian* will kill genuine disciples because he or she has “not known the Father nor” Christ Jesus (v. 3).

Paul writes,

For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? *Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law.* For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God. (Rom 2:25–29 emphasis added)

It's difficult to reason from Scripture with the person who, today, believes that he or she is presently under the new covenant, or that faith alone is sufficient for salvation ... this person will inevitably cite Paul's epistle to the Galatians:

We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! For if I rebuild what I tore down, I prove myself to be a transgressor. (Gal 2:15–18)

Yet elsewhere Paul writes, “For it is not hearers of the law who are righteous before God, but the doers of the law who will be justified” (Rom 2:13). So in Paul's discourses, the “works of the law” that justify no one do not negate disciples doing what the law requires—doing what the law requires does not justify anyone, but is simply virtue being added to faith (2 Pet 1:5).

Doing those things that the law requires (i.e., keeping the precepts of the law) becomes the prerequisite for circumcision of the heart, which in turn is the prerequisite for entrance into the household of God. But a person is not justified by merely entering into the household upon which judgment has come (1 Pet 4:17). The uncircumcised person must now add to his or her faith that has this person keeping the precepts of the law the fruit of the spirit; for the faith that let the person escape “from the corruption that is in the world because of sinful desire” (2 Pet 1:4) must be supplemented by virtue (i.e., living without sin), with virtue being supplemented by knowledge, self-control, steadfastness, godliness, brotherly affection, and love (vv. 5–6). Thus, faith that has not been made complete is not enough for salvation; faith merely cleanses the heart (Acts 15:9), with circumcision of the heart coming when faith is supplemented by virtue. The uncircumcised person is then inwardly a Jew, with this son of God's praise coming from God, not other men or women.

To the Roman converts, Paul wrote that “we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he [God] foreknew he also predestined to be conformed to the image of his Son, in order that he [Jesus] might be the firstborn among many brothers. And those whom he [God] predestined he also called, and *those whom he called he also justified*, and those whom he justified he also glorified” (8:28–30 emphasis added).

The works of the law can justify no one for it is the Father who justifies disciples that have been predestined *to be conformed* (sculpted) *to the image of Christ Jesus ...* but not every person submits to being sculpted into the image of Christ; for Paul adds,

Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—even us whom he has called, not from the Jews only but also from the Gentiles? (Rom 9:21–24)

The same lump is not now humankind as too many Christians contend, but those human beings who have been called by God, with some being called to be vessels of honor and some for dishonor; for Jesus said in the parable of the wedding feast,

But when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, “Friend, how did you get in here without a wedding garment?” And he was speechless. Then the king said to the attendants, “Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.” *For many are called, but few are chosen.* (Matt 22:11–14 emphasis added)

The man without a wedding garment did not look like he was part of the wedding party; he looked different. He did not conform to the image of the Bridegroom ... when the originally invited guests paid no attention to the king, or seized the servants of the king and treated them shamefully, the king retaliated by destroying the murderers and burning their city, an apt metaphor for what happened to Israel following the reign of King Solomon. The nation under Solomon was not found worthy of the “rest” into which the nation had entered; Israel under Solomon actively engaged in hypocrisy, professing to worship the Lord but setting up idols for Solomon’s many foreign wives. Thus, God disinherited the nation when he stripped all but one tribe from the house of David:

And the Lord was angry with Solomon, because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the Lord commanded. Therefore the Lord said to Solomon, “Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen.” (1 Kings 11:9–13)

Instead of Israel being chosen, Jerusalem was chosen—the polis of Jerusalem replaced Israel as the promised inheritance; thus, Paul in Antioch in Pisidia, said, “And after destroying seven nations in the land of Canaan, he [the Lord] gave them [Israel] their [the seven nations’] land as an inheritance [for] about 450 years” (Acts 13:19–20) ... the translation of what Paul said into English is not well handled, for it has not been understood that Israel was reduced in size from all of Judea to the polis of Jerusalem because of Solomon’s rebellion against the Lord. Yes, when Solomon’s heart turned away from the Lord, Solomon rebelled against the Lord; for Solomon did not keep what the Lord commanded. Therefore, in the Lord giving all but one tribe of Israel to Solomon’s servant Jeroboam to rule, the Lord disinherited these tribes that would become lost in history.

A deity that would disinherit entire tribes because of Solomon's rebellion isn't the God most Christians or Jews worship—and this is a true statement.

Christians consider it a small matter to transgress the commandments of God, especially the Sabbath commandment, as Solomon apparently thought it was a small matter to take many foreign wives even though “the Lord had said to the people of Israel, ‘You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods’” (1 Kings 11:2). Therefore, as the Lord disinherited Israel about 450 years (probably 452 years) after He gave Israel the land of Canaan, the Lord disinherited the visible Christian Church when many more disciples called by God were being sculpted into vessels of dishonor so that His wrath and His power might be known than were being sculpted into vessels of honor.

Christendom worships the Adversary who appears as an angel of light but who keeps Christians enchained to death through their lawlessness; for Christians do not supplement their faith with virtue, but claim that faith alone is sufficient for salvation. But if the Christian has been crucified with Christ, it is no longer the old self that lives but Christ in the Christian (Gal 2:20). And if Christ actually lives in this person, how is it that the life this Christian now lives in the flesh is that of a sinner, a person of the nations, and not that of the Son of God? Would Christ not then be found a servant of sin (v. 17)?

Paul asked *if we were found to be sinners, is Christ then a servant of sin?* He answers with a resounding, *Certainly not!* But in asking *if we were to be found sinners*, Paul implies that disciples are not to be found being sinners; for elsewhere, Paul writes, “What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness” (Rom 6:15–16) ... grace covers the situation of *if we be found to be sinners*, but doesn't cover willful sinning; for grace is not unmerited pardon of sins but is the covering of sin with the garment of Christ, with His righteousness, His obedience, His shed blood.

John wrote,

If we say we have fellowship with him [God] while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us. (1 John 1:6–10)

It isn't a matter of disciples *not being found sinners*, but a matter of confessing sins and ceasing to sin—ceasing to transgress the commandments—to the best of the disciple's ability.

Christ is not and will not be found a servant of sin; therefore, the Christian who makes a practice of sinning is not born of God—does not have the indwelling of Christ—but is a child of the Adversary (1 John 3:8–10). The spirit that dwells in this person is that of the Adversary; the words of this person are those of the Adversary; and when this person professes that Jesus is Lord, the *Jesus* of this person is not the Jesus whom Paul proclaimed ... Paul wrote to the saints at Corinth, “I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For *if someone comes and proclaims another Jesus than the one we proclaimed*, or if you receive a different spirit from the one you received, or if you

accept a different gospel from the one you accepted, *you put up with it readily enough*" (2 Cor 11:3–4 emphasis added).

As Solomon by his disobedience condemned the tribes of Israel that were not innocent of wrongdoing, the teachers, pastors, and theologians of Christendom have condemned generations of disciples through their advocacy of sin; through their teaching that faith alone is sufficient for salvation; through their teaching that disciples are now under the new covenant when the law (Torah) has not been written on hearts or placed in minds and infant sons of God are still in need of a guardian. But endtime disciples composing the fellowships of these workers of iniquity are not innocent of wrongdoing, but have actively embraced sin so they can continue to have fellowship with this world, gaining for themselves its riches and the authority of the Adversary.

Many are called but few are chosen, few are predestined to be conformed to the likeness of Christ, few are justified as vessels for honored use—Paul asks,

What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, who has mercy. For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." So then he has mercy on whomever he wills, and he hardens whomever he wills. (Rom 9:14–18)

Is this the God most of Christendom worships? Or the God that rabbinical Judaism worships? No, He is not the God of most Christians or Jews. But He is the God of Abraham, Isaac, and Jacob. He is the God who sent the Logos into this world so that He would be made known to those whom He predestined to be conformed to the image of Christ ... Christianity in this era isn't for everyone; not everyone will be numbered among the firstfruits. Not even most of those called in this era will be chosen as firstfruits. Only a few of the many called will be chosen. Only a few will be justified and glorified. And it isn't by the works of the law that anyone will be justified; for if it were, then all who satisfy the requirements of the law would be glorified, but all are condemned by the law which made sin alive. No one would be glorified, what Paul knew all too well for he in his zeal to serve the Lord had condoned the stoning of Stephen. He personally was a murderer; yet he had been chosen by God to know the will of God, to see the Righteous One, and to hear a voice from His mouth (Acts 22:14) so that he could be a witness to everyone that the works of the law left a person floundering in darkness even though the reasonable expectation of the Lord was that disciples keep the precepts of the law.

There is no contradiction in saying that by the works of the law no one is justified and that by faith disciples are to keep the precepts of the law, being doers of the law and not hearers only. Only those circumcised of heart from the pool of humanity will be justified and glorified although no one not circumcised of heart will ever be justified. Thus, there is no injustice in God sculpting one disciple into a vessel for honored use and another disciple into a vessel of dishonor; for it is the disciple that determines whether he or she is "workable" clay, and determines what can be made from the disciple, but it isn't the disciple that makes him or herself into a vessel of honor or dishonor. It isn't the disciple that calls him or herself; it isn't the disciple that justifies him or herself; and it isn't the disciple that glorifies him or herself. All that the disciple does is submit to God, supplementing faith with virtue, and virtue with knowledge so that the disciple's faith is made complete as Abraham's faith was made complete when he offered up Isaac (Jas 2:21–24). Disciples must offer up their fleshly bodies, living as uncircumcised Judeans in a world that is hostile to God. There is no other way for a Gentile convert to make a natural Jew jealous (Rom 11:11, 14).

It is the Adversary that brings accusations of unfairness against God for calling some disciples to be vessels for honored use and some for dishonor, not realizing that without knowledge being added to virtue (which the Adversary lacks), neither men nor angels comprehend that when the circumcised or uncircumcised person professes that Jesus is Lord and keeps the precepts of the law, being a doer of the law and not a hearer only, the person submits to God and is workable clay that will be sculpted into a vessel for honored use. There is also no injustice in God sculpting the person who will not keep the precepts of the law into a vessel of wrath, endured for a season but slated for destruction. It was just as easy for the person to choose to keep the law as it was for the person to choose not to keep the law on the day when “the promise of entering his rest” still stood (Heb 4:1).

Again, faith that will have the person escaping “from the corruption that is in the world because of sinful desire” (2 Pet 1:4) is faith that will have the person keeping the precepts of the law, the means by which the person escapes the corruption of this world; thus this faith is supplemented by virtue, the practice of righteousness, the practice of not trying to subvert the precepts of the law but desiring to live by them when no one is looking, when no one cares, when it wouldn’t seem to matter what the person does. The faith that lets the person escape condemnation is not complete until it is manifested in virtue. And only then—when the disciple by faith keeps the precepts of the law and lives as a Judean, walking as Jesus walked—can knowledge be added to virtue, and self-control added to knowledge, and steadfastness added to self-control, and godliness added to steadfastness (*vv.* 5–6). Godliness doesn’t come with faith, or with knowledge, but after the person has practiced walking as Jesus walked. Godliness doesn’t come to disciples that are still spiritual infants, crawling on hands and knees, unable to walk uprightly before God, let alone dress themselves in the garment of obedience. Godliness comes after disciples keeping the precepts of the law have knowledge, self-control and steadfastness, each magnifying the virtue these disciples added to their faith when they stood up and took their first toddling steps as sons of God walking as the man Jesus walked.

If righteousness came through the law, there would’ve been no need for the Logos to enter His creation as His only Son. But the law awakens sin or makes sin alive whereas it lay dead prior to the coming of the law (Rom 7:8) — and once made alive by the law, sin must be defeated by righteousness (i.e., obedience to the law); for the law has no power over the person who does not sin, or over the person whose sins are remembered no more. Hence, the law has no power over the person under the new covenant that will have the law written on this person’s heart and placed within this person’s mind, but this does not mean that all those under the new covenant will be saved. On the contrary, God will send a strong delusion, “so that they may believe what is false,” over disciples under the new covenant that do not believe the truth, with this strong delusion condemning these disciples (2 Thess 2:11–12) to the lake of fire.

If God condemns those disciples who do not believe the truth, then forgiveness of sin or remembering sins no more does not save disciples. The person who will be saved, who is foreknown by God and predestined to be conformed to the image of Christ, also believes God, with this belief expressed in the person desiring to keep the precepts of the law and outwardly keeping the commandments as a doer of the law. Of itself, believing God does not save the person but believing God is counted to the person as righteousness. When this belief is made complete by the person’s works, the person is justified. Again, James wrote, “You see that a person is justified by works and not by faith alone. And in the same way was not Rahab the prostitute justified by works when she received the messengers and sent them out by another way. For as the body [without breath—*χωρὶς πνεύματος*] is dead, so also faith apart from works is dead” (2:24–26).

A person's fleshly body without the activating software of "the old nature" is not a person even if the body is made to breathe via an iron lung. And the point James makes and that Peter makes and that Paul and John make is that faith sufficient to cause a person to profess that Jesus is Lord and believe that the Father has raised Jesus from the dead (Rom 10:9) is of itself dead until it is supplemented by this faith manifesting itself in obedience to God, even to offering up one's son if told to do so as Abraham was told to sacrifice Isaac. For where does "the righteousness based on faith" (v. 6) say, "Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim)" (vv. 6–8)? Is not Paul's *righteousness based on faith* found in the book of Deuteronomy? For Paul cites Moses:

For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, "Who will ascend to heaven for us and bring it to us, that we may hear it and do it?" Neither is it beyond the sea, that you should say, "Who will go over the sea for us and bring it to us, that we may hear it and do it?" But the word is very near you. It is in your mouth and in your heart, so that you can do it. (Deut 30:11–14)

The commandment or law that Moses gave the children of Israel that day was the Moab covenant (Deut 29:1), the spiritual second covenant that is ratified by a song as a better sacrifice than blood (Heb 9:23). And this commandment was not too hard to be kept even though it was never implemented prior to Christ.

It is lawless teachers of Israel—lawless Christian pastors and theologians—that use Paul's rebuke of the Galatians as justification to continue in the corruption of this world, living according to its sinful desires, walking as *the nations* walk ... Paul tells the churches in Galatia that he is astonished by how quickly these disciples deserted Christ and turned to a "different gospel" (Gal 1:6), a distorted gospel (v. 7), preached for the sake of making the Galatians disciples of these teachers of Israel. And what has changed in two millennia? Are not Christian theologians and pastors preaching a corrupted and distorted gospel for the sake of making disciples for their particular denomination? They do, don't they? Their end will therefore correspond to their deeds (2 Cor 11:15).

2.

In addressing *righteousness based on faith*, Paul asked,

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from hearing, and hearing through the word of Christ.

But I ask, have they not heard? Indeed they have, for

"Their voice has gone out to all the earth,
and their words to the ends of the world."

But I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation;
with a foolish nation I will make you angry."

Then Isaiah is so bold as to say,

"I have been found by those who did not seek me;
I have shown myself to those who did not ask for me."

But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.” (Rom 10:14–21)

The question Paul asks remains as valid in the 21st-Century as it was in the 1st-Century: how can “Christians” call on a Jesus “in whom they have not believed”? How can *Christians* hear and believe the words of Jesus when they refuse to believe the writings of Moses (John 5:46–47)? How can *Christians* who make a practice of sinning expect that their faith will save them ... because of their practice of sinning, their faith is not sufficient to cleanse their hearts so that they can be inwardly circumcised. It should, therefore, come as no surprise to them that the Father will deliver them into the hand of the man of perdition for the destruction of the flesh when they are finally liberated from indwelling sin and death following a second Passover.

In saying, “But they have not all obeyed the gospel” (Rom 10:16), Paul acknowledges that in the 1st-Century there are false teachers, false prophets that “proclaim Christ out of rivalry, not sincerely” (Phil 1:17), a reality that both Peter and John address ... what happened to those false teachers? As super-apostles, did they not prosper? The good news that Jesus delivered is, really, an anti-family message that was not well received in the family-focused Greek world. The message that Jesus came “to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,” that “a person’s enemies will be those of his own household” (Matt 10:35–36) was not a message that could be *sold* in the Hellenistic world; so a different message, a family friendly message, and a different Christ was proclaimed by those super-apostles that set the world on fire.

Paul writes, “But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready” (1 Cor 3:1–2) ... when were the saints at Corinth ever ready for solid food? Repeating a previous citation, in his second recorded epistle to these saints Paul says, “For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough” (2 Cor 11:2–4).

The saints at Corinth were, within the context of Paul’s epistles, never spiritual people, never able to ingest anything more than the milk of the word. They were infants in need of a guardian, but they were without one for they thought of themselves as being spiritual. Thus, sometime outside of Paul’s second epistle, these saints accepted “another Jesus” other than the one Paul proclaimed; they accepted a Jesus who came to bring peace to this world whereas Jesus said, “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword” (Matt 10:34). Hence, they died spiritually, as did the Church, which is why God does not say of the second day that it was *good* (Gen 1:6–8). The death of the Body of Christ from loss of the spirit of God [πνεῦμα θεοῦ] was not good, but that is what happened.

On the second day, the waters of humanity were divided vertically, with “heaven” separating those human beings born of God from the mass of humankind that remained sons of disobedience ... the Genesis “P” creation account is the abstract for the spiritual creation of the Father, for what portion of the heavens and earth is not completed in the declaration, “In the beginning, God created [filled] the heavens and the earth” (Gen 1:1)? What is left undone? Are not earth and the heavens created, what is said to be created on the second day? Has not the sun and moon as orbs in heaven been created? Has not the earth been created, all before light in the form of Jesus Christ (2 Cor 4:6) shines out of darkness on day one?

Once the divine breath of God, an invisible force, is seen in Genesis 1:2, this “P” creation account ceases to be about a physical creation but is about the spiritual creation

of the Father, a creation foreshadowed by the Logos being the Creator of all visible things, with the invisible creation of the Father being the reality that casts backwards its shadow in the things that have been made by the Logos.

Jesus walked on water as did Peter for as long as he kept his eyes on Jesus and did not doubt. Peter healed the lame beggar (Acts 3:6–8), but when Peter was buffeted by the strong winds of this world, he apparently became afraid as he became afraid when walking out to Jesus (Matt 14:29–31) and when out of fear he denied Jesus three times. Peter sought to keep peace with the Circumcision Faction, separating himself from outwardly uncircumcised converts whom he taught to live as Judeans when those of the Circumcision Faction came from Jerusalem (Gal 2:11–14). And in Peter, endtime disciples see what happened on the second day, the only day about which God does not say that it is good; for the Church lost its faith when it took its eyes off Christ Jesus.

But as Jesus walked on water, Moses walked on dry land; for the Lord parted the waters for Moses. And endtime disciples as trees that bear fruit sprout forth from the dry land of the third day, a day about which God twice says that is it good. But attempting to grasp that the third day of the “P” creation account is about endtime disciples will give spiritual infants indigestion, if not outright choke them; for this understanding is not milk, and is not for those who are not yet weaned. This understanding comes from believing the writings of Moses, the prerequisite for hearing the voice of Jesus (John 5:46–47), then actually listening to the words of Jesus: without believing the writings of Moses and hearing the voice of Jesus, a Christian cannot understand Scripture, a point that cannot be overly emphasized.

Again, Peter says the faith that caused disciples to escape the corruption of this world must be supplemented by virtue; then to this virtue knowledge must be added. The spiritual infant that has just escaped corruption isn’t ready for knowledge and cannot understand the mysteries of God. It is enough for this infant to believe the writings of Moses so that this son of God can hear the voice of Jesus.

Jews in Judea sought Paul’s life, whereas saints in Achaea questioned whether Paul was of God and all of the saints in Asia left Paul (2 Tim 1:15), who laid the foundation for the house of God in heavenly Jerusalem: “According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. For no one can lay a foundation other than that which is laid, which is Jesus Christ” (1 Cor 3:10–11) ... what is being built here within this apology stands on the foundation Paul laid, not on the foundation of that other Jesus, the one proclaimed by those super-apostles who say that Jesus came to bring peace before its time.

The saints at Corinth were willing to receive anyone proclaiming Jesus, even if the “Jesus” proclaimed was another Jesus and not the one Paul proclaimed. But *another Jesus* means that another foundation was laid, not that there can be another foundation for the house of God. *Another Jesus* means that those who built on this foundation are not of God, but are of the Adversary. They do not “attack” the Adversary, but are ministers of Satan the devil, who comes disguised as an angel of light. So while a person can argue that the 1st-Century Church was larger than Paul, who was not one of the first disciples, what the person will find is that when John, the last of the first disciples, died (ca 100–102 CE), so did the Church. But Jesus’ words hold: as the gates of Hades could not prevail over His physical body, the gates of Hades will not prevail over His spiritual Body. As His physical body was resurrected and ascended to the Father after the third day, His spiritual Body will be resurrected and will ascend after the third day of the “P” creation account, with, again, this account being about the creation of the Father, not of the Logos who made all things physical in the dark portion of day one then entered His creation as His only Son as the light of day one.

Paul warned the saints at Corinth that they were infants needing milk; that they were far too ready to accept another Jesus other than the one he proclaimed; that he was in no way inferior to those super-apostles whose names have disappeared from history but whose *Jesus* remains firmly imbedded in endtime Christianity. Paul wrote, “Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith” (Gal 3:23–26). ... There is a problem concealed within Paul’s epistles that produces the Rebellion, or great falling away, about which Paul writes (2 Thess 2:3). And this problem is that the new covenant that would have the law [Torah] written on the hearts of disciples and placed in their minds was not then in effect even though Paul assumed that it was or would be shortly. This new covenant is not now in effect, and will not go into effect until the first covenant ends with the Father shedding blood on the second Passover. The first covenant is today as it was when Hebrews was written: it is old and ready to vanish away, but remains in effect until death angels pass over the land, slaying firstborns not covered by the blood of the Lamb of God. And it is for this reason that disciples continue to take the Passover sacraments of bread and wine on the night that Jesus was betrayed.

Did Paul make a mistake? No, for he assumed that Gentiles, when hearing Moses read every Sabbath (the expectation of Gentiles able to fellowship with disciples through these Gentiles abstaining from things polluted by idols, from sexual immorality, from meats strangled, and from blood — Acts 15:20–21), would be doers of the law and not hearers only. The barre for fellowship is low, but being called and entering into fellowship is not an assurance of salvation, the point Peter makes in his second epistle. So if Paul erred, it was in assuming that Gentile converts would want to walk as Jesus walked when too many of these converts merely wanted to escape their concept of hell.

Once the second Passover occurs and the Church is filled with or empowered by the spirit of God, every Christian will be under the new covenant and not under the garment of Christ Jesus’ righteousness. God will then give sin the opportunity to kill disciples just as the Lord gave sin the opportunity to kill Israel at Sinai when He called Moses up into the cloud. And when the lawless one (the man of perdition) is revealed—this man being a living representation of the golden calf—the great falling away (2 Thess 2:3) occurs in a manner foreshadowed by Israel’s rebellion against the Lord at Sinai (Ex chap 32) and in the wilderness of Paran (Num chap 14) and in the days of Samuel (1 Sam chap 8).

If the saints at Corinth were infants and not spiritual people, then they were in need of a guardian, a regent, a schoolmaster to teach them the fundamentals of God ... did they not need the law to be their guardian? Was faith alone sufficient for salvation, the question that Augustine wrongly answered?

While Paul acknowledges that the saints at Corinth were infants, and while the writer of Hebrews expresses dismay that these Hebrew saints who ought to have been teachers were still infants (5:12–14), Paul assumed that the saints in Galatia were mature in the faith and were no longer infants in need of a disciplinarian when in reality they were still infants. Thus, what Paul writes to the Galatians is a rebuke of saints who intuitively knew they were still in need of a schoolmaster, something Paul did not recognize when he was with them, but what was used by those of the circumcision faction to slay these disciples. Paul writes to these Galatians, “Look, I, Paul, say to you that *if you accept circumcision*, Christ will be of no advantage to you” (5:2 emphasis added); for in accepting circumcision, these disciples place importance on those things that are physical rather than on the things of God. What was at issue was not being hearers only of Moses, but outward mutilation of the flesh, the reason why Paul points to the covenants made with Abraham before he received circumcision as the ratifying sign of a third covenant that

has the physical insertion of “breath” in his name [his name representing the man] forming the left hand enantiomer of Jesus receiving the indwelling of a second breath of life when the breath of God [πνεῦμα θεοῦ] descended upon Him as a dove (Matt 3:16).

Paul cites Genesis 15:6, saying, “just as Abraham ‘believed God, and it was counted to him as righteousness’” (Gal 3:6), and, “For what does Scripture say? ‘Abraham believed God, and it was counted to him as righteousness’” (Rom 4:3). But James the Just adds,

Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works, and *faith was completed by his works*; and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. You see that a person is justified by works and not by faith alone. (2:21–24 emphasis added)

Why was Abraham asked to sacrifice Isaac? If Abraham believed God and had his belief counted to him as righteousness, with the matter about which Abraham believed God being that his seed would be as the stars of heaven, was his belief, his faith not sufficient? It was not, was it? His belief, his faith had to be made complete through testing. Of itself, Abraham’s faith was not sufficient. And the faith about which Paul writes is not of itself sufficient for salvation. This faith must be “made complete” through this faith being applied in works; for Paul, himself, writes that it isn’t the faith of the man (or woman) who is uncircumcised that will condemn the one who is outwardly circumcised, but it is the uncircumcised person’s keeping of the precepts of the law that condemns the one who has the law but doesn’t keep it (Rom 2:25–29).

Why would the person who is uncircumcised keep the law? He or she would only do so by faith, for this person is under no cultural obligation to keep the law. So the faith of the uncircumcised person that is made complete by keeping the law will condemn the natural Israelite who breaks the law.

Again, it isn’t the faith of the uncircumcised person that makes the person a Jew, but the keeping of the precepts of the law when the person is under no outside obligation to keep the commandments. Faith that has not been made complete will not save the person; thus, the Tribulation is about making complete the faith of those who will be filled with spirit following the second Passover.

The fifth seal of the Scroll (Rev 6:9–11) will be removed when the man of perdition is revealed and the Rebellion of the Church occurs. Then those disciples who are to be killed as their 1st-Century brothers were killed will have their chance to make their faith complete by holding to what is right and good when their lives are in jeopardy ... Jesus repeatedly said some variation of, “Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life” (John 12:25). Because endtime Christians with very few exceptions are not now willing to buck the world and walk as Jesus, an observant Jew, walked, these Christians with equally few exception will lose their lives between day 220 and 580 of the Tribulation. If the second Passover were to occur in, say, 2011 (May 19th), then the Rebellion or great falling away would occur 220 days later, on Christmas 2011, and the wrath of the Lamb of God (Rev 6:12–17) would begin a year [360 days] after that, or on the December solstice 2012. Satan would be cast from heaven on Halloween 2014. And in that year between Christmas 2011 and the following December solstice, Christians will kill Christians as Cain killed righteous Abel. Only a remnant of the righteous—those saints who keep the commandments and have the testimony of Jesus (Rev 12:17)—will remain physically alive.

All of the above is seen in the Genesis “P” creation account when this account is read by a son of God spiritually old enough to dress himself; for Jesus [in Greek: Ἰησοῦ — from Acts 4:10] walked on water, but Moses crossed over on dry land with the waters dividing for him as they did for Joshua [in Greek: Ἰησοῦ — from Acts 7:45]. Endtime

disciples must first believe the writings of Moses before that are able to hear the voice of Jesus (again, John 5:46–47). These disciples are then still infants in need of a guardian that divides the waters so that dry land appears (Gen 1:9) ... in his allegorical novel, *Lord of the Flies*, William Golding explores the descent of unsupervised children into the psychological abyss where Beelzebub [בְּלִזְבוּל] is popularly thought to reign (with Beelzebub being *Lord of the Flies*), but the better story is what happened to 1st-Century children of God when they threw off their guardian (the law) and went it alone in Satan's world. They descended into the abyss and made Christianity a hissing and a curse in this world; for the law of God was not written on their hearts or placed in their minds. They were not yet under the new covenant, a mistake Paul probably realized when he writes that all in Asia had left him.

Paul, a Pharisee convert, knew the law well enough that it was part of him, but Greek converts knew neither the law nor Jesus. They knew Plato and other Greek philosophers, but how were they to call on Him whom they did not know and in whom they had not previously believed?

Greek converts in the 1st-Century differed considerably from 21st-Century Christians; for the Greek who ceased living as a Greek—the Greek who abstained from things offered to idols, from sexual immorality, from meats strangled, from eating blood—made a mental journey of faith of comparable length of Abraham's physical journey of faith. They needed only to make their faith complete by living as a Judean in a Hellenistic world, and this is what Peter taught these Greek converts to do (read Gal 2:14 in Greek). This is what Paul apparently assumed that Greek converts would do by faith once hearts were cleansed ... the fruit of the spirit doesn't involve keeping the commandments that are, really, only a schoolmaster or guardian that keeps spiritual infants from descending into the abyss where darkness fills their hearts. Once these sons of God are able to walk uprightly before God as spiritual bipeds, the guardian is less useful and will eventually not be needed, as Paul knew from seeing his own growth. But history discloses that without a guardian, a schoolmaster, 1st-Century disciples anticipated in their behavior toward God the descent into the abyss about which Golding wrote a half century ago. They left Paul, left God, and became children of the devil through the practice of sinning.

A 21st-Century Christian makes no journey of faith when this person continues in the beliefs of his or her parents.

Jesus knew that endtime Christians would believe they have theologically nowhere to go; that their knowledge of God is sufficient for salvation. He knew that with the death of the Body from loss of the spirit of God at the end of the 1st-Century, the stage would be set for the endtime generation of disciples to make a journey of faith that will cleanse hearts so they can be circumcised. But He also knew that prior to the second Passover and implementation of the new covenant a last generation of saints under the first covenant would be made alive to do a work like that of John the Baptist, a short work while under a guardian. These saints must believe Moses. Only after the second Passover will the law be written on their hearts and placed in their minds—and after the second Passover, Christians must leave behind the “other Jesus” [the one all of Asia accepted while Paul still lived] that has been preached for the past 1900 years. They must return to the foundation Paul laid in heavenly Jerusalem so long ago.

In the 16th-Century, Radical Reformers abandoned attempts to reform the old Church (i.e., the Roman Church) and sought to rebuild the Church from Scripture. They made strides towards returning the Church to life, but they stopped short of getting the job done, and they became spiritual fossils ... the generation of Anabaptists alive today holds no more knowledge than their ancestors held. This generation needs to metaphorically cross the River Jordan and enter into Sabbath observance to cleanse hearts so that this generation can be spiritually circumcised. The question is, will those who are today's old

Church (Hutterites, Amish, Old German Baptists, others) pick up the stake that tethers them to 16th and 17th Centuries teachers and follow Jesus? Perhaps they will. They must if they are to follow Jesus after the second Passover.

When the man of perdition is revealed, Christian leaders will be divided, disputing among themselves as to whether to embrace him or resist him, for he will preach yet another Jesus, one most of Christianity now rejects. The man of perdition will be spiritually analogous to ancient King Saul, in that he will come from a small tribe, a seemingly fringe denomination, but more of this in a later chapter.

3.

Paul's super-apostles were apparently Peter's false teachers; for Peter writes,

For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by πνεύματος ἁγίου [breath holy].

But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their sensuality, and because of them the way of truth will be blasphemed. And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. (2 Pet 1:21–2:3)

In saying that false teachers would bring in “destructive heresies,” Peter anticipates “the way of truth” being labeled as *judaizing* and being thoroughly discredited by most of Christendom; for Peter goes on to say, “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 that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures” (2 Pet 3:15–16). Peter even identifies who it is that twist Paul's writings into epistles of destruction: “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” (v. 17). It is the lawless that twist Paul epistles and who have brought into the Church damnable heresies.

The lawless—who are the lawless if not those Christians that refuse to submit to the law in this era when the first covenant that is obsolete and about ready to vanish away remains binding on all of Israel, including Christians that are circumcised of heart? For the new covenant will write the Torah (the Law of Moses) on the hearts and place it within every Israelite when it is implemented as the Lord makes from Moses “a nation greater and mightier than” the nation that left Egypt (Num 14:12 *et al*) on the night when the Lord took the fathers of Israel by hand to lead a people to freedom (Heb 8:9; Jer 31:32).

This point must again be made: the lawless assume that Christians are already under the new covenant even though the Law is not written on their hearts, and their neighbors and brothers do not *Know the Lord*. And **it is because the Law has not yet been placed within Israel under the terms of the new covenant that Christians vigorously resist submitting to the commandments of the Lord**, going so far as to deny there is need to walk as Jesus, an observant Jew, walked. For these lawless Christians, faith in Jesus is sufficient for salvation, but faith is incomplete when it is not supplemented by virtue. Peter wrote that faith needs the supplements of virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, and love, with the increase in these qualities keeping disciples “from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins” (2 Pet

1:8–9). Peter adds, “Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall” (v. 10).

If faith needs to be supplemented by virtue, knowledge, etc., then faith is not sufficient of itself to save any Christian. A disciple’s faith must be made complete by this faith producing the works of the law, which is love for God and neighbor. Paul wrote, “For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts” (Rom 2:12–15). So the Christian who was before conversion either under the law or not under the law—with God, the status of the person doesn’t matter—must become a doer of the law to be justified. The faith of a Gentile convert must be supplemented with deeds great enough for the work of the law (i.e., producing love for God and neighbor) to be written on the heart. Hence, is there any mistake in saying those who teach that incomplete faith is sufficient for salvation are the ones Peter identifies as false teachers?

Peter, in speaking of these false teachers, says, “For, speaking loud boasts of folly, they entice by sensual passions of the flesh *those who are barely escaping from those who live in error* (2 Pet 2:18 emphasis added) ... who are those “who live in error,” and who are those “barely escaping from those who live in error”? Is it not sons of disobedience that live in error? Is it not those who are of *the nations* (i.e., Gentiles)? Then those who are barely escaping are Gentile converts, Gentiles that have accepted Jesus as Lord and who believe that the Father raised Jesus from the dead. Thus, false teachers entice spiritual infants (babes) into falsity; for Peter goes on to write:

They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.” (2 Pet 2:19–22)

Peter has just described today’s Christian Church, in which infant sons of God barely escaping from the world are promised freedom if they continue to practice sinning, with their sinning again entangling them in disobedience so that they are not covered by grace but are under the law whereas they were not before, thereby making their last state worse than their first.

Of these babes, Paul writes,

Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin,

which leads to death, or of obedience, which leads to righteousness? (Rom 6:12–16)

And John says,

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he 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)

That last state which Peter identifies as being worse than being a son of disobedience John calls being a child of the devil.

So that the above passages can better be contextualized, a son of disobedience consigned to disobedience by God (Rom 11:32) because of the unbelief of Adam and thus a bondservant of the Adversary, does not have his or her lawlessness counted against the person (Rom 5:13). But when this person professes that Jesus is Lord and believes that the Father raised Jesus from the dead, this person identifies him or herself as a Christian, a person under grace, a person over whom sin no longer has dominion. Therefore when this former slave of the Adversary returns to sin, to disobedience and transgressing the commandments, this person comes under the law as a child (not a slave) of the Adversary, with the lawlessness of this person no longer being covered by any sacrifice. This person is now as the Pharisees were who said that they see:

Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.” Some of the Pharisees near him heard these things, and said to him, “Are we also blind?” Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains. (John 9:39–41)

The Christian who has the law but does not keep it is as Pharisees were who had the law but did not keep it (John 7:19); for, again, under the new covenant the Torah [the Law of Moses] will be written on hearts and placed in minds so all *Know the Lord*. Until then, disciples remain in need of a guardian until they (as children of God) are old enough to dress themselves in the garment of obedience. And the son of God who has barely escaped, barely ceased living as a son of disobedience is far too young to walk uprightly before God, let alone dress himself, but must be dressed in the mantle of Christ Jesus' righteousness by those to whom authority has been given in the Church—and no authority is given by God to those teachers who are “waterless springs and mists driven by a storm” (2 Pet 2:17). No authority is given to the lawless, or to workers of iniquity that will be denied when judgments are revealed.

The point Peter makes as he feeds the sheep (John 21:17) — these sheep being disciples “who have obtained a faith of equal standing with ours” (2 Pet 1:1) — is that God will not spare false teachers and false prophets just as He did not spare rebelling angels. Jesus said that He would deny knowing those who did mighty deeds in His name but who taught disciples to sin (Matt 7:21–23). These ministers of Satan (2 Cor 11:13–15) are worthy of death, and they will be cast into the lake of fire. They are beyond repentance, just as Israel in the wilderness of Paran was beyond repentance (Num chap 14) ... there

comes a day when God cuts a person off from Christ, and when the Father cuts the person off, the person is permanently cut off even though the person still lives physically. It is only sons of disobedience that have the entirety of their human lifetimes to repent. Sons of God have a few fruiting seasons (three or four) to bear fruit. If they haven't born fruit by then—yes, three or four seasons can be represented by a time, times, and half a time—the Father cuts them off, and what happens after that doesn't matter for they have been permanently rejected. They become as the generation of Israel was that left Egypt but did not enter into God's rest even though forty years passed.

Those disciples that bear fruit are "pruned" so that they bear more fruit (John 15:2), and a pruned bough looks like a bare bough in the spring of the year. A disciple who has been pruned by the Father doesn't look like much: Paul wrote, "To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things" (1 Cor 4:11–13). But a pruned bough is still attached to the Root of Righteousness as a son of God whereas the bough that has been cut off has been returned to the world where it will be gathered and burned in the lake of fire.

If Paul had become *like the scum of the world*, then do not those "Christian" teachers that hustle the *prosperity gospel* or the *name and claim it gospel* differ in message from Paul? Do they not teach a different gospel, one that is diametrically opposed to what Paul taught? Outwardly, they do not look like the scum of this world, and they do not work with their hands; they are not homeless; they are not persecuted. So do endtime disciples have to look far to find false teachers? Are not *Christian* teachers that place importance on naming things or on how names are pronounced really advocating witchcraft and the worship of demons, worship that does not end anytime during the Tribulation [the first 1260 days of the seven endtime years], for after the sixth Trumpet Plague the portion of humankind that remains alive continues to worship demons (Rev 9:20).

Between Christian teachers assuring disciples that they do not have to keep the Law and Christian teachers promoting witchcraft, the visible Christian Church condemns itself to death, but as Paul commanded the saints at Corinth to deliver the man who was with his father's wife to Satan for the destruction of the flesh so that his spirit might be saved when judgments are revealed (1 Cor 5:5), the Father and the Son will deliver the Christian Church to Satan for the destruction of the flesh following the second Passover liberation of Israel. The prophet Daniel records,

He [the little horn] shall speak words against the Most High,
and shall wear out the saints of the Most High,
and shall think to change the times and the law;
and *they shall be given into his hand*
for a time, times, and half a time.
But the court shall sit in judgment,
and his dominion shall be taken away,
to be consumed and destroyed to the end. (7:25–26)

The timeframe for when the little horn who appears before the Ancient of Days and who speaks great words to the Ancient of Days (Dan 7:11) [flesh and blood cannot enter heaven so this little horn is not a human being; he is not a pope] has his dominion taken away is when the single kingdom of this world is given to the Son of Man (Rev 11:15–18; Dan 7:9–14) halfway through the seven endtime years of tribulation. Thus, the "time, times and half a time" has as its primary referent the first 1260 days or 42 months of the seven endtime years when "they shall be given into his hand," with the pronoun *they* having sufficient ambiguity to be "the saints" and/or "the times and the law." Therefore, when what Zechariah records about the Lord of Hosts turning His hand against two parts

of the little ones (Zech 13:7–8) is added to Daniel’s words, disciples find that the Father (the Ancient of Days) will deliver the saints (the little ones) into the hand of the little horn who is Satan himself. For three and a half years, the man of perdition who comes by the workings of Satan (2 Thess 2:9) [this lawless one is a human being possessed by Satan] will “wear out the saints” that have been delivered into his hand for the destruction of the flesh so that their inner new selves, creatures, might be saved when judgments are revealed.

But it would not be necessary to deliver Christians into the hand of the Adversary if these *Christians* were not like the man with his father’s wife, or like ancient Israel whom the Lord delivered into the hand of the Assyrians (when the northern kingdom of Samaria was taken captive in 721 BCE) and into the hand of the Babylonians (when the southern kingdom of Judah was taken captive in 586 BCE). However, because the love the Lord has for disciples is great enough that He is unwilling that an entire generation perish in unbelief, the Christian Church will be liberated from indwelling sin and death, will be filled with or empowered by the spirit of God, and will be delivered into the hand of the Adversary so that the faith of this generation can be made complete through resisting sin that will be outside of each Christian.

With the liberation of Israel, the new covenant will be implemented; for the first covenant will end when God again ransoms Israel by giving the lives of men for His firstborn son[s] as the Lord did in the land of Egypt.

John said, “I write these things to you about those who are trying to deceive you” (1 John 2:26), and, “Beloved, do not believe every spirit [πνευματι—*breath*], but test the spirits [πνευματα—*breaths*] to see whether they are [of the God], for many false prophets have gone out into the world” (1 John 4:1) ... how does an endtime disciple test spirits or breaths or voices to determine whether the person speaking says those things that are of the Father when deceitful workmen (those intent upon deceiving) confess that Jesus came in the flesh—but they add a caveat, saying that Jesus was fully man and fully God, when John’s point is that Jesus was fully a man, tested in every way that disciples are; that Jesus was not God but divested Himself of His divinity when He entered His creation as His only Son.

Those who seek to deceive disciples are usually, unfortunately, sincere in their desire to serve the Lord. But they follow in the tradition of lawlessness that began while the first disciples still lived physically. John said of those who sought to deceive, “They went out from us, but they were not of us; for if they had been of us, they would have continued with us” (1 John 2:19), and Paul wrote, “For the mystery of lawlessness is already at work” (2 Thess 2:7). So another gospel and another Jesus has been preached since the 1st-Century, and generations of sincere but lawless pastors have unknowingly served the Adversary as his ministers.

Testing the words of Christian teachers should be easy, but apparently it is not. John writes, “By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome” (1 John 5:2–3) ... if our love of God will have us keeping the commandments, and if under the new covenant the Law of Moses will be written on hearts so that all *Know the Lord*, then the commandments to be kept are those spoken to Moses from atop Mount Sinai. Thus, the first test of the words of a Christian teacher is, does this teacher [a teacher is only needed because Christians are not today under the new covenant] instruct converts to keep the commandments and live as Judeans (what Peter taught — Gal 2:14) and walk without sin as Jesus walked (1 John 2:1–6).

Those endtime teachers that work as Paul worked do not burden those whom they teach, even when they are in need (2 Cor 11:7–15); their hands are not in the pockets of

others, which doesn't mean that they are not entitled to the tithes and offerings of those whom they teach but means that they don't ask, don't beg, don't extort the support to which they are entitled. They allow God to do His work in those whom they teach, with the Lord convincing those who are being taught that they need to support their teachers.

One further test can be added that pertains to endtime disciples now that the visions of Daniel have been unsealed: every endtime Christian teacher that finds Rome, the Roman Empire, the Roman Church, or the Roman See in the visions of Daniel is false. No caveats added; no exceptions made. The visions of Daniel are not about earthly kings and kingdoms, but about the spiritual king of Babylon (Isa 14:4) and about the end of his reigning hierarchy as rebellion within his ranks brings this present age to its conclusion.

The kingdom that the Son of Man receives is not of this world or from this world (John 18:36), but is the kingdom over which the Adversary presently reigns—and this kingdom rules over the mental typography of living things. Thus, when this kingdom is given to the Son of Man even the predatory animal natures of the great predators will be changed (Isa 11:6–9). Human nature will be changed. Human beings will be given the mind of Christ Jesus, and it will finally be time for human beings to bear the fruit of the spirit. Today, however, disciples are to bear fruit when it is not the season for fruit. And if disciples do not bear fruit out of season, they will be cursed as Jesus cursed the fig tree that bore no fruit.

In order for disciples to bear fruit in the darkness of this world, they must leave the darkness and live as children of light. They cannot continue to sin and bear fruit. So those who teach disciples to practice sinning also prevent disciples from bearing fruit. They are truly murderers.

4.

On the night that Jesus was betrayed, the first covenant—the Passover covenant made on the day that the Lord took the fathers of Israel by the hand to lead the nation out from Egypt (Heb 8:9; Jer 31:32)—was modified when Jesus, who would become the sacrificed Passover Lamb of God for the household of the Father, took bread, broke it, blessed it and told His disciples to eat; then took the cup, blessed it, and told His disciples to drink ... the Passover covenant was not abolished when Jesus told His first disciples, after breaking the unleavened bread of the Passover meal He was eating with them, “Take, eat; this is my body” (Matt 26:26). He then “took a cup, and when he had given thanks he gave it to them, saying, ‘Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins’” (*vv.* 27–28). Rather, Jesus made His flesh and His blood—represented by the bread and the cup—the only acceptable (to God) paschal sacrifice. A shank bone or a chicken neck in a Seder service is a mocking of God, and when Israel ceased being a circumcised in the flesh nation, bleating lambs ceased being appropriate Passover sacrifices even if Herod's temple had remained.

Under this modified first covenant, the Passover covenant, sins are *covered* or forgiven by drinking from the cup on the night that Jesus was betrayed (1 Cor 11:23–26), this night being the 14th of Abib with the month of Abib beginning with the first sighted new moon crescent following the vernal equinox. And it is this first Passover covenant to which much was added in the wilderness because of Israel's unbelief, but this Passover covenant that was growing old and becoming obsolete a quarter century after Calvary remained in effect when Paul chastised the saints at Corinth for how they were keeping the Passover: “But in the following instructions I do not commend you, because when you come together [for the Passover] it is not for the better but for the worse. ... When you come together, it is not the Lord's supper that you eat” (1 Cor 11:17, 20). And nothing in the following nineteen centuries has caused the first covenant that *was becoming*

obsolete and growing old to vanish away; for Paul adds that “as often as you eat this bread [the body of Christ] and drink the cup [the blood of Christ poured out for the forgiveness of sins], you proclaim the Lord’s death until he comes” (v. 26). Thus, the reality imbedded in *proclaiming the Lord’s death until He comes* is that the Passover covenant would remain in effect until He comes, that the new covenant would be implemented after He came and after the world has been baptized in the spirit of God [πνεῦμα θεοῦ].

As endtime disciples near the Second Advent, greater precision in understanding when the new covenant would be implemented is available: when the Son of Man is revealed (Luke 17:30) or disrobed on a day like that day when Noah entered the Ark [Noah actually entered the Ark on the 10th of Lyyar, the day when the lamb was selected and penned for the second Passover—the flood came on the 17th of Lyyar], disciples as the Body of Christ, the Body of the Son of Man will be spiritually disrobed. They will have the mantle or garment of Christ Jesus’ righteousness stripped from them. Their only covering will then be their own obedience, but Christians will also be liberated from indwelling sin and death through being empowered by or filled with the breath of God. The flesh will still be mortal, but whatever the mind and heart desires, the flesh will do. If the inner new person desires to keep the commandments, the commandments will be kept; for the Torah will have been placed in the mind and written on the heart of the Christian so that all who are of Israel will *Know the Lord*. But if the inner new person doesn’t believe God, this unbelief will be made manifest in the acts and actions of the flesh.

Therefore, prior to the liberation of Israel, the Christian who insists that he or she is under the new covenant doesn’t understand Scripture, or is able to read either Koine Greek or modern English. This person is spiritually dead, and if this person sees visions, the visions are not of God. They are of the Adversary, who has been a liar from the beginning. The visions will be lies that the person sincerely believes.

The event (as will be argued in following chapters) that ends the first covenant is the second Passover liberation of Israel, the nation that is circumcised of heart ... so there is no doubt about what is being addressed in this apology, the seven endtime years of tribulation will begin with the second Passover liberation of Israel.

As death reigned from Adam to Moses (Rom 5:14), grace will reign from the second Adam to the two witnesses; for the garment of Christ Jesus’ righteousness that now covers or clothes disciples is the reality of grace. The beginning of grace came on the 18th of Abib in the year 3791 (on rabbinical Judaism’s calculated calendar, when reaching behind when this calendar began, the date is the 18th of Lyyar, for this calendar starts the month of Abib in the year 3791 before the vernal equinox,). Grace will end on the 17th day of Lyyar in a year like 5771.

The span from Adam to Moses cannot be assigned dates with as much precision as is available to endtime disciples; for a shadow does not give the same level of detail as the reality that casts the shadow. However, the unbelief of endtime disciples precludes most disciples from taking advantage of the knowledge that has been given them; for a cacophony of voices, each vying to be heard, with very few of them being of God, deafens disciples so that they do not recognize that the two witnesses were foreshadowed by Moses and Aaron.

Using an example year that is near in time, 2011 CE (5771) as was previously cited, a year when the day to date alignment is the same as it was when Jesus was killed—the 15th of Lyyar in 2011/5771 will fall on a Thursday as the 15th of Abib (of Lyyar on Judaism’s calculated calendar) fell on a Thursday in 31 CE (3791)—the second Passover liberation of Israel will occur on May 19th, the 15th of Lyyar. The first four seals (Rev 6:1–8) will open between the 15th and 17th of Lyyar; the fifth seal will open 220 days later on

December 25, 2011; the sixth seal will open a year (360 days) later on the December solstice 2012; and the seventh seal will open a year later, with the half hour of silence representing 105 days. Day 1260 of the seven endtime years, the day when Satan is cast from heaven (Rev 12:7–10) and when the kingdom of this world is given to the Son of Man (Dan 7:9–14; Rev 11:15), will occur on Halloween (Oct 31/Nov 1st) 2014, with Christ Jesus returning on the 1st of Lyyar on Rabbinical Judaism's calculated calendar, the 1st of Abib on *Philadelphia's* calendar, in the year 5778.

The above is written with the certainty there will be a second Passover liberation of Israel, and there will be seven endtime years of tribulation, and humankind cannot get much farther from God than it presently is, meaning that the midnight hour of the long night that began at Calvary is near. When the seventy weeks prophecy moves from physical to spiritual, the reconstruction of the temple [disciples are the temple of God] began with the Radical Reformers and with one man in particular, Andreas Fischer (dod 1540), who began to keep the Sabbath in 1528 CE. Four hundred ninety years later will be 2018, the year of Christ's return if the second Passover were to occur in 2011.

Those individuals who place importance on Mayan prophecies should note that the opening of the sixth seal will make it seem as if the end of the world has come upon them; for the sixth seal is the wrath of the Lamb. It will be Christ Jesus avenging the death of those disciples who were killed as their brothers were killed in the 1st-Century CE.

Although Jesus told His disciples two days before He was crucified that “concerning that day and hour [of when He will return] no one knows, not even the angels of heaven, nor the Son, but the Father only” (Matt 24:36), when Jesus asked His disciples, “But who do you say that I am” (Matt 16:15), Peter answered, “You are the Christ, the Son of the living God” (v. 16), and Jesus said that “flesh and blood has not revealed this to you, but my Father who is in heaven” (v. 17). However, even though Jesus told Peter that the knowledge Peter had was a revelation from the Father, Peter told Jesus when asked if the Twelve would also leave Him, “Lord, to whom shall we go? You have the words of eternal life, and we have believed, and *have come to know*, that you are the Holy One of God” (John 6:68–69 emphasis added). So knowledge that Jesus called a revelation coming from the Father, Peter said came by realization or by *coming to know* that Jesus was the Christ.

Knowledge of when Jesus will return, knowledge that no one but the Father knew in the 1st-Century, has come by realization seven years after previously sealed and kept secret prophecies were unsealed in 2002. Although the hour is not known and cannot be known for the work of *Philadelphia* is worldwide, dates are known.

This apology makes in part the case for revelation coming through realization. It will use words that even today conceal as much knowledge as these words reveal; for unless a person is in the same reader community that I am, the person will not read texts the same way I do. That is, unless the person has been born of God and is part of *Philadelphia*, that small flock of "little power" (Rev 3:8), the person can see how I read texts, might even appreciate how I read texts, but won't necessarily agree with my readings. Those who are the seed of the Adversary will even vigorously disagree.

Although every text will support more than one reading, no text will support every reading. Individuals who argue for a single authoritative reading of Scripture are, probably, disappointed by the denominationalism that has fractured the visible Christian church, the corpse of Christ. These individuals usually believe that they have found the truth, and all who disagree with them are wrong and are part of an apostate church. Such individuals have yet to realize how little they know even when they hold a facet of Truth.

There is one true Church. There can be no more, and that true Church consists of all who are born of God through receiving a second breath of life [πνευμα θεοῦ], the breath

of God ... denominationalism is *prima facie* evidence that Christendom today does not represent a living Church that is the one true Church. Rather, Christendom is collectively a spiritually lifeless assembly against which the gates of Hades will not prevail, for the last Elijah will restore all things, including life to the one true Church. But presently self-identified *Christians* are not spiritual people, but are still of the flesh, following Martin Luther, or Menno Simons, or Jacob Amman, or Ellen G. White, or Herbert W. Armstrong, or a host of other men and a few women as if John Calvin or George Fox or Joseph Smith or any of many human beings give growth to the Body of Christ. So what the Apostle Paul wrote to the saints at Corinth still applies to *Christians*: “For when one says, ‘I follow Paul,’ and another, ‘I follow Apollos,’ are you not being merely human” (1 Cor 3:4). Is not the person who cites the writings of Ellen G. White or of Herbert W. Armstrong to support a theological precept being merely human? When Jesus cited Moses to refute the devil, He said (paraphrased), “Man shall live by every word that comes from the mouth of God” (Matt 4:4 – citation is from Deut 8:3). *Man shall live by the words of God, not by the words of other men or women who wrote about God.*

But how is one to know whether Moses talked with God and faithfully delivered to Israel the words of God? How is one to know whether the Apostle Paul delivered to 1st-Century saints the words of God rather than his own words? Or how is one to know whether Joseph Smith received another testament by an angel or by a demon, or whether the *Book of Mormon* sprang from his forehead as Athena sprang from the forehead of Zeus? Did Ellen G. White possess the “spirit of prophecy,” or was she merely channeling with familiar spirits?

It will be for you to decide whether you will believe my words, but most of you will not engage this apology until after the second Passover liberation of Israel, and perhaps that is how it must be. And because you engage after the second Passover, you need to realize that you didn’t need to lose what you have lost if you had simply believed Jesus from the beginning.

5.

Although the new covenant has not yet been implemented, the second covenant was finally enacted when Israel became a nation circumcised of heart:

These are the words of the covenant that the Lord commanded Moses to make with the people of Israel in the land of Moab, *besides the covenant that he had made with them at Horeb. ...*

You are standing today all of you before the Lord your God: the heads of your tribes, your elders, and your officers, all the men of Israel, *your little ones, your wives, and the sojourner who is in your camp, from the one who chops your wood to the one who draws your water, so that you may enter into the sworn covenant of the Lord your God, which the Lord your God is making with you today* It is not with you alone that I am making this sworn covenant, but with whoever is standing here with us today before the Lord our God, and with whoever is not here with us today. (Deut 29:1, 10–15 emphasis added)

The first covenant (the Passover covenant) was made with circumcised males: the Lord said to Moses, “No foreigner or hired servant may eat [the Passover]. ... But no uncircumcised person shall eat it” (Ex 12:45, 48).

Wives (all females) were not circumcised and thus were excluded from the first covenant as were uncircumcised sojourners dwelling among the people of Israel. But physical circumcision was not a consideration of the covenant made on the plains of Moab; for this second covenant is fundamentally different from either the first covenant

or the Sinai covenant. It is made with all who can be circumcised of heart (Deut 10:16; 30:6) rather than in the flesh, but it also has restrictive conditions.

The writer of Hebrews, in referencing the first covenant, the covenant made on the day when the Lord led Israel out from Egypt (Heb 8:9), says, “Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. Thus it was necessary for the copies of heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these” (Heb 9:22–23) ... these copies of heavenly things reach back to the covenant made with Abram when he was 99 years old: “I am God Almighty [*El Shaddai*], walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly” (Gen 17:1–2). For the Lord adds, “This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you” (vv. 10–11).

Circumcision of the flesh, with blood shed when foreskins are cut, is the ratifying sign of the covenant by which Abram has “breath” added to his (and to Sarah’s) name when he is promised to be made the father of many nations and is given the land of his sojourning. The claims that modern descendants of Abraham make to the ancient lands of Judea are based on this covenant ratified by circumcision; hence, these claims come from a *copy of a heavenly thing*, and not from a heavenly or eternal covenant. These claims cease to have validity when circumcision of the flesh is no longer the circumcision of record (i.e., of importance), and this has been the case since the spirit was given when Jesus breathed on ten of His disciples and said, *Receive the holy breath* [πνεῦμα ἅγιον] (John 20:22). Since that moment, a Jew has been one circumcised inwardly as a matter of the heart and not outwardly in the flesh (Rom 2:28–29). Therefore, the land which these descendants of Abraham inherit is salvation—Paul wrote, “And if you are Christ’s, then you are Abraham’s offspring, heirs according to the promise” (Gal 3:29)—for elsewhere Paul cites the prophet Isaiah concerning Israel, “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved” (Rom 9:27), but in an English translation of the Masoretic text, Isaiah 10:22 reads, “For though your people Israel be as the sand of the sea, only a remnant of them will return [to God].” For Paul, salvation is returning to God. And it is returning to God that triggers implementation of the Moab covenant.

A survey of the covenant mediated by Moses and made with the children of Israel on the plains of Moab—literally a second covenant made with these children of Israel—shows that this covenant will be implemented when,

And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the Lord your God has driven you, and return to the Lord your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, then the Lord your God will restore your fortunes and have compassion on you, and he will gather you again from all the peoples where the Lord your God has scattered you. ... And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul [*nephesh* or mind], that you may live. (Deut 30:1–3, 6)

The implication of verse 6 is that to love the Lord with heart and mind, the person must be circumcised of heart.

The blessing and cursing that are integral to this covenant made with the children of Israel on the plains of Moab must come before the covenant is enacted, not after. The

required conditions for this covenant to be enacted will have Israel being a captive nation as a result of the cursing; so this covenant was not implemented when the children of Israel crossed the Jordan behind Joshua [Ἰησοῦ] on the 10th day of the first month (Josh 4:19) as the selected and penned (in God's rest) lamb of God, but a soon blemished lamb for Israel, like rebelling angels, left their habitation of obedience. Thus, Israel became a captive people after experiencing the blessing of peace and wealth given to Solomon.

In order to enact the Moab covenant, when Israel was cursed and in captivity among the nations Israel must react in a specific way: the nation must return to God, with this returning being an act of faith when the nation is in a far land and has been mentally far from the Lord. It is this act of faith that causes Paul to call this second covenant "the righteousness based on faith" (Rom 10:6); for returning to God by faith is the central aspect of this covenant.

Returning to God is *obeying his voice in all that I command you today, with all your heart and with all your nephesh* [mind or breathing], with Moses adding,

And you shall again obey the voice of the Lord and keep all his commandments that I command you today. ... For the Lord will again take delight in prospering you, as he took delight in your fathers, when you obey the voice of the Lord your God, to keep his commandments and his statutes that are written in this Book of the Law [Deuteronomy], when you turn to the Lord your God with all your heart and with all your soul [nephesh]. (Deut 30:8–10)

Returning to God—or initially coming to God—is a matter of hearing the voice of the Lord and keeping His commandments and his statutes written in the Book of the Second Covenant, the Book of Deuteronomy ... Deuteronomy is not a second giving of the law but a second law or covenant, one that will not be implemented until Israel in a far land returns to God by loving God with heart and mind, and keeping His commandments and all that is written in Deuteronomy.

It is this second covenant about which Paul wrote, "Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that *Israel who pursued a law that would lead to righteousness* did not succeed in reaching that law. Why? Because they did not pursue it by faith, but as if it were based on works" (Rom 9:30–32 emphasis added). Elsewhere Paul says that the uncircumcised person who keeps the law [this uncircumcised person would only, as a matter of faith, keep the law] "will condemn you who have the written code and circumcision but break the law" (Rom 2:27). Thus, the faith of the Gentile who has obtained righteousness will have this Gentile keeping the precepts of the law; whereas the keeping of the law as a matter of works by a natural Jew is not of faith but of culture or cultural expectations. To be saved, this natural Jew who returns to God and to keeping all that is written in Deuteronomy must, by faith, profess that Jesus is Lord and believe in his or her heart that the Father raised Jesus from the dead (Rom 10:9).

The uncircumcised Gentile who is called by God (John 6:44) and thus knows that Jesus is Lord and that the Father raised Jesus from the dead must by faith keep the precepts of the law (which is supplementing faith with virtue) to make his or her faith complete and bring forth fruit of the spirit, and the circumcised Jew who is sanctified by being a biological descendant of Abraham and by keeping all this is written in Deuteronomy must by faith profess that Jesus is Lord and believe that the Father has raised Jesus from the dead. Both the uncircumcised Gentile and the circumcised Jew will then, having come from opposite directions, stand on the same theological ground. Thus that wall that once separated them will be broken down (Eph 2:14–15), but it is only broken down for those who make a mental journey of faith equivalent in length to Abraham's physical journey of faith from Ur of the Chaldeans [spiritual Babylon] to

Haran [death of the old self] then down to the land of Canaan [God's rest, expressed outwardly in Sabbath observance]. The law/covenant that has been abolished is the one made in the flesh with Abraham when he was 99 year old. The second covenant made with the children of Israel, a covenant that was never implemented by physically circumcised Israel, a nation that long had this law that would have lead to righteousness but a nation that insisted in pursuing this law as a second giving of the Sinai covenant (Ex chaps 20–24), a covenant that ended when sin was given an opportunity (by Moses being in the cloud) and slew the nation that would not listen to the Lord in Egypt (Ezek 20:8).

The covenant made on the plains of Moab was not ratified by blood, but by a better sacrifice, a song (Deut chap 32). It is not made with circumcised males, but with those who by faith cleanse their hearts so their hearts can be circumcised. It is, therefore, not a copy of a heavenly thing, but a heavenly thing, an eternal covenant that will never end even though its mediator is no longer Moses but the glorified Jesus ... better promises are not added to an abolished covenant; nor does an abolished covenant receive another mediator. The new covenant is not yet implemented, but the Moab covenant was finally implemented when Israel became a nation circumcised of heart, and by faith both Gentile and Jew obtained righteousness when hearts were cleansed after a journey equivalent to Abraham's.

As the second Sinai covenant was not ratified by blood as an earthly copy of a heavenly thing, the covenant made on the plains of Moab [this covenant made in addition to the covenant at Horeb, the second Sinai covenant] was not ratified by blood, nor was this covenant even implemented for the remnant of Israel in Ezra's day did not return to Jerusalem from Babylon because this remnant had returned to God but because the Persian king Cyrus sent a remnant back to build for him a house for God (Ezra 1:1–4) when the Lord stirred up the spirit of Cyrus.

The terms of the Moab covenant required Israel to keep all that the Lord spoke to Moses on the day that the covenant was made: the Lord through Moses said,

See, I have set before you today life and good, death and evil. If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live ... I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, loving the Lord your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them. (Deut 30:15–16, 19–20 emphasis added)

For each person, there are not many days of salvation but one day, today, with this “day” not measured in ticks of an atomic clock or by the movement of celestial bodies, but by the journey made in the mind of the person. This day of salvation will either see the person entering into God's rest as the children of Israel followed Joshua into the Promised Land, or will see the person returning to disobedience as the nation that left Egypt desired to return to Egypt after having partaken in the goodness of God. To return to disobedience is the manifestation of unbelief that leads to death: the person who doesn't practice keeping the commandments doesn't practice righteousness and is not born of God, but is a child of the devil.

A “day” is both a precise unit of time and a metaphorical period unrelated to time, a realization that comes from hearing the voice of Jesus. A day can be *a day*, or *a year*, or a

period defined by absence of God (darkness) followed by the presence of God (light), as in the days of the Genesis chapter one creation account.

Too many disciples, when attempting to understand biblical prophecy, have locked themselves into the notion that “a day” represents “a year” or “a thousand years” ... a day can represent a year, but “a day” better represents *a day* than it does *a year* or *a thousand years*.

Today, the day when Moses spoke to the children of Israel on the plains of Moab, did not represent a year or a thousand years, but the short while that it took Moses to speak and/or possibly write the Book of Deuteronomy. Scripturally, a “day” is of two parts, *night* or a twisting away from the light, and *day* the hot portion of a 24 hour period. And at the end of Israel wandering for forty years, Moses speaks to the children of Israel and commands them to choose life or death.

The world begins with darkness, with this one night lasting until light comes out from this darkness in the form of Jesus Christ—with one long night beginning at Calvary when the paschal Lamb of God was sacrificed, and with this night not ending until the kingdom of this world is given to the Son of Man halfway through the seven endtime years of tribulation.

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