
A
Philadelphia
Apologetic

A
Philadelphia
Apologetic

Homer Kizer

Copyright © 2008 by Homer Kizer.

ISBN:	Hardcover	978-1-4363-1797-9
	Softcover	978-1-4363-1796-2

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by an information storage or retrieval system, without permission in writing from the copyright owner.

“Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.”

This book was printed in the United States of America.

To order additional copies of this book, contact:

Xlibris Corporation

1-888-795-4274

www.Xlibris.com

Orders@Xlibris.com

About the Cover Photo

Platanthera camtschatic—Kamchatka Orchid

In 1983, I crossed Kodiak Island's Ugak Bay, climbed Gull Point, and above the island's tree line, in the domain of wind and eagles, I photographed the orchid used on the front cover of both the first edition of *A Philadelphia Apologetic* and on this new edition. I choose to use the flower on the first edition because of what "orchids" represented in Koine Greek. However, I decided to use the same photo on this revised edition for an altogether different reason: the Christianity of Christ Jesus and the early Church requires a hosting mental landscape and culture. Until the single kingdom of the world becomes the kingdom of the Father and His Christ (*cf.* Rev 11:15; Dan 7:9-14), Christians cannot establish a kingdom of God here on earth. They can only, by attempting to do God's job for Him, establish another division within the single kingdom of the Adversary; they can only make themselves agents of the prince of this world. Being a *Christian* requires separating oneself from this world while still living in it and taking sustenance from it—Homer Kizer.

CONTENTS

Introduction.....	9
Part One: <i>A Fresh Look at Typology</i>	
Chapter One.....	17
Chapter Two.....	45
Chapter Three.....	61
Chapter Four.....	78
Chapter Five.....	91
Chapter Six.....	111
Chapter Seven.....	137
Part Two: <i>Typology Exegesis: the Periscope</i>	
Chapter Eight.....	193
Chapter Nine.....	233
Chapter Ten.....	242
Appendix.....	257
1. Where and what is heaven?.....	257
2. What is Sin?.....	258
3. Where and what is the Church?.....	260
4. Who or what nation is endtime Israel?.....	262
5. The Wave Sheaf Offering.....	267
6. The Father's Confirmation of the Sabbath.....	269
7. Acts 20:7.....	271
8. 1 Corinthians 16:1-2.....	272
9. Romans 10:4.....	274
10. Lazarus and Dives.....	276
11. What did Jesus promise the Thief?.....	286
12. The Mark of the Beast.....	289
13. In the Spirit on the Lord's Day.....	292
14. Acts 13:2.....	294
15. Grace and Selection.....	299
Afterward.....	309

INTRODUCTION

In 1990, on a discount table in an Anchorage, Alaska, outlet of a national-chain store, I picked up an odd-dimensioned book titled (paraphrased) *All You Need to Know About the 1960s*. I read the book, but I didn't recognize the decade despite having lived through it. I graduated from a small coastal high school in 1963, attended college for two years, then returned to the Oregon Coast and opened a gunshop not far from where I graduated. Three times between 1964 and 1966, I tried to enlist, knowing I would probably go to Vietnam. Three times between 1967 and 1970, I received draft notices. I was turned down each time. Too muscular. The Army wanted me. I built very accurate rifles: I certainly would have been an asset to an armory unit. I shot competitively. I wanted to go. Many of my customers were Korean War veterans; some were already Vietnam veterans. The local culture was pro-war. But the military had a height-to-weight chart that excluded me. I didn't fit. I wasn't needed.

Not fitting into a slot on a chart, like Robert Frost's *road not taken*, made all the difference. I did sixth, seventh and eighth grades in one year, started high school when twelve, college when sixteen, then after a twenty-three year hiatus, returned to college—to graduate school without an undergraduate degree. Idaho State University told me that they would not give me a Doctor of Arts degree in English as my first degree; that I had to complete my Master of Fine Arts degree in Creative Writing at University of Alaska Fairbanks (UAF) first. I did. But I didn't return to Idaho State's English program. Rather, the road taken led to Little Egypt.

In the 1960s, my customers were nearly all loggers and mill workers. I didn't know any male with long hair, didn't personally know anyone who smoked pot or took LSD, didn't know a Vietnam War protestor or a draft dodger, couldn't have found psychedelic music on a local radio station even if I had wanted to listen to it. The protests and promiscuity detailed in the *All You Needed to Know* book was the literary record of a decade that didn't happen where I lived. Yet, a century from now, if someone who lived along the Oregon Coast during that defining decade doesn't write a competing historical narrative, the 1960s of San Francisco will become the 1960s of Siletz, Lincoln City, Depoe Bay, Oregon. Our history, my history will be assigned

to us; for history is assigned by the dominant culture. It will be assigned by those academics that burned draft cards and chanted, "Better Red than Dead." I heard that slogan, but didn't believe it then; nor do I believe it now.

The majority of humanity is assigned its history by a literate minority. Memories fail. Heirs forget ancestors within three or four generations with very few exceptions. Most people leave no inscribed record of themselves. They will merge into a faceless horde that consumed too much, polluted too much, and meddled too often in the affairs of other nations. Those notable individuals that excelled in life will vie for a finite number of column-inches in historical texts as all accomplishments are squeezed into fewer and fewer inches by each succeeding generation. Life is so squeezed out of these accomplishments that they lie dead on pages of too-often boring texts as more and more individuals disappear into the flotsam of the past. George Washington is reduced to a few paragraphs in junior-high textbooks as Osama bin Laden temporarily shoulders him aside in 2001, the year when a computer was going to rebel. But HAL didn't happen. The Space Odyssey hasn't developed as expected. That movie has been mostly forgotten, and is now a period piece that remains as spindrift beached during a flood of scientific optimism. History, that narrative of who we are and how we arrived at this particular place in time, a sea of change, includes and omits selected events and a few individuals, leaving the mass of men and women to return to dust as if they never lived.

Historical winners are individuals or ideologies that somehow split the mainstream without being pushed into the margins of culture, for the difficulty encountered by every marginalized literature, ideology, or individual is that the dominant culture defines them. Those who write the historical accounts will define the beliefs of those who clung to the cultural fringe; will assign to them their values, their accomplishments, even their relationships with their god[s]. My 1960s will become the same as the 1960s of students who protested the Vietnam War if I am unable to resist definition by the dominant culture, which remains an alien landscape, a hostile mental topography that values material success and mocks rigid adherence to moral scruples.

When I encountered the Cathars of Langue-doc in the historical narrative, I didn't read the writings of their Perfects. I couldn't find their transcribed sermons as I can those of John Calvin. Rather, their beliefs, which were once historically significant, come forward from their accusers, their persecutors; from their trial records, edited to present the worst possible indictment of their ideology. And the same applies to the Carthaginians and their practice of offering their firstborn children to their god, a practice of Canaanite cultures adopted by Israelites. Roman accounts of Carthaginian culture and

practices, or Greek accounts can be found. But other than for Plutarch's translation of a parchment containing sailing instructions to North America, and an extensive treatise on agriculture, Carthaginian writings, at least at first inspection, haven't survived. Their record of who they were, of how far they traveled beyond those sailing instructions, of what they thought didn't survive Rome's victory in its Punic Wars.

The history of the Dakotas wasn't written from Red Cloud's perspective, nor was the history of the French & Indian War written from the perspective of an Illinois *habitant*. A Cherokee did not write the history of America's Heartland (and in 2005, despite an expansive body of literature, the derivative fellowships of the former Worldwide Church of God are unable to define themselves after a Wisconsin massacre). Rather, in each case the dominant culture assigns a history. I remember being taught in grade school that no one survived the massacre at Little Big Horn. I even remember a song about the lone horse that survived. But thousands of warriors survived the battle. They were Lakota and Northern Cheyenne and a mixture of other peoples. Their history, however, is suspect. Their experiences have been devalued by the prevailing culture. Instead, our recent national history assigned them the role of bad-guys in a monomyth about the solitary frontiersman prevailing over all obstacles, natural and alien, to *tame* the wilderness.

The wilderness that remains to be tamed isn't geographical. It isn't outer space, but the inner mindset of all human beings, consigned to disobedience for a season. This wilderness won't be tamed by good works of social reformers, or by world evangelism. Humanity will not evolve mentally in a philosophical tidal pool as John Steinbeck apparently believed. Rather, human beings are confined to a round cage as if we were laboratory mice, with our mental and physical landscapes restricted to what we can presently observe.

Our confinement will end. The overthrow of the prevailing power structure has begun, and this overthrow will not be quiet, or smooth, or bloodless. A new history will be substituted for the narrative now transmitted from generation to generation. It will be an inclusive history that remembers each of us. And there is little we can do to alter the portion of the narrative that has already been written. What we can change is what will be recorded about us today, and tomorrow.

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 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 in the 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 being the history of a spiritual nation in that portion of heaven within the bottomless pit, with geography representing mental topography. Lost is belief that the visible reveals the invisible, and that the physical precedes the spiritual. The traditions of men were long ago canonized. Shadows have sealed prophecies. And the enlivened shadow of the Christian Church has been either rejected by Christendom as meaningless, or studied as if the shadow were the reality. So the identifying term *Christian* has come to signify the scared surface rather than the substance of a way of life that tolerates no hypocrisy.

But 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 that they are no longer under the law, little realizing that the law will be inside the person, written on hearts and minds. Murder committed with the hand has become anger or hate committed with the mind. Adultery committed with the body has become lust committed with the mind. Sabbath observance wasn't changed to another day, but went from what the body did on the seventh day to what the mind thought. What had been outside has relocated itself to inside the person. Thus, the single most identifying trait of the Christian Church is commandment breaking, for to break one breaks them all.

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 the spirit of God and is part of *The Philadelphia Church* that exists as a small flock with "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, and might 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. 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 have the Holy Spirit [Πνευμα Ἅγιον—or in Roman

characters, *Pneuma Agion*], a descriptive expression for having received birth-from-above through receipt of the Breath of God.

Denominationalism is *prima facie* evidence that Christendom 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. Today, 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. 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 Co 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.*

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?

By faith, Observant Judaism accepts Moses as a genuine servant of God, but does not accept what Ananias told the Apostle Paul: “‘The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth’” (Acts 22:14). Judaism does not accept the words of Paul as being the words of God. Likewise most of Christendom does not accept the *Book of Mormon* as another testament of Christ Jesus; nor does most of Christendom believe that Ellen G. White possessed the spirit of prophecy. Thus, to live by every word of God becomes a matter of faith, and those who believe that a particular individual speaks the words of God will inevitably become followers of that individual, the reason why there must be a restoring of all things through events that are unquestioningly of God. Just as God established in the days of Korah that even though all of Israel was

holy, He spoke only through Moses, God must again perform miracles and fulfill prophesied events to establish the credibility of those who speak His words. Therefore, God sealed endtime prophecies, keeping these prophecies secret and not understandable until the close of the era for the purpose of establishing who speaks His words.

The miracles Jesus performed established His credibility—as Nicodemus told Jesus, “‘‘Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him’’” (John 3:2). But not all believed Jesus, or the miracles. The temple leaders sought to kill Jesus because He healed an invalid of thirty-eight years on the Sabbath; they sought to stone Him because He called God His Father; and they did kill Him because it was better for one man to die than all of Israel.

When the Creator of all-that-is married Israel from atop Mount Sinai, the One whom John identifies as *Theos* [Θεός] (John 1:1-3) entered into a covenant relationship that could only be broken by death. Either He had to die, or all of Israel had to die before either was free to marry another. So for love of Israel, *Theos* entered His creation as His only Son (John 3:16) to die . . . a story that begins with marriage will end with marriage. What happened in-between is the story that has been concealed from those who have heard but did not understand the mysteries of God, from those who have seen but did not perceive lest they might turn to God beforehand, repent, and be healed.

Circumcision received in the flesh by the hands of another man will make part of a man well; circumcision of the heart by Spirit and not by the Law makes the whole person well, for only when the heart has been cleansed by faith (as the penis is cleansed with wine or alcohol) can it receive spiritual circumcision. And it is the disciple’s faith that will be counted to the disciple as righteousness: it is by faith that an uncircumcised person will keep the precepts of the Law and thereby have his (or her) uncircumcision counted as circumcision (Rom 2:26).

Christianity is an individual relationship between a Believer and the Father, with Christ as the Believer’s high priest. Every Christian is a servant of Christ, and a son of the Father. And Christianity is exclusionary in its claim to being the only way to everlasting life. It states there is no other way to the Father than through Christ, the head of the true Church—and for this exclusivity, I make no apologies.

PART ONE

A Fresh Look at Typology

CHAPTER ONE

1

On Thursday of the second full week in January 2002, about 10:12 CST, as I was pulling into the parking lot of Southeastern Illinois College where I was to teach a class, I heard the words, “It’s time to reread prophecy,” within my mind as clearly as if the words were spoken by a person next to me. But these words were not heard as if they came from a passing voice. They formed a thought within my mind that seemed to have substance—a thought like the one experienced when I was initially drafted into the Body of Christ thirty years earlier.

I didn’t set out to be part of the Body of Christ; I grew up believing church attendance was a sign of a serious character defect. But I was drafted into the Body as if being drafted into military service.

I’m named for my dad, who died when I was eleven. Massive heart attack. He was drafted into the Army in that first lottery, spring 1941; he’s buried in Portland’s Willamette National Cemetery, five rows down (west) of the flagpole. My brother, Dr. Kenneth Kizer, while Undersecretary of Health for Veteran Affairs, arranged for a plaque that acknowledges Dad’s interment in the cemetery.

I was in fifth grade when Dad died. As the oldest of five siblings, I was suddenly thrust into responsibilities that prevented me from truly rebelling against the status quo. I did sixth, seventh, and eighth grades in one year, started high school when twelve, and excelled at everything I did because it was expected of me. Not until years later did I *play* at living life. Even then, my play was limited to a level of professional irresponsibility that prevented me from really succeeding as a businessman. I never drank, partied, took drugs, or had extramarital affairs. I would have been, to my San Francisco peers, a boring fellow. My teenage and young adult rebellion was primarily limited to poaching deer—I looked “acceptable” to the surrounding world. There wasn’t, when I reached my majority, an obvious need in my life (or so I thought) for God or Christ or religion.

Mom remarried when I was thirteen, married Lyle Squier, a Seventh Day Adventist with a tenth-grade education, really a nice fellow whom neither I

nor my siblings appreciated while we lived together. There are reasons why Dr. Laura tells her radio callers not to marry unless values are shared. Mom and Lyle fought about everything, beginning with what foods would be brought into the house. Pork was suddenly taboo. There was no more Saturday grocery shopping, or fishing or hunting, or doing much of anything. And I set out to prove Lyle was wrong about the Sabbath. After all, the whole world, except for the Adventists, couldn't be wrong. I had a good mind. I could read as well as most people, could reason intelligently, could recognize logical inconsistencies. There seemed no reason why I couldn't prove Lyle was an uneducated hick, the opinion I then held about him.

After studying everything I could, after reading the Bible fairly critically, I concluded that the whole world could be wrong. That was disillusioning. If a person were to believe in God (I didn't want to), the Law remained in effect. Christians were no longer under the Law, for the Law was now inside the person, written on hearts and minds. Murder committed with the hand had become anger or hate committed with the mind. Adultery committed with the body had become lust committed with the mind. The Sabbath wasn't changed to another day, but went from what the body did on the seventh day to what the mind thought. What had been outside had relocated itself to inside the person. Luckily for me, or so I thought at the time, I was strong enough to resist the lure of myths and historical nonsense. So I set what I had learned on a mental backburner, and I went about my business, ignoring the Sabbath, God, and the need for personal salvation. Only now, I could figuratively shoot down arguments of anyone who claimed the Sabbath had been changed to Sunday by Christ's resurrection, and I wasn't above doing so.

Despite the fancy footwork of Protestant linguistics about the Sabbath being rest in Christ and only a figure of what was to come, the seventh-day Sabbath has always been a physical sign between *YHWH* and Israel that the holy nation knows its *Elohim* sanctifies the nation (Ex 31:13). *YHWH* sanctified no nation other than Israel. Today, the Father and the Son sanctify no spiritual nation but Israel, a nation consisting entirely of individuals who have been circumcised of heart, by Spirit and not by human hands (Rom 2:26-29; Col 2:11). This nation is composed of drawn (John 6:44) and called (Matt 22:14) disciples of Christ Jesus, with many being drawn and called but with few being chosen. Few will walk as Jesus walked (1 John 2:6) or will imitate the Apostle Paul (Phil 3:17), who testified before Festus that he had committed no offense against the law of the Jews, against the temple, or against Caesar (Acts 25:8). Most "Christians" live as Gentiles, not Judeans, how Peter taught Gentile converts to live (Gal 2:14—read this passage in its original Greek).

The testimony of Peter, Paul, and John is that disciples are to live inwardly as Jews, which is the only way for someone from *the nations* to make a natural Jew jealous (Rom 11:11, 14), the reason Paul gives for salvation coming to Gentiles.

The covenant that made Israel the physically holy nation of God (Ex 19:5-6) was utterly abolished (Eph 2:15) when Israel killed the grantor of the covenant at Calvary. The *Logos* or *Theos*, the spokesman for *YHWH* and the One who, at Sinai, married a faithless nation, was not free to marry another until death ended this first marriage (Rom 7:1-4) between physical human beings and their deity. But when the *Logos* entered His creation as His only Son (John 3:16), born of woman as the man Jesus of Nazareth (John 1:14) and not as Himself, the *Logos* no longer existed in the supra-dimensional heavenly realm. As a deity, He died. He existed as His only Son, a human being, physically circumcised, a natural Israelite who was descended from King David. He was flesh [*soma*] and blood or shallow breath [*psuche*] until He received the divine Breath of the Father [*Pneuma Agion*] when the Holy Spirit descended as a dove and lit on Him (Matt 3:16). At that moment, He became the Son of the Father (*v.* 17).

What I realized when I set out to prove my stepfather wrong about Sabbath observance was that it isn't to early Church fathers or to rabbinical scholars that *Christians* are to go for understanding of Scripture, but to Christ Jesus, the first disciples, and to Paul.

- If all in Asia had left Paul (2 Tim 1:15), who laid the foundation for the spiritual house of God (1 Co 3:10-11), then to whom in Asia in the 1st-Century CE can someone go for instruction?

There can be no one in Asia. Nor can there be anyone in Greece or in Judea, for the saints at Corinth were questioning whether Paul was really of God, and even Jewish converts in Judea wanted to kill Paul for allegedly teaching that Jewish disciples did not need to circumcise their sons.

The early Church fathers come from Syria, or Asia, or Greece. They come from fellowships who were no longer of Paul even though they held tightly what Paul wrote, for his epistles contain concepts then hard to understand, concepts that could be twisted by lawless disciples into instruments of their own destruction (2 Pet 3:16-17).

The Father and the Son when together as *YHWH*, circumcised Israel's *Elohim* (Ex 20:2-3), structured human languages such that the sun and the moon are more likely to dissolve into space than for readers and reading

communities to agree on what objects [meanings] should be assigned to linguistic icons [words, oral or inscribed]. Without agreement, communication between communities will remain partial at best and nearly impossible across languages. This is for cause: *YHWH* said, “Behold, they [the residents of Babel] are one people, and they have all one language, and this is only the beginning of what they will do. And nothing they propose to do will now be impossible for them. *Come, let us go down and there confuse their language, so that they may not understand one another’s speech*” (Gen 11:6-7 emphasis added).

God might not be the author of confusion, but He is certainly the one who divorced firmly attached “meanings” from “words,” thereby producing the confusion that has Judaism and Unitarians attaching singularity to the pronoun “us” in the above passage, which is properly translated. The plural pronoun is not a mistake as strict monotheists insist.

A problem exists with the English linguistic icon *God*, which Anglo-Saxon ancestors refused to quit using when the Roman Church sent missionaries to the British Isles at the end of the sixth century CE. The English icon *God* was used to convey the sense of *Alle Father*. These Old English users would not accept the Latin term *Deos*, for it did not convey the concept of Father, which the English icon did. Now, stepping forward in time, in its modern broad application, the icon *God* is used in the same manner that *Elohim* is used, but *God* as an icon is inherently singular, whereas *Elohim* is the regular plural of the singular *Eloah*. And this inherent concept of singleness that the icon *God* possesses supports the concealment of the Son in the Father in the same way that “created eternity” was, of old, placed in human hearts so that humankind could not know “what God has done from the beginning to the end” (Eccl 3:11) . . . the glorified Jesus is the beginning and the end (Rev 22:13). Thus, the creation concealed Christ Jesus from Israel just as the icon *God* conceals the Father from Christendom.

The claim of Scripture is that God [Θεός—or in Roman characters, *Theos*] is the Creator of all that is (John 1:1-3). God [*Theos*] revealed Himself to the patriarchs Abraham, Isaac, and Jacob. Jesus said that this *Theos* is the God of the living, not the dead (Matt 22:32). The “living” refers to those who have either been born of Spirit or have the promise of inheriting eternal life; the *living* refers to those who have spiritual life as opposed to those who are physically breathing. Hence, when Jesus said, “For as the Father raises the dead and gives them life, so also the Son gives life to whom he will” (John 5:21), Jesus doesn’t create the riddle: *if the Father raises the dead, to whom does the Son give life? Can he give life to those who are already alive?* Rather, in the

unspoken portion of the metaphor, Jesus said that the Father raises the dead by inserting spiritual life into formerly lifeless tents of flesh through receipt of His divine Breath, the reality of being born again or born anew or born of Spirit. Now to these new creatures that are sons of God domiciled in tents of flesh, Jesus will give life to whichever ones He will by causing the mortal flesh to put on immortality, thereby transforming what is perishable flesh into imperishable spirit.

The mystery of God is that the Father gives life to the dead through receipt of His divine Breath, and then the Son, to whom all judgment has been given, will give “life” to those who are alive in a tent of flesh through the perishable flesh putting on immortality. So both the Father and the Son must give life to a disciple before this son of God receives a glorified body. Therefore, the Son does, indeed, give life to whomever He chooses, with those whom he chooses being determined by their judgment. So it is not enough to be born of Spirit. A person must also put on immortality or the person will perish in fire.

Eternal life is the gift of God. Human beings must receive this gift before they have life in the heavenly realm; they are not humanly born with eternal life.

The power to give life is the power of God. No person has spiritual life until the Father gives this life to the person through Him raising the person from the dead by a second birth by Spirit. This is what Jesus told Nicodemus that Nicodemus couldn’t comprehend—and even today, it cannot be said strongly enough: *Eternal life is the gift of God* (Rom 6:23), not something inherited from the person’s human father. To say otherwise reveals the extent to which the person believes the serpent’s lie first told to Eve that she would not surely die.

The *Theos* of Abraham, Isaac, and Jacob is the *Logos* who, in the beginning, was with God [*Theon*] and who was God [*Theos*] (John 1:1-2). This *Theos* came as His Son, His only (John 3:16), to be born as the man Jesus of Nazareth (John 1:14). He became the Son of the Father [*Theon*] when the divine Breath of the Father [*Pneuma Agion*] descended upon Him as a dove (Matt 3:16-17) and gave the man Jesus a second birth as the beloved son of the Father—Jesus came as His own Son, and He became the Son of the Father when the Holy Spirit descended upon Him as a dove. And in this model, Jesus fulfilled all righteousness (*v.* 15).

Greek uses grammatical gender. A masculine singular noun in nominative case takes the */os/* case ending, whereas a neuter singular noun takes the */on/* case ending. Grammatically, *Theos* and *Theon* cannot be the same entity.

The *Logos* [Λόγος], using the masculine singular case ending, is *Theos* [Θεός], a noun that also uses the masculine singular ending. But *Theon* [Θεόν] does not use the masculine singular ending, but the neuter singular.

Because meaning must be assigned to linguistic icons, the person educated unto unbelief will not find grammatically separate beings in *Theos* and *Theon*, but will “explain away” these two icons’ separateness by pointing to how *the seventy* translated the Hebrew Scriptures into Greek to produce the Septuagint. And there is merit in what they contend, for *Theos* and *Theon*, in fact, form one deity consisting of two entities, not in the way a family consists of all who hold the same surname, but in the way a person consists of many parts but has one head, is one hypostasis, and possesses one personhood. If God were more than one, the Kingdom of heaven would be divided and would not stand. But “one” means first unity, then singleness as displayed in the Tetragrammaton *YHWH*, in which two are one as if married. So leave the unbelievers be. Let them snicker to themselves about what they perceive to be doublespeak and a childish rendering of the Greek into English; for those who will enter the kingdom of God must first come to God as children, not as scoffers. Besides, Peter, when still an infant in Christ, used *Theos* (Acts 4:10) as the name of the One who raised Jesus from the dead, but as child psychologists have taught endtime disciples, infants cannot connect symbols to referents. Human infancy and maturation reveals spiritual infancy and maturation in grace and knowledge, and as human infants of less than thirty months cannot comprehend a symbol standing for a referent [whereas this is almost embarrassingly easy for them when 36 months old], a spiritual infant of equivalent age cannot comprehend that Scripture serves as the symbol for the invisible Book of Life in way analogous to the man Jesus serving as a symbol for the invisible God, the Most High.

The man Jesus of Nazareth came as *Theos’* only Son to reveal the Father [*Theon*] to those whom the Father has made spiritually alive through receipt of His divine Breath after the pattern through which Jesus fulfilled all righteousness. The world did not know the Father before Jesus came to reveal Him, and does not now know the Father (John 17:25), concealed in the singularity of translation. But those whom the Father has raised from the dead—to repeat, they were spiritually dead even though they were physically living—know the Father because the man Jesus made the Father known to His first disciples who, by their testimonies coupled to the testimonies of Moses and the Prophets, reveal what could not be known through observation or measurement.

The narrative of Scripture begins with marriage and ends with marriage. In the beginning were two who functioned as one as if married: “Then God said, ‘Let us make man in our image, after our likeness’” (Gen 1:26); “So God created man in his own image . . . male and female he created them” (v. 27).

In the beginning were *Theos* and *Theon*, both God, but with the *Logos* functioning as the helpmate of *Theon*. And these two functioned as one in the way that Adam said of Eve: “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh” (Gen 2:24). A physical man and a woman as one flesh, therefore, reveal the invisible, spiritual things of God (Rom 1:20), with these invisible attributes being that in the beginning were two [*Theos* & *Theon*] who functioned as one spirit. Hence, the assignment of singularity to the icon *lonel*—as opposed to “unity”—reveals that the person knows neither Christ Jesus nor the Father.

The two who were in the beginning are disclosed in the Hebrew linguistic icons used for God: *Elohim* and the Tetragrammaton *YHWH*. In Hebrew, the word or linguistic icon for /God/ is *El* as in *El Shaddai* or “God Almighty” (from Gen 17:1). *Elohim*, now, is the regular plural [the “im” ending] of *Eloah*, the linguistically singular noun, and *Eloah* deconstructs to *lEl*+ *lahl*, with the *lahl* radical representing “breath,” either vocalized or aspirated. Thus, *Elohim* is (*El* + *ah*) + (*El* + *ah*) an undetermined number of times. But the Tetragrammaton gives the multiple: two. For *YHWH* deconstructs to *lYHl* or *Yah* (see Ps 146:1a; 148:1a; 149:1a in Heb.) and *lWHl*, with the *lHl* again linguistically representing “Breath.” So what is grammatically seen is that the *Logos* who was *Theos*, with His Breath or Spirit, is *Yah*, whom Moses and the seventy saw (Ex 24:9-11); for no human being has seen the Father or *Theon* (John 1:18) at any time.

What the creation or eternity has concealed (again, Eccl 3:11) is that in the beginning was a marriage that ended with the death of *Theos*, the Helpmate to *Theon*, when *Theos* entered His creation as His only Son, and in the end will be the marriage of the glorified Son to glorified disciples, who will be in the position of “helpmate” to the One who was *Theos*.

The first disciples heard the words of the man Jesus with their ears as did the scribes and Pharisees. These words were controlled modulations of air: they were moving air, *pneuma*, the Greek linguistic icon borrowed by English speakers as a root for common words such as “pneumatic tools” and “pneumonia.” To a 1st-Century Greek speaker, *pneuma* was either deep breath or wind or an invisible force.

The Greek modifier *hagios/hagion* would translate as the English icon “holy.” In Greek, an apostrophe before the first vowel if a capital or above if lower case indicates rough breathing; thus */hal* would be written as */ά/*, or as */Α/*.

The Greek icon phrase */Πνευμα Ἅγιον/*, written in Roman characters as *Pneuma Ἅγιον*, would be neuter singular from the *on* case ending, and this ending agrees with *Theon*. As such the Holy Spirit is the divine Breath of the Father and could be translated as Breath Holy or Wind Holy or Spirit Holy. All would be valid translations. This Breath or Wind or Spirit is not that of *Theos*, the *Logos* . . . in inscription the Breath of *Theos* would be written as */Πνευμα Ἄγιος/*, but in Scripture this Breath is only seen after the man Jesus had His former glory returned to Him (John 17:5), and it is seen in the icon phrase as */Πνευμα Χριστου/*, translated as the “Spirit of Christ” (Rom 8:9). And this Breath of Christ has to, by context, be different from the Breath of the Father seen in the icon phrase */Πνευμα του ἐγείραντος Ἰησοῦν ἐκ νεκρων/*, translated as the “Spirit of the (One) raising Jesus from (the) dead” (Rom 8:11).

The Apostle Paul writes of two Spirits or Breaths, one that belongs to Jesus (Rom 8:9) and one that belongs to the Father, who resurrected Jesus from the dead (*v.* 11). Paul consistently addresses the Father and the Son in his epistles, while never sending greetings to the saints from a third personage—and Paul separates the Spirit of Christ from the Spirit of the Father, which is the Spirit by which the Father raises the dead. So for Paul, the Holy Spirit [*Pneuma Ἅγιον*] does not have personhood but is a force in the heavenly realm that equates to physical breath or wind in this physical realm.

In the beginning God was two who functioned as one as if the two were married. The creation concealed the existence of the second entity from physically circumcised Israel even though the plural pronoun is properly used in Genesis 1:26 [“Let us make man in our image, after our likeness”]; in Genesis 3:22 [“Behold, the man has become like one of us in knowing good and evil”]; and in Genesis 11:7 [“Come, let us go down and there confuse their language, so that they may not understand one another’s speech”]. The only place where *Theon* is seen with clarity in the Old Testament is as the Ancient of Days in Daniel’s vision (7:9-10).

Jesus said, “For as the Father has life in himself, so he has granted the Son also to have life in himself” (John 5:26). Both have life in each, with the radical */ahl* representing life, which disciples have in them when *pneuma* is added to their *soma* [flesh] and *psuche* [shallow breath], thereby making them of tri-part construction (1 Thess 5:23). Therefore, the Tetragrammaton

YHWH reveals that both *Theos* and *Theon* had life [the /abl/ radical] within each prior to *Theos* entering His creation as His only Son. The Father granted the return of this life to Jesus while He yet lived as a physical human being.

Personhood was not assigned to the divine Breath of God until the 5th Century CE. It was an errant assignment, not made by saints who heard the voice of Jesus but by tares [false grain] pandering to the Roman Emperor. The triune deity [the Trinity] of the *visible* Christian Church is a construct that sprang from the heads of men as an attempt to maintain the idol of monotheism when two personages are clearly discernable within the godhead, and with the voice of the Father audibly heard as enunciated words uttered by the Holy Spirit, or by the divine Breath of the Father. Unitarians deny the divinity of Christ and as such commit blasphemy against Christ. Trinitarians, however, commit blasphemy against the Father by making the Breath of the Father a God.

Both blasphemy against the Father and the Son will be forgiven Trinitarians and Unitarians, but blasphemy against the Holy Spirit will not be forgiven them; for blasphemy against the divine Breath of the Father is unbelief. Jesus said the person who heard His words and believed the One who sent Him has eternal life—this person, even though committing blasphemy against the Father or the Son does not commit blasphemy against the Holy Spirit, for this person believes the words of Jesus and by extension, the words of the Father. But the person who hears but does not believe commits blasphemy against the Holy Spirit through the person's refusal to believe what the person has heard. And the principle showing of unbelief is refusal to enter into God's rest "while the promise of entering [God's] rest still stands" (Heb 4:1); is refusal to keep the Sabbaths of God.

Every person who sins [i.e., transgresses the Law—1 John 3:4] will die for the person's lawlessness. The person who has not been born of Spirit will die from his or her disbelief, but will be resurrected from death in the great White Throne Judgment and will then be as one or the other of the two thieves crucified with Jesus at Calvary. Every person who has been born of Spirit is now under judgment, and unbelief in this person is blasphemy against the Holy Spirit and will send this person into the lake of fire, the second death. So the person who has been born of Spirit *and* who has the Law written on his or her heart and mind but who is a hearer only, refusing to keep the precepts of the Law, will have sinned under the Law and will be resurrected to condemnation when Jesus returns to reveal judgments (1 Co 4:5).

(As an aside, the name *Allah* is the Arabic equivalent to the Hebrew *Eloah*; so followers of Mohammad have no knowledge of the Father. Their minds

remain set on the flesh and on those things that are physical. And the primary theological characteristic of every belief paradigm that focuses on the flesh is belief that human beings are born with immortal souls.)

Again, Israel's *Elohim* created plenty of confusion when, at Babel, linguistic objects and icons were shuffled as if they were a deck of cards. Some evidence exists to support a "brain language," a language shared by all humanity. But the many languages that have derived from Babel hinder communication, if not prevent it outright. However, at some point in the future, God will be worshipped in a pure language, brought with Christ when He returns. For now, though, humanity is separated by language, and the arbitrary assignment of objects to icons exists. Therefore, a person cannot say that a word *means* this, or *means* that, and not have the word either narrow its meaning, or shift meanings, or mean several unrelated things. Language is an imperfect method of communication, but all that we presently have.

Citing Scripture to support a point or position becomes problematic when trying to bring a person in a differing reader community to repentance. This is the unsolvable problem with precept-upon-precept exegesis. Holy Writ, like any other text, will support more than one reading, with adherents to a particular reading willing to fight for the correctness of their reading. Hence, Christians slaughter other Christians in the ultimate application of *line-upon-line, here a little, there a little* exegesis.

And all of this writing about that which there is no agreement began on Thursday of the second full week of 2002, but the story of how I got to that place when words were heard from the mouth of God began in 1972—

During that summer thirty years earlier, seven or eight of us fellows from the pulpmill were sitting around a campfire, talking about the upcoming hunting season, about who was shackled up with whom, about black liquor spilling into the Yaquina River, about the price of logs and stumpage when one of the fellows asked, "Whatever happened to Dave Oleman?" Another fellow replied, "He got religion." Then Gary Gettmen, the pulpmill assistant superintendent, said, "You'll never know who will fall next."

I knew who would be next; I would be. A thought that seemed as if it could be heard with my ears overwhelmed all of my senses. It was almost a *thing* within my mind. I'm fairly sure that I heard no voice, no words concealed by a thunder clap, but I knew with absolute certainty that I was next. The presence of the thought disrupted even my objections.

I really didn't want to be religious. If I could have, I would have said the idea of me being next was the most ridiculous notion that had ever passed through my head, but I couldn't shake the intensity of the thought. It was like

a door being opened and me being mentally pushed through that doorway. I knew I had no choice about the matter. I was next.

And I was. The “I’m next” thought began a course of action that was unforeseen: I had started school as the biggest kid in first grade, with the best grades. At twelve and nearly six feet and 205 pounds, I was the largest freshman in high school, and I was at the top of my class academically. Four years later, I graduated as valedictorian, and entered Willamette University, Salem, Oregon, on an honors scholarship as a sixteen-year-old math major. I didn’t feel a need for God; didn’t know if any god existed. If anything, I was mad at God before Mom committed suicide in October 1963.

Dad’s sudden death when I was eleven left me filled with unfocused anger—and as long as it stayed unfocused, it didn’t get in the way of me functioning in a civil manner. But when Mom committed suicide, much of that anger dissipated. I felt as if a burden had been lifted.

During the years between when I was eleven and sixteen, I was immature enough to be intolerant of mental instability . . . a week before Dad died, Mom had miscarried. She went through labor so birth hormones were still in her system. She hadn’t finished grieving for the infant that wasn’t to be when she was shocked by Dad’s death. She suffered a nervous breakdown, but had to carry on as she was now fully responsible for five children, ages 3 to 11, with no support system other than Social Security (\$251/month), and a modest Veteran’s Pension (\$119/month). We had no family in Oregon where we were living at the time. She didn’t have a driver’s license although she could drive. She didn’t have any marketable skills. She had, figuratively, more on her plate than she could chew, let alone digest. And when Mom had sufficiently recovered from her breakdown to realize she had a problem (five years later) she leaned over the muzzle of my deer rifle, pulled the trigger with her thumb, and splattered herself across the ceiling, a harsh way to retell a grim reality.

With her suicide, much of my anger was also splattered on that ceiling.

Even though I was still sixteen when Mom committed suicide, I was in college; so I was declared an emancipated minor by the Marion County District Court (my brother Ben says that I was actually seventeen when the ruling was made) . . . I read an Internet biography of my other brother Ken, and found that he was an orphan. That surprised me, for I had never considered myself one. But yes, because Lyle never adopted any of us, my younger brothers and sisters were orphans, my brothers going to live with an aunt and my sisters with a cousin.

Mom’s suicide didn’t diminish my interest in firearms. As an emancipated minor, I could do what I wanted. I left Willamette and transferred to Oregon

Tech where I became part of the gunsmithing program. I met my first wife while riding a bus from Reno to Klamath Falls Thanksgiving weekend 1964. She was then a student at George Fox College, and the following July, we married at the Friends Church, Sherwood, Oregon. I was eighteen, she nineteen and not pregnant. And before we married, her pastor insisted on counseling us. In addition to some good counsel, he gave her a tract that allegedly explained why the Adventists were a cult, and why the Sabbath had been changed. She studied the tract, checking every Scripture referenced, and what she found were contorted readings of text. I don't believe she ever attended a Friends Church service after receiving that tract. She felt the tract had been dishonest with Scripture.

After marrying, I left Oregon Tech to make enough money to support a wife. My intention was to lay out a term, then return to school. But I was involved in a head-on traffic accident that left the other driver dead and me with a separated shoulder so I didn't make much money during that term. I laid out a second term, then a third term [Oregon Tech was on the quarter system]. By May 1966, I was making a thousand a month, and I had lost my incentive for returning to college. Rather, I opened my own gunshop in March 1967. And I still felt no need for God in my life. I was busy having fun, making and spending money, shooting high power competition, killing many more deer than I was lawfully allowed. At best, God would have been an inconvenience, and keeping the Sabbath holy would have required revamping my lifestyle.

Oregon Department of Fish and Game opened Hart Mountain National Antelope Refuge to hunting with muzzleloading rifles in 1969, bucks only, three-point [western count] or better. The opening was intended as a quality hunt, and it was the years I participated . . . by 1969, I had been building rifles for long enough that I had a local reputation for manufacturing accurate guns. The chance to hunt Hart Mountain convinced enough high power shooters to order muzzleloading rifles that I stayed busy. I was becoming entrenched in Lincoln County. I figured I would build rifles for the remainder of my life, each rifle a little better than the preceding gun. I hadn't yet mastered engraving, or the type of metal artistry seen on fine 18th-Century European rifles. But my work was professional. I had become a journeyman gunmaker, and I was satisfied with life even though I wasn't making much money. We were living on venison, potatoes and green beans. Our nearest neighbors were a half-mile away. The stump ranch on which we lived butted against the holdings of large timber companies. Neither neighbors nor passing traffic could see the house in which we lived. It was for me a desirable life.

Our first daughter was born in 1968, our second daughter in 1970. Our third daughter was born in 1972—and then came the “I’m next” thought, baptism, and relocation to Alaska’s Kenai Peninsula, where I fell timber and repaired chainsaws, fished commercially, and began writing. I never returned to building firearms.

The “I’m next” thought had troubled me for a couple of weeks when, with no logical progression of activities, my wife said she wanted to start tithing our income. I grudgingly agreed, something I wouldn’t have done before, and I said, “Send the Adventists a check.” She said she didn’t want to send a check to them. I said, “Forget it. You aren’t sending one anywhere.” But that she had asked to send a check so soon after experiencing the “I’m next” thought was doubly upsetting. We hadn’t discussed religion since we married seven years earlier. The only mention of religion was when I had told her to take our oldest daughter to Adventist Sabbath School a year or so earlier. She had. That was enough to cause the local Adventist minister to think he had a potential convert. However, after a couple of visits (during the second one he watched me slip hair from deer hides that I would tan), he apparently concluded that I wasn’t civilized enough for fellowship. I never saw him again, which suited me at the time.

In September, my wife asked if I would object to a minister visiting her. I was taken back by the question. Of course I wouldn’t object, but I didn’t understand her need to even ask. I had no fear of cross-contamination. I remembered enough Scripture from when I was thirteen to hold my own in a theological discussion. If anything, I was curious about who had attracted her interest. So I said, in typical male communication, “No, go ahead.”

After deer season, two ministers arrived, one a middle-aged man, one as young I was. I went out to the shop, sold a customer a scope, and after waiting nearly an hour, returned to the house. Bibles were hastily closed, not something that favorably impressed me, and the older minister asked if I could stock a rifle for him. It seems that he had broken a borrowed rifle’s stock over the head of a deer. I wanted the story, and we talked about hunting for most of another hour before they left. We shook hands. I was impressed that the older fellow had a firm handshake, not that oft-described wet washrag shake of too many pastors.

As soon as the ministers were in their car, I wanted to know who they were, and whom they represented. My wife brought out a cardboard box a little smaller than an apple lug. In it were twelve lessons of a Bible Correspondence Course, plus dozens of booklets, a couple of books, letters, and her study notes. I picked up the top booklet, and in a sidebar were Matthew 24 and

Revelation 6 placed side by side. As a teenager I had listened to Adventist pastors try to reconcile Revelation and Daniel, and I had not heard anything that seemed logical. What I heard would have taken much more faith than reasoning to believe so I didn't believe anything. But the juxtaposition within the sidebar of the booklet about Revelation seemed to make sense, seemed logical, and suddenly made the book seem understandable. I was surprised, pleasantly so. My surprise was also frightening, not an emotion I was used to feeling. If Revelation could be understood, then maybe the Bible was more than myth. So in the next two weeks I read everything in the box; then I set about reading the Bible in the following two weeks. I read supposed proofs of the Bible's authenticity, but these proofs were less important than passage after passage making sense. The passages were logical. They reflected a deity that wasn't interested in torturing humanity forever; that had a plan to save all of humanity, not just those people missionaries reached. But I wasn't completely convinced. So when the ministers returned in a month, I had questions for them.

"What about keeping the Holy Days? God says He hates your Holy Days." The Scriptural passages I referenced were Isaiah 1:14, and Amos 5:21.

A little timidly, the younger minister (I was rough enough looking to be intimidating) said, "I think the key word in those verses is, your."

I understood. The festival days listed in Leviticus 23 aren't the Holy Days of the Jews or of Israel, but the appointed festivals of the Lord (*vv.* 2, 4, & 37). The high Sabbaths were as binding upon circumcised Israel as was the weekly Sabbath, the first of the listed Holy Days. Therefore, since the Law that was outside natural Israel had relocated itself inside spiritually circumcised disciples, with the Law going from regulating what the hand and body did to what the mind thought and what the heart desired, the high Sabbaths remained as binding on spiritually circumcised Israel as was the weekly Sabbath. They stand or fall together, the reason they are listed together. Baptizing and repackaging *your holy days* with hot cross buns and egg-bearing rabbits or with a jolly old elf in a sleigh drawn by flying reindeer doesn't make either the day or the icons spiritually palatable.

Acknowledging Christ required acknowledging a spiritual world, and the existence of life forms or energy beings of a mostly unexplainable composition (i.e., angels) that watch me and everyone else all of the time from a dimension or dimensions to which I had no physical access. Suddenly, I wasn't so powerful, or important. With a rifle of my construction I could reach across 400, 500, even 600 yards to take a life. If I pushed my ability, I could reach across a half mile. I could lift hundreds of pounds, could push

full-size pickups around. I could glance at the lean of a 200 year old tree, then fall that tree in three or four minutes. But what I could do was nothing compared to what angels could do, let alone to what Christ had done when He spoke the creation into existence.

The natural inclination of human males, apparently produced by testosterone, is to perceive themselves as invincible. Intellectually, the male might well know that is not the case, but at a hormonal level, males are young poultry cocks, ready to whip the world if it gets in their way. Thus, being drawn and called immediately initiates a war between the Law of God that is now in the mind and the lawlessness of the male's natural inclinations. This war must be won by the mind, with spiritual maturity developing through fighting this war. The new self is a son of God that is neither male nor female, and this new self dwells in the same body of flesh as dwells the crucified old man until this old man weakens and loses his or her breath. A newly drawn and called disciple is analogous to a circumcised Israelite and his infant son living in a fabric tent in the Wilderness of Sin. This circumcised Israelite will not, with the exception of a Joshua and a Caleb, enter God's rest because of unbelief that became disobedience when he tried to enter the following day (Num 14:11, 35, 40-41; Ps 95:10-11; Heb 3:16-4:11). The disciple's crucified old self will not enter God's rest, but will die in a wilderness of sin because of unbelief that became disobedience early in life. During the seven endtime years of tribulation, spiritually circumcised disciples will spiritually die because of unbelief that becomes disobedience when they try to enter God's rest on the following day, Sunday. The weekly Sabbath is a type, or a diminutive form of God's rest (Heb 4:9), just as the Promised Land was a type of God's rest for natural Israel.

The Apostle Paul in Romans 9:27 cites the prophet Isaiah: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved." But the prophet Isaiah wrote, "For though your people of Israel be as the sand of the sea, only a remnant of them will return [to Jerusalem]" (10:22). Paul equates returning to Jerusalem with salvation. When Israel ceased being the physically circumcised nation that descended from the patriarch Jacob and became the spiritually circumcised nation drawn and called by the Father and the Son, prophesied return to the Promised Land became prophesied salvation. The North Country [Assyria] represents death; so the prophesied endtime recovery of Israel from Assyria is glorification and entrance into heaven, with Sabbath observance being the typological representation of heaven that is for disciples what the geographical Promise Land was for natural Israelites, who would have received circumcised hearts

(Deut 30:6) if they had pursued the law that led to righteousness by faith rather than by the works of their hands (Rom 9:31-32).

When testing Jesus, the lawyer asked what shall he do to inherit eternal life (Luke 10:25). Jesus asked the lawyer how he read the Law (*v.* 26). The lawyer answered from Deuteronomy: “You shall love the Lord your God with all your heart and with all you soul and with all your strength and with all your mind, and your neighbor as yourself” (*v.* 27). Jesus told the lawyer, “You have answered correctly; do this, and you will live” (*v.* 28). So Jesus confirmed that there was a Law that would have led to righteousness and life. The lawyer only had to do what he had just said that the Law required, but the lawyer asked who his neighbor was.

The lawyer lacked having the faith necessary to accept Samaritans—who also kept the Law and worshiped God, but not at Jerusalem—as his neighbors.

Paul said, “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” (Rom 2:14). He also wrote, “For all who have sinned without the law will perish without the law, and all who have sinned under the law will be judged by the law” (*v.* 12). So the Gentile—the Samaritan—who by nature does what the Law requires shows that the Law is written on his or her heart and mind. This Gentile will have his or her physical uncircumcision counted as circumcision (*v.* 26); for no longer is a Jew merely one outwardly, but “a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter” (*v.* 29). Hence, the natural Israelite who kept the Sabbath in the Promised Land physically dwelt in God’s physical rest every day, and spiritually entered into God’s rest on the seventh day; whereas the Gentile who physically dwells in a far land cannot enter into God’s physical rest, but spiritually enters into God’s rest when he or she keeps the Sabbath, a mental landscape analogous to the geographical landscape of Judea.

The holy days or high Sabbaths were kept by physical Israelites. They are now spiritual Sabbaths when Gentiles or natural Israelites dwelling in far lands [which is spiritually anywhere outside of heaven] appear before God in heavenly Jerusalem. The person is not to appear empty . . . every disciple appears before God in prayer. The only possession the born of Spirit son of God has is the tent of flesh in which this new creature dwells. This son of God has no other offering it can give God. Thus, the disciple who comes before God on the high Sabbaths in prayer appears empty if this new creature does not bring the tent of flesh in which this new creature dwells into Sabbath services.

All arguments against keeping the holy days leave the disciple who makes the argument condemned before God.

Endtime disciples ask why should they keep the Sabbaths of God, what difference does a day make when Christ is to be worshiped every day? And since Jesus sat down at the right hand of God as the high priest of every disciple, have not disciples entered the spiritual reality of the Day of Atonement [*Yom Kippur*]? Natural Israelites were to come to Jerusalem three times a year: Passover, Pentecost, and Tabernacles. These three times are separate seasons—and if disciples are today in the spiritual reality of Atonement, they cannot keep the Passover or Pentecost, or so goes the human reasoning that causes Adventists to commit blasphemy against the Holy Spirit. This carnal reasoning is simply rebellion against God.

In addition to the spiritual reality of *Yom Kipporim* [the day of plural (two) coverings], disciples have now also entered into the spiritual reality of the Feast of Unleavened Bread, that period when leavening equates to sin: when disciples put on the garment of Christ (Gal 3:27), they cover themselves with the righteousness of Christ, the spiritual reality of the Azazel goat. Because disciples are “covered” by this garment of Grace, no sin is imputed to disciples—they live without sin as an Israelite lives without leavened bread for seven days each year. Grace is not unmerited pardon from sins committed by born again disciples after their spiritual birth, but the covering of these sins after the type of the Azazel goat who had the sins of Israel read over its head, then was led into the wilderness by the hand of a fit man.

- Jesus’ death at Calvary, the reality of the goat sacrificed on the altar, covered the sins committed by every Israelite prior to Israelites being born of Spirit.
- The resurrected Jesus, the reality of the Azazel goat, covers but does not pay the death penalty for the sins committed by born of Spirit Israelites in the heavenly realm where those who have been born from above have actual life as the earnest [as in *earnest* money] of glorification.
- When judgments are revealed, those sins that Jesus has “covered” will be either given to Satan, their rightful owner, or returned to the disciple who has done evil (committed blasphemy against the Holy Spirit), with this disciple now being cast into the lake of fire.

Because disciples today live as one of two sons of promise—Esau or Jacob—both still in the womb of Grace, with one son hated and one son

loved even though no sin is presently imputed to either, the disciple who consciously practices lawlessness is the hated son, with the falsely pious disciple's primary display of lawlessness being the day on which he or she attempts to enter into God's rest.

The disciple who commits blasphemy against the Holy Spirit is not cast into the lake of fire today, but cast in when judgments are revealed. Therefore, this lawless disciple is today a vessel of wrath prepared for destruction but endured with much patience so God, "desiring to show his wrath and to make known his power" (Rom 9:22), has sacrifices to be slain at the dedication of His house when He makes "known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory" (*v.* 23).

Every disciple is today in one of three categories:

1. The disciple who keeps the commandments and teaches them to others will be called great in the kingdom of heaven (Matt 5:19).
2. The disciple who relaxes (not breaks) the least of the commandments and teaches others to do likewise will be called least in the kingdom (also Matt 5:19).
3. The disciple who teaches lawlessness, regardless of the great works this disciple does in the name of Jesus, will be denied in his or her resurrection and will be cast into the lake of fire (Matt 7:21-23). This disciple is a hypocrite, for he or she knew to keep the Law but did not because of unbelief.

So the basic premise of those within the Adventist church who would have disciples ignore the high Sabbaths of God is false: the spiritual realities of these high days are not separated by time, which itself is confined to this physical creation, but are merged together into one period when the 10th of the seventh month is like the 10th of the first month, the day on which the Passover Lamb is selected and penned. Jesus is the Passover Lamb of God. *The cup* is His blood that is poured out for many for the forgiveness of sins (Matt 26:28). He intercedes with the Father on the behalf of His disciples, whose sins He covers with His righteousness. And genuine disciples have not ceased and will not cease taking the Passover sacraments of bread and wine on the night Jesus was betrayed until they are with Christ in the Father's kingdom.

The 15th of the seventh month is now like the 15th of the first month, something the prophet Ezekiel reveals: "In the seventh month, on the fifteenth day of the month and for seven days of the feast, he [the prince] shall make

the same provision [as in the first month—*vv.* 21-24] for sin offerings, burnt offerings, and grain offerings, and for the oil” (45:25).

Plus, the Holy Spirit will be poured out on all flesh (Joel 2:28) in a manner foreshadowed by “a sound like a mighty rushing wind” (Acts 2:2) filling the house on the day of Pentecost following Calvary when the kingdom of this world becomes the kingdom of the Father and His Christ (Rev 11:15-18; Dan 7:13-14). The spiritual reality of Pentecost moves inside the seven endtime years of tribulation that are represented by the seven days of Unleavened Bread—and by the seven days of Sukkoth when disciples live in temporary booths that are analogous to the tents of flesh in which the new creature, born of Spirit, today dwells.

In 1972, when the younger minister said, “Your feasts,” I did not understand exactly how important keeping the high Sabbaths were, but I was willing to believe God . . . the natural mind is hostile to God, and will not, indeed cannot keep the commandments (Rom 8:7), especially the Sabbath as evidenced by all of those things that are done on the Sabbath, the busiest shopping day of the week. For me, keeping the Sabbath meant no more hunting on opening day of deer season. I had that year, with a rifle of my construction, killed a large mule deer buck opening day, and had a chance at a possible record-book buck. I was already making plans for the following (1973) hunting season, but the Feast of Tabernacles would occur during the same week as Oregon’s shortened mule deer season. For me, keeping the Sabbath changed how I lived. Keeping the Sabbath required that I put God first in everything I did. Eventually, it meant putting God first in everything I thought. The strength of the first of the great commandments, to love God with all your heart and with all your mind, lies in keeping the Sabbath in a culture that is organized around celebration of another day.

The world is the product of the natural mind, which is not really *natural*, but has been acquired from the broadcast of the prince of the power of the air (Eph 2:2). Human nature as presently perceived is the nature of the Adversary . . . human nature is a received nature as evidenced by Nebuchadnezzar being given the mind of a beast for seven years. He didn’t know that he was the king mentally imprisoned as an ox. Rather, he grazed as an ox while thinking like one. Plus, when the Holy Spirit is poured out upon all flesh, the *natural* natures of the great predators will change and the lion will lie down with the lamb (Isa 11:6-9). The *naturalness* of humanity’s nature will likewise change once Satan is cast from heaven and is no longer able to broadcast disobedience as the prince of the power of the air.

My nature changed—not so suddenly that I was at first aware of the change, but after two years, I could clearly perceive that my thoughts were not what they had been.

The older minister who had broken the rifle stock over the little buck's head brought me the gun on their second visit. Both ministers promised to return in another month. And I set about, as best I could, to prove the Bible true or false. What I found in that month was what others had found before me: the Bible held up to every test I imposed upon it. I also found, as I had before, that it didn't say what the majority of Christians says it does. I wasn't of this majority's reading community. I was of a very small community then identified as part of the cultic fringe to the mainstream Christian movement. But that I read the text like few other Christians wasn't particularly troubling. Nor is it troubling that I now read the text as even fewer Christians do.

In an odd sort of way, my Dad, also Homer Kizer, was a type of my “old nature” crucified with Christ.

2

The Vision of Obadiah

For the day of the Lord is near upon all nations. / As you have done, it shall be done to you; / your deeds shall return on your own head. / For as you have drunk on my holy mountain, / so all the nations shall drink continually; / they shall drink and swallow, / and shall be as though they had never been. / But in Mount Zion there shall be those who escape, / and it shall be holy, / and the house of Judah shall possess their own possessions. (Obadiah 15-17)

In 2004, four men jointly purchased real property at Port Austin, Michigan, in the name of a sacred purpose trust: Port Austin Sabbatarian Church Community (PASCC). These four all claimed belief in the necessity of keeping the commandments of God, but when one of the four found that he could not get along with the other three, he filed a revised Purchasing Agreement in a similar sounding name of a trust—Port Austin Sabbatarian Church Community Sacred Purpose Trust (PASCCSPT)—with himself as its sole trustee. With a few strokes of a pen, Norman Scott Edwards eliminated

Terry Monte Williams, Paul Douglas Drieman, and Philip Daniel Frankford from any ownership position in the real property having a contracted value of \$670,000.

Edwards' theft of the property—he filed the revised Purchasing Agreement that eliminated the other three on 17 September 2004, but neglected to tell the three until 29 October 2004—has served as a schism to divide the Sabbatarian community as little else has: Edwards has supporters who see nothing amiss in his elimination of Williams, Drieman, and Frankford. Apparently the position that Edwards' supporters take is that if he could do so, why not? Others Sabbatarian disciples, though, have a problem with Edwards' acts, and have marked Edwards as a person to be avoided; as a person with whom a genuine disciple shall not eat or have any fellowship.

The schism formed because of Edwards' theft and subsequent marking is akin to the schism that caused Jacob Amman's followers to separate from more liberal Mennonites in the late 17th-Century. And here is where understanding the vision of Obadiah begins.

The Apostle Paul writing to Gentile converts at Rome says that Abraham's offspring shall be named through Isaac (9:7), not through Ishmael or through the sons of Keturah, the sons of bondwomen born by the natural process of a man having his way with a woman. Rather, Isaac was a son of promise: God caused Isaac's birth by bringing fertility to a long dead womb, thereby making Isaac the shadow and copy of disciples born of Spirit by promise and not through the processes of the flesh.

In his juxtaposition of Spirit and flesh, Paul writes, "Now you, brothers, like Isaac, are children of promise" (Gal 4:28). Paul further writes, "But just as at that time [in the days of Abraham] he who was born according to the flesh [Ishmael] *persecuted* him who was born according to the Spirit [Isaac], so also it is now. But what does the Scripture say? 'Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.' So, brothers, we are not children of the slave but of the free woman" (*vv.* 29-31 emphasis added).

Ishmael as a teenager did not "persecute" the weaned child Isaac (Gen 21:8-10) as English speakers understand the word. Rather, Ishmael laughed at, or sported with Isaac, as any teenager might with a child, who could well have been five years old, thereby making Ishmael as old as nineteen. But the Jews of Paul's day were not merely laughing at or sporting with converts to the sect of the Nazarenes; rather, they were killing them as Paul well knew. So Paul read the account of Ishmael laughing at Isaac not in a "literal" way, but as a metaphoric way that would have mocking equating to murdering a person.

According to Paul's understanding of figurative language, disciples in the 1st-Century and since have been the spiritual reality foreshadowed by the patriarch Isaac. In this analogy, Ishmael, who dwelt in the wilderness of Paran, represents physically circumcised Israel; for it was in the wilderness of Paran where Israel believed the ten spies rather than God (Num 12:16-14:45) and thereby refused to enter the Promised Land when the promise of entering stood (Heb 4:1). So bondage and disbelief are linked in the person of Ishmael, and since God consigned all of humankind to disbelief, death, and disobedience (Rom 11:32) because of the transgression of the first Adam, Ishmael and the kingdom of the Midianites (descendants of Ishmael) also represent humankind prior to being born of Spirit.

Note the above: with the exception of Jesus of Nazareth whose Father was *Theos* (John 3:16), all of humankind since Adam's transgression has been born consigned to disobedience because their father was the first Adam, and as such, all human beings are born as sons of disobedience (Eph 2:2-3). This includes the natural nation of Israel, which forms a type and a representation of every pious person who seeks to have a relationship with God prior to be born of Spirit. And as Israel was liberated from physical bondage to a human king at the first Passover, Israel will be liberated from spiritual bondage to a spiritual king (Isa 14:4-20) at the second Passover, when the lives of men are again given for Israel (Isa 43:3-4). Therefore, Ishmael serves as a type of natural Israel, what Paul understood but what has not been well understood since.

There was, however, only one son of promise born to Abraham, not many: there is only one spiritual Body of Christ, a Body without division (1 Co 12:25), not many bodies or many divisions formed by schisms of the one Body. So as Jesus' physical body, crucified at Calvary, died and was buried in the Garden Tomb only to be raised from the dead after three days, His spiritual Body, crucified with Him, also died and was buried in Eden and now awaits resurrection after *the third day*.

Resurrection from death is a continuation of life that is not a continuation, a seemingly contradictory statement that is seen in analogy through one generation of human beings producing another generation: Isaac as the single son of promise produces offspring by promise (Gen 25:21). Hence, Esau and Jacob are the continuation of Isaac as the *son of promise*.

A carnal son of disobedience who receives a second birth through receipt of the Holy Spirit becomes part of spiritual Isaac. This is what Paul taught. Thus, the new creature that is Spirit dwelling in a tent of flesh (together, the new creature and its tent of flesh) form a disciple of Christ Jesus. The new creature is born free to keep the commandments of God (Rom 8:1-2; 6:14),

but the tent of flesh remains consigned to disobedience as Paul found out but did not understand why (Rom 7:15, 21-25). Therefore, a war is created within the person with the law of God imbedded in the mind and written on the heart contesting for control of the tent of flesh in which the law of sin and death continues to reign. Not until this person is liberated from indwelling sin and death at the second Passover will the person be truly free from sin (1 John 1:8-10).

The new creature that has been born of Spirit continues to dwell in a tent of flesh, but continues as Esau and Jacob are continuations of Isaac. This new creature has not yet been resurrected in glorify [i.e., the perishable flesh having put on imperishability] to become a spirit being that is a younger sibling of Christ Jesus (Rom 8:29). But an intermediary step between being part of spiritual Isaac and glorification exists for endtime disciples: since the spiritual Body of Christ died with the first disciples, who were personally taught by Jesus and had need of no other teacher, the need to restore all things by the last Elijah now exists (Matt 17:11), with John the Baptist being a type of this last Elijah. This restoration of all things includes resurrecting the Body to, first, empowered spiritual life in tents of flesh, then to glorification of the flesh.

When a disciple is “filled” with the Holy Spirit, there is neither indwelling sin nor death within the disciple. Literally, the disciple will not die from so-called natural causes, but must be slain by another. And because the liberated disciple will no longer have sin dwelling within him or herself, the disciple must take on the sins of others to die—the disciple becomes the Body of Christ, the Lamb of God sacrificed at Calvary.

Both the head and body of the paschal lamb dies when sacrificed.

If disciples truly form the Body of Christ, the Body of the Son of Man, the Body of the Lamb of God, then disciples can expect to be sacrificed as Jesus was, for the disciple is not above his or her teacher, nor a servant above his or her master (Matt 10:24). It is enough for a disciple to be like his or her teacher and a servant to be like his or her master (*v.* 25).

Hence, the person who has been liberated from indwelling sin and death no longer is within the womb of Grace, but has been revealed as the Body of the Son of Man (Luke 17:30). The garment of Christ’s righteousness has been stripped away by liberation from indwelling sin and death—and the disciple who was of spiritual Isaac a day before will become part of children Zion brings forth in a day.

Quoting the Lord, the prophet Isaiah writes, “Before she was in labor she gave birth; / before her pain came upon her she delivered a son. / Who has heard such a thing? Who has seen such a thing? / Shall a land be born in one

day? Shall a nation be brought forth in one moment? / For as soon as Zion was in labor she brought forth her children” (66:7-8) . . . the birth pain that will come upon Zion is the Tribulation, and the son Zion delivers is the *son of promise* that will become one with the glorified Christ through marriage.

Prior to Zion bringing forth her children in a day, all disciples who are born of Spirit are one with Christ through being His covered [by Grace] Body. They are spiritual Isaac. But in his treatise to the saints at Rome, the Apostle Paul, after saying that Abraham’s offspring shall be named through Isaac (9:7-9), adds, “And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of his call—she was told, ‘The older will serve the younger.’ As it is written, ‘Jacob I loved, but Esau I hated’” (*vv.* 10-13).

In the womb of Rebekah were two sons of promise who would be born in a day: the Lord [*YHWH*] told Rebekah, “‘Two nations are in your womb, / and two people from within you [from birth] shall be divided; / the one shall be stronger than the other, / the older shall serve the younger’” (Gen 25:23).

The younger son, Jacob, wrestles with God and will not let God go until he receives a blessing: “Then he said, ‘Let me go, for the day has broken.’ But Jacob said, ‘I will not let you go unless you bless me.’ And he said to him, ‘What is your name?’ And he said, ‘Jacob.’ Then he said, ‘Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.’ Then Jacob asked him, ‘Please tell me your name.’ But he said, ‘Why is it that you ask my name?’ And there he blessed him” (Gen 32:26-29). Striving with God and living to tell about it is the blessing (*v.* 30) Jacob received, a blessing that is revealed in the name “Israel.”

Israel begins as one man who strives with God and prevails, but becomes the twelve tribes that descend from twelve sons. These tribes formed one nation that divided into two through the transgressions of Solomon—and from the remnant of the tribe God retained for the sake of King David comes the spiritual nation of Israel, circumcised of heart by the Spirit (Deut 30:6; Rom 2:28-29; Col 2:11), and not of the flesh by the work of human hands. But Paul identifies this spiritual nation as Isaac, so Israel remains a generation away—remains as one of the two nations in the womb of Rebecca, with, again, this womb of spiritual Rebecca being Grace.

Zion shall bring forth a spiritual nation of Esau, and a second spiritual nation, that of Jacob which will have to wrestle with God and prevail during

the great pain of childbirth that, in this case, follows birth and precedes it. This pain of childbirth is the Tribulation, which begins with the second Passover liberation of Israel; hence, it follows the resurrection of the Body of Christ back to life. But the Tribulation also precedes the sons of God being glorified at the return of Christ Jesus.

What's seen is that a son of disobedience (akin to Abraham's natural son Ishmael) receives a second birth through receipt of the Holy Spirit to become a disciple of Christ Jesus. This second birth makes the former son of disobedience like Abraham's son of promise, Isaac. Thus, the disciple who died in the 1st-Century formed the living but nailed to the cross Body of Christ—this disciple should not have needed a teacher, for as John writes, “But you have been anointed by the Holy One, and you have knowledge. I [John] write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth” (1 John 2:20-21). Under the new covenant, “[T]hey shall not teach, each one his neighbor and each one his brother, saying, “Know the Lord,” / for they shall all know me, from the least of them to the greatest” (Heb 8:11). Therefore, if disciples are under the new covenant, then all have knowledge and there is no need for anyone to teach neighbor or brother to *Know the Lord*.

But the reality of the 1st-Century CE was that disciples were in need of instruction, and most of the instruction was contrary to the gospel that Paul taught; thus, while he still lived, all in Asia turned away from Paul (2 Tim 1:15). Paul wrote elsewhere, “For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things” (Phil 3:18-19).

The proof of anything is in the reality presented by the thing: in the 1st-Century, within the womb of Grace were two peoples, one of which was a people of the field or flesh, with their end being destruction. The other was a people that had to wrestle with God and prevail . . . the blessing Jacob received was in wrestling with God and living to tell about the experience. The blessing those disciples who are of Israel receives is wrestling with God and living through glorification to tell about it.

Israel is a spiritual nation [i.e., circumcised by Spirit]—and since this is true, Esau is, at the end of the age, also a spiritual nation, but one that is hated by God even before it is born in a day.

The physical descendants of Esau became Edom, the nation that dwelt on Mount Seir. Therefore, when the prophet Obadiah wrote, “For the day of the Lord is near upon all nations” (*v.* 15), the timeframe for the prophet's

declarations against Edom wasn't seven, eight, nine centuries before the common era, but in the near future when Edom is one of two sons of promise in the womb of a spiritual Rebekah.

Christendom is presently divided by the writings of Moses. On one side of this schism is all who are Esau, hated by God but today still covered by Grace. On the other side is all who are loved by God even though covered by Grace. What is the difference? What separates the one who is hated from the one who is loved—and this question should concern all of spiritual Isaac, for all who are Isaac will become either spiritual Esau or Israel when the Tribulation begins.

Jacob wrestles with God: how is a disciple to wrestle with God? Surely no one who is physical expects to prevail over what cannot be seen, or is not of these four unfurled dimensions. Therefore, wrestling with God can only be accomplished by wrestling with obedience to God; i.e., commandment keeping. And this is where Moses enters the fight.

Jesus said that if an Israelite believed Moses, the person would believe Him, for Moses wrote of Him. “But if you do not believe his [Moses’] writings, how will you believe my [Jesus’] words” (John 5:47). Yet visible Christendom rejects Moses and actually uses rejection of Moses as the determiner of whom should be identified as a “Christian.” Thus, the disciple who wrestles with God will believe Jesus’ words by believing Moses’ writings, which puts this disciple at odds with the visible Church, thereby causing this disciple to fight against what is accepted as *Christian* while knowing within the person that he or she is genuine whereas those with whom he or she contends are not. Wrestling with God morphs into wrestling for God against disobedience and lawlessness.

Today, disciples compose spiritual Isaac, in whose womb (Rebekah’s womb is Isaac’s womb) are two sons, one hated and one loved, with the prophecies against the hated son having this son utterly destroyed to the person. Disciples will not enter the heavenly realm as they are today. The flesh will perish. The new creature that has been born of Spirit—this new creature being likened to the next generation of a human family—will receive a new body that is composed of spirit, a body that is like the person’s present body in form but not in substance. This new creature is today either hated by God or loved even though no sin is imputed to this new creature because it remains covered by Grace, or in the womb of Grace.

Sin separates man from God, and causes man to hide from God as in the case of the first Adam hiding in the garden (Gen 3:10). Sin does not separate God from man although sin causes God to hide His face from man

(Deut 32:20) so that man cannot find God, but sin *per se* does not separate God from man. If it did, then *Theos* would not have entered His creation as His only Son to die at Calvary by taking on the sins of Israel. So it is not the presence or absence of a sin or sins that causes one son to be hated and another loved. Rather, it is the person's attitude toward sin.

The above should not pass by quickly: both the son that is loved as well as the son that is hated will, today, prior to liberation from indwelling sin and death, commit sin. All sin and come short of the glory [righteousness] of God. But the person who truly *hates* sin is loved by God; whereas the person who is not appalled by sin is hated by God.

Jacob becomes Israel through wrestling with God, and Israel becomes a spiritual nation consisting of all who have circumcised hearts, not of all who identify themselves as Christians. Esau neither wrestles with God nor receives a circumcised heart on which are written the laws of God even though Esau is also *a son of promise* and spiritually born from above. But an eight day gap occurred in the physical type that forms the shadow of spiritual birth: a Hebrew male was not circumcised on the day of his birth, but on the eighth day. The disciple who is born of Spirit does not receive a circumcised heart when he or she is born of Spirit, but after a journey of faith is undertaken that cleanses the heart, a journey that is equivalent to Abraham's physical journey of faith. This journey of faith, thus, determines whether a person is Israel or Esau.

Esau was born as the son of promise that bore his own bloody hair coat (Gen 25:25); endtime Esau consists of those "Christians" who do not strive with God through obedience, usually outwardly discerned by keeping the commandments, especially the Sabbath commandment. But the Pharisees outwardly kept the commandments; yet Jesus said that not one of them actually kept the commandments (John 7:19). Thus, it is not enough to attend services on the Sabbath, then to show no love—the weightier manner of the law—to one's brother. Rather, the person who keeps what is truly important will "sigh and groan over all of the abominations that are committed in [Jerusalem]" (Ezek 9:4), with this *Jerusalem* now being the heavenly city inhabited by those who have born of Spirit.

Membership in spiritual Esau is determined not through when the Sabbath is observed, but through failure to sigh and cry aloud about the abominations committed within Christendom.

No one of endtime Esau, the hated son, shall be spared. God will not have pity on any, regardless of how well they sing praises to Him or create websites dripping of blood. If the disciple will not sigh and cry about the

abominations committed within and without the Church, then the disciple is of the hated son.

It isn't legalistic commandment-keeping that causes the one son to be loved; it isn't a matter of all Sabbatarian disciples being Israel and all who observe Sunday being Esau although this is an easily discerned demarcation. Rather, it is the person who sighs about and cries out against "everyone who loves and practices falsehood" (Rev 22:15) that is of the loved son; for Christ bears the sins of both the one who sighs and cries, and the one who either actively or passively condones wrong-doing. The first is loved; the latter is hated, for cause.

Returning now to Port Austin: those who support Edwards do not sigh and cry about his wrong-doing. They are, or would like to believe that they are, in the sanctuary—they are where the slaying will begin (Ezek 9:6). It will be their turn to cry aloud when they are cast into the lake of fire.

The Lord [*YHWH*] told Ezekiel, "The guilt of the house of Israel and Judah is exceedingly great. The land is full of blood, and the city full of injustice . . . my eye will not spare, nor will I have pity; I will bring their deeds upon their heads" (9:9-11). And this is what God said in the vision of Obadiah.

* * *

CHAPTER TWO

I began the first chapter with, “On Thursday of the second full week in January 2002, about 10:12 CST, as I was pulling into the parking lot of Southeastern Illinois College where I was to teach a class, I heard the words, ‘It’s time to reread prophecy.’” The words and their accompanying thought obscured all other thoughts, including ones of getting out of the pickup and getting to class. For several minutes I sat wondering exactly what had happened; what had I heard—I knew what, but why? I was unbelieving of what I heard and thought at the same time. What I didn’t then know was that forty years earlier, apparently to the day, hour, and minute, an Advanced Prophecy seminar at Ambassador College was told that all prophecy was understood, that there would be no new revelation.

Within Christendom, prophecy is a suspect discipline. Prophecies either were fulfilled, or they cannot be well understood. They are vague, and often interspersed in narrative accounts about real events. Thus, long ago and for cause, they became the domain of the cultic fringe.

Mostly unknown sects proclaim the fulfillment of some prophecy with every newscast. A natural disaster here and one there, and this sect or that one proclaims the end of the age has come upon humanity, the practice beginning two millennia ago. But the essence of the Christian message is that the creator of humanity came as the man Jesus, died and was raised from the dead, and will return as the promised Messiah who will put an end to the world as it is today. Even sects and denominations that teach a realized eschatology having the kingdom of heaven being here on earth today teach that a new heaven and a new earth are to arrive at the end of this age. So the assurance of Christianity is that life as human beings presently know it will end at a specific moment in the future.

As I sat in the pickup, unbelieving of what had occurred, I suspected, *It’s time to reread prophecy*, meant that it was time for me to begin writing about prophecy. The splintered Churches of God were not powerfully delivering the two-house warning of a generation earlier. My prophetic understanding was within the mainstream of the Churches of God, so I suspected the command I received was to make a better case for the two-house warning. Its case had been publicly made for decades in one of the

most poorly crafted books ever published, a book that was the plagiarized work of another.

Forty years earlier from when I sat unbelieving, spring semester 1962 began with promise at Pasadena's Ambassador College, then the educational arm of the most visible administration, in North America, of the Churches of God. After a lunar time cycle (a significant unit of time for Ambassador College) of prophetic events not occurring as radio evangelist Herbert Armstrong had proclaimed to the nation, and for nine years, to the world, Armstrong suspected he had prophecy wrong, the admission of a now mature Christian. But having prophecy wrong was not something that an international evangelistic work based upon a particular prophetic understanding wanted to admit. Hence, Armstrong scheduled the Advanced Prophecy seminar for that spring semester.

During the first session of the Advanced Prophecy seminar that all senior men on campus attended, Herbert Armstrong told the senior men, each a so-called evangelist, that everything was not known, that there was much the Church didn't understand about prophecy, that it was important the Church gets prophecy "right." He encouraged these senior men to explore possibilities and ideas that might come to each of them, for the Church (i.e., the Radio Church of God, renamed the Worldwide Church of God) didn't have prophecy right, his admission. But that was the only seminar session taught by the senior Armstrong, whose prophetic track record was, indeed, as poor as he had come to realize.

Herbert Armstrong's son, Garner Ted Armstrong, taught the second and subsequent sessions. And at the beginning of the second session, Garner Ted said all was known, that nothing new would be revealed, that his father was merely having doubts about what had been revealed to him, that the Church would go to a place of physical safety in 1972.

Why the senior Armstrong didn't teach more sessions, why he left teaching the class to his son will not be known prior to the resurrection. The so-called evangelists who heard both that *the Church didn't understand prophecy* and that *all was known* quietly sat through subsequent sessions without saying anything, or so Ray Dick told me after reading the initial draft of *A Philadelphia Apologetic*, completed in March 2002. Ray Dick was then (1962) in fourth year Bible, taught by Al Portune, one of the senior men in the Advanced Prophecy seminar. Ray gave me the names of the men in the Advanced Prophecy seminar. Although most of the men are now dead, I sought confirmation of what I was told from Garner Ted Armstrong and from Roderick Meredith, senior evangelist for the Living Church of God.

Garner Ted in three most gracious letters written during the summer and fall of 2002 neither denied, nor confirmed the story. Roderick Meredith, however, seemed to confirm the entirety of the story. Of attendees who remain, Leslie McCullough and Dibar Apartian were also in the seminar.

There is a little more to the story of Garner Ted (on behalf of the Church) rejecting revelation during that spring 1962 semester. On a Friday morning near the end of semester, Al Portune presented to the fourth year Bible class information coming from the Advance Prophecy seminar. Ray Dick was certain what had been said was wrong, so over the weekend he gathered Scripture passages that he presented to Al Portune at eight o'clock Monday morning. Fourth year Bible was at eleven. Al Portune was late coming to class. When he arrived, he had additional Scriptures supporting the position Ray Dick had presented to him that morning, the position being, I believe, that the armies surrounding Jerusalem when the Mount of Olives splits in two occurs three and half years earlier than when Armageddon happens. But when Garner Ted on Thursday of that week learned what Al Portune and Ray Dick were discussing, Garner Ted pulled Ray out of class. With his entourage and a cowered Al Portune in tow, he threatened Ray with expulsion from Ambassador College a couple of weeks before Ray graduated if Ray didn't recant. I don't believe Ray ever forgave himself for knuckling under.

Ray Dick kept his prophetic understanding to himself for decades. However, his understanding appeared in an article published by Dixon Cartwright's *The Journal* in 2001.

I can't say what I would have done if I had been in that Advanced Prophecy class forty years earlier. I don't know if I would've been like Joshua and Caleb, or if I would've sat on my hands, deferring to the authority of the instructor. The decision, however, wasn't mine to then make. I was a high school junior, who knew to keep the Sabbath but was unwilling to do so.

Like the vast majority of humanity, the so-called evangelists who sat on their hands and on their courage that spring semester, 1962, will have their history assigned to them. In 2005, Roderick Meredith's history was assigned to him following the shooting spree in the Wisconsin congregation of the Living Church of God. There was little Meredith could do to avoid the label of a cultmeister—he is being defined in terms of visible Christendom, and most of those senior men then in Pasadena will be forgotten within a few generations. Most will leave behind no inscribed record of themselves. Only Armstrong's legacy will survive; for he had the courage to stand visibly for what he believed, even if his prophetic understanding was askew.

Actually, Armstrong's record as a teacher of prophecy who *got it right* is dismal at best. His work has been tried by fire and found wanting. He is presently ridiculed for his opulence, but it isn't this generation that will define him. Rather, he will be defined within the historic perspective of those who left spiritual Babylon to rebuild the temple in the Jerusalem above (Gal 4:26). Whether he is one who left off rebuilding the temple to build homes for themselves will be revealed upon Christ's return, for he will be included among those who left spiritual Babylon.

Daniel's prophecies were sealed until the time of the end. They could not be understood earlier than the generic period identified in Scripture as "the time of the end." Ellen G. White and Herbert Armstrong and any number of other pundits didn't live in that generic period so it's foolishness to look to these pundits for understanding of endtime prophecies, even when one of them uses a name like *Spirit of Prophecy*. And it is equally foolish to listen to the prophetic understanding of anyone now, myself included, if it is not the time of the end.

If, however, humanity in the ebb of time has arrived at the generic endtime period, then the Elijah to come (the glorified Christ Jesus working through human beings) will restore all things, including revealing prophetic events, for a sealed prophecy is worthless unless it is unsealed. A proof of the Most High's sovereignty is fulfilled prophecy. An even greater proof is His ability to seal a prophecy so that the revelation cannot be understood, then to unseal the revelation shortly before the event occurs. Faith now enters the domain of prophecy. The unsealing will come through the generation of an additional text, and the validity of that text becomes a matter of faith. The sheep hear the voice of the true Shepherd. The wild sheep listen to no voice but their own. And the goats betray the sheep that follow them.

The need to unseal prophecies makes Scripture a spiritually open canon although it remains closed in this world.

Some disciples in every generation since Calvary have expected Christ Jesus' return to occur within their lifetimes, as is appropriate. One single long night of watching began at Calvary. The shadow or type of this long night of watching occurred in Egypt, where physically circumcised Israel waited its liberation from physical bondage while this enslaved nation ate Passover lambs. With feet shod, loins girded, Israel ate with staffs in hand, ready to go at a moment's notice. Likewise, the spiritually circumcised nation will eat the Passover sacraments year by year as the physical nation ate the lamb bite by bite, with the spiritual nation expecting liberation from sin and decay as the physical nation expected liberation from slavery.

And liberation came/comes with the passing of the death angel throughout the land.

The additional text needed to unseal long sealed and secret prophecies is not another testament of Christ, such as the *Book of Mormon* claims to be. Nor is it a book like Ellen G. White's *The Great Controversy*, or Herbert Armstrong's *Mystery of the Ages*. All such books are the works of human beings. Rather, the book that unseals biblical prophecies is a hypertext produced fully within the minds of born of Spirit disciples, a book that uses the same written text that is Scripture to produce another set of meanings in the manner that within the Bible intertextuality links the first Adam to Christ Jesus as the last Adam (*cf.* Rom 5:14; 1 Co 15:46).

Was it coincidence that forty years from when Garner Ted Armstrong told senior evangelists there would be no new revelation, his dad had it right, that I was drafted to reread prophecy? The defense of my claim to being drafted in a manner a little less spectacular than how Paul was drafted is first in what I write, but secondly in that I write. Asserting the validity of the claim means nothing of itself. A disciple either will or won't "hear" in my explication of Scripture another voice, that of the True Shepherd, Christ Jesus.

If the voice of Christ is *not* heard, the disciple should go about his or her affairs without concern that death angels will again pass over all the land in a manner foreshadowed by the death angel passing over Egypt, slaying all firstborns of man and beast not covered by the blood of a paschal lamb. Disciples who do *not* hear the voice of Christ in my words should not be concerned that a second Passover liberation of Israel, now a spiritually circumcised nation, will occur in a manner foreshadowed by physically circumcised Israel's liberation from physical bondage to a human king in a land representing sin. These disciples should *not* take the sacraments of bread and wine on the night that Jesus was betrayed in a vain attempt to save their lives just in case I am right about a second Passover liberation of Israel that results in the physical death of a third of humankind at the beginning of the seven endtime years of tribulation. No, the disciple who doesn't hear Christ's voice in mind should keep on doing whatever he or she is presently doing; *for at the end of this present evil age*, the words of prophecy are not sealed and secret *for the time is near*. So as the angel tells John, "Let the evildoer still do evil, and the filthy still be filthy [the acts and state of those who commit blasphemy against the Holy Spirit], and the righteous still do right, and the holy still be holy" (Rev 22:11).

If it isn't coincidence that I was drafted to reread prophecy exactly forty years after revelation was rejected by the Armstrongs, then the work of Herbert

Armstrong was as he claimed, the restored work of God, albeit the work of an imperfect messenger.

The first Elijah restored the life of the widow of Zarephath's son when "there was no breath left in him" (1 Kings 17:17), but the return of breath to her son did not happen all at once. The first Elijah stretched himself over the son three times before life was revived (*vv.* 21-22). Then when Elijah presented the young man to his mother, the woman said to Elijah, "Now I know that you are a man of God, and that the word of the Lord in your mouth is truth" (*v.* 24). The restoration of life to the spiritual Body of Christ by the last Elijah will serve the same purpose.

Although the assumption has been that when Jesus said that the gates of Hades will not prevail over the Church [assembly] (Matt 16:18) meant that the Church would never die, that assumption must be challenged, for Jesus' physical body was not to see corruption yet the sign of Jonah has Jesus dying, being buried for three days and three nights, then being resurrected and returned to life as the Spokesman for God the Father. The gates of Hades did not prevail over Jesus' earthly body even though He died at Calvary and was dead when buried. Likewise, Jesus' spiritual Body will not experience corruption despite the obvious "corruption" of the visible Christian Church and the very apparent need for restoration of the Body.

As the order went out from King Cyrus to restore, after seventy years, the physical house of God in the Land Beyond the River (Ezra 1:1-4), an order went out to restore the spiritual house of God in heavenly Jerusalem—the work of the Protestant Reformation was the restoration of the Church, the temple of God here on earth. This work of restoration began in the 16th-Century, with some uncertainty about when it actually began. Generally speaking, this restoration of the spiritual house of God began twelve centuries after God formally delivered the Church into the hand of the spiritual king of Babylon, Satan the devil, at the Council of Nicea [ca 325 CE to 1525 CE], where a pagan Roman emperor determined what would be sound doctrine for the Church.

Leaving spiritual Babylon meant separation from the governance of this world. Neither Luther nor the Reformed Church left off mingling in and becoming a part of the governance of physical lands and kingdoms. Only the Radical Reformers genuinely left Babylon, but most of these Anabaptists refused to cross into spiritual Judea, the mental landscape of Sabbath observance. They can be likened to the two and a half tribes of natural Israelites that settled east of the Jordan in the land of Gilead (Num chap 32).

However, by 1528 CE, Sabbath observance was established among the most radical of the Radical Reformers, with this first attempt to restore life in the spiritual Body of Christ coming through receipt of the Holy Spirit following demonstrated obedience by faith in accordance with the terms of the second covenant mediated by Moses (Deut 29:1; 30:1-2, 6), the spiritual covenant to which better promises were added when its mediator became Christ Jesus. This attempt at restoration did not occur in one place at one time, but in several places at approximately the same time. Thus, the precise moment in history when the order went out to rebuild the house of God on the foundation the Apostle Paul laid in heavenly Jerusalem cannot be determined with certainty as can be the order to rebuild the temple in earthly Jerusalem issued by the human kings of Persia. Rather, only the *season* when the order went out is known.

But life was not fully restored to the spiritual Body of Christ in the 16th-Century by Radical Reformers. Energy and enthusiasm among Sabbatarian disciples dissipated. And a second attempt was needed, an attempt that coincided with the Great Awakening.

A trail extending backwards from Herbert Armstrong in the 20th-Century through the Church of God 7th Day in the 19th-Century to the Seventh Day Baptists in the 18th-Century can be easily followed, with the Seventh Day Adventists being the portion of this movement that followed after Ellen G. White rather than Christ Jesus, who would have all disciples living “by every word that comes from the mouth of God” (Matt 4:4—Jesus’ citation is from Deut 8:3). But this trail ended in 1962 when the junior Armstrong said that there would be no new revelation. The Body of Christ again lost the divine Breath of the Father, and though much occurred during the later portion of the 1960s and throughout the decade of the 1970s, the activity that occurred was the after-death throes of the dead Body in a manner similar to a chicken flopping around after its head has been chopped off.

Yes, Armstrong’s work was spiritually dead long before it achieved most of its physical success. The greatest amount of opulence came after its spiritual demise.

The work of Herbert Armstrong is now being mocked by many who once supported this self-proclaimed endtime apostle. I won’t join in the mocking, for in 1973, in Blythe Arena, I sat on a short section of elevated bleachers behind the speakers’ platform when Herbert Armstrong addressed more than 7,000 Feast of Tabernacles attendees. Before he arrived in the arena, I noticed a padded chair in the front row of seats that wasn’t there previously. He entered without fanfare, and took his seat in the chair. A few mothers

with infants approached him. He greeted the mothers and patted the infants on their heads, and was generally approachable and accessible to anyone who desired to say hello to him. Most of the attendees didn't realize he was in the building. He didn't have managers or handlers or an entourage. His physical stature was small, and he was easily concealed by the few people standing around him (multiple clusters of attendees had gathered in various locations throughout the arena). Thus, my impression of the man doesn't come from seeing the opulence in which he lived, but from seeing mothers walk up to him and extend their hands. He seemed to genuinely enjoy contact with "ordinary" people.

The above doesn't mean that I approve of him living as how he envisioned that glorified saints will live in the kingdom. Nor does the above mean that I now support any of his prophetic understanding. Rather, the above means that I saw a man history will judge more kindly than will the generation that followed him.

On another day at the same Feast and from the same short section of bleachers, I also watched Garner Ted and Stanley Radar with their entourages arrive after the opening prayer, and leave before the closing prayer. Both men didn't have time to fellowship with those people who were making their lifestyles possible. So while the present generation of in-house skeptics bravely attacks the deceased Herbert Armstrong, determining that he was a plagiarist who was possibly guilty of incest, I will point back to me being drafted to reread prophecy, and to this apologetic. If Herbert Armstrong was not, prior to 1962, doing the work of God, then the forty years to the hour and likely to the minute from when Garner Ted said there would be no new revelation is a length of time that is purely coincidental. If the senior Armstrong was, however, prior to 1962 doing the work of God, then the forty years correspond to the length of time that the holy nation that wouldn't enter the promised land because of unbelief (Heb 3:19) wandered in the wilderness until dead. This juxtaposition suggests that the splintered Churches of God that came from the shattering of Armstrong's work are today dead.

If the forty years aren't coincidence, then God, Father and Son, works on a very precise timeline, suggested by Israel leaving Egypt when it did (Ex 12:41). This also suggests that the work of God was for decades being done by a flimflam ad man, who had no formal training and more ego than stature. He had no prophetic insight of his own, but pandered the two-house doctrine into a message about national repentance or loss of freedom. This call to national repentance rang true in an era when the Scriptural values of founding fathers were being dissolved in the acid criticism of industrial pollution and

individual excess. The American monomyth of the lone individual overcoming the wilderness became both the bait Herbert Armstrong swallowed, and the fuel that fed the radio broadcasts blanketing the nation and much of the world. This monomyth has been attacked by Feminists and Marxists, for this monomyth comes from the spiritual king of Greece, who has flown out of the west to attack the spiritual kings of Persia. Because Herbert Armstrong never understood prophecy, he never understood how greatly he was affected by the Adversary. If he had, he wouldn't have allowed the physical trappings of wealth to divert his commission, thereby sending his work into the grave with him.

If the forty years aren't coincidence, then those who now mock the senior Armstrong need to temper their criticism with the understanding that the Father and the Son corrected a problem according to their schedule, not that of human beings. Those who mock Armstrong risk becoming permanently crosswise to the Father and the Son.

My claim of being drafted to reread prophecy is either true or false. I can relate what happened on that Thursday morning, but the truth of the claim will be historically assigned by whether a second Passover liberation of Israel occurs, this liberation being from sin and death in a manner foreshadowed by Israel's liberation from physical bondage. Until then, a person will have to determine truth by hearing the voice of the true Shepherd, for my claim isn't of having *studied* prophecies until I understand them, but of being a student through which understanding has been given. The claim is simply that I have been given a job to do by the Elijah to come, the spiritual Elijah who will restore all things. What I write will seem shallow to some, and over-the-top to others, for what I find in Scripture is radically different from what pundits before me found. But the unsealing of a sealed text requires the production of a new text that discloses previously revealed but secret knowledge.

The second Passover liberation of Israel, now a spiritually circumcised nation, at the beginning of the seven endtime years of tribulation was foreshadowed by the physical liberation of Israel from Pharaoh, and *will foreshadow* the sixth trumpet plague, when death angels will slay for a second time a third of humankind within a three and a half year period . . . Scripture supports the numbers: if a third of humankind, all firstborns not covered by the blood of the Lamb of God, is slain at the beginning of the seven endtime years, two thirds of humankind will remain alive as all social structures collapse. A fourth part of this two thirds of humankind is then given into the hand of Death, the fourth horseman (Rev 6:8), and the death of this fourth part will leave half of humankind still alive [$\frac{2}{3} \times \frac{3}{4} = \frac{1}{2}$] when the sixth trumpet

plague occurs, killing a third part of those who remain alive. This killing of a third of the half of humankind that was alive when the seven endtime years began will leave one third of that initial number still alive. The prophet Zechariah wrote, “In the whole land, declares the Lord, two thirds [parts] shall be cut off and perish, and one third [part] shall be left alive” (13:8). So going into the final woe, when Satan is cast to earth and the kingdom of this world becomes the kingdom of the Father and His Christ, this third part of humankind will be refined as silver is refined (by fiery trials) and tested as gold is tested (under pressure against a touchstone, Christ Jesus), and this third part will call upon God’s name and He will say that this third part is His people (*v.* 9). This third part is the great endtime harvest of firstfruits, and this third part is not today “Christian.”

Many prophecy pundits will identify the second Passover liberation of Israel as the sixth trumpet plague, for a third of humankind will perish, again all firstborns who have not covered their sins with the blood of the Lamb of God taken on the night that He was betrayed. These many prophecy pundits are or will be false prophets. They will recognize the man of perdition, because he will be an Arian Christian, as the antichrist. They will loudly proclaim that which they do not understand, and they will have their names removed from the Book of Life for they prophesied, or explicated prophecies when they have not been sent by God to do so.

When the second Passover liberation of Israel occurs, spiritual Babylon is dealt a below-the-belt blow when the great king of the spiritual king of Greece is suddenly broken because he is first. Babylon will be staggered and will reel as a drunken man as it seeks to regain control of the single kingdom of this world. But before control is gained, God will deliver a second hard blow to Babylon: the sixth trumpet plague. And the man of perdition, coming by the workings of Satan, will then declare himself god in an attempt to stabilize the toppling kingdom of this world.

Two blows and Babylon is going down for the count. But in a vain attempt to ward off the inevitable, the man of perdition declares himself god—and for thirty days, the lives of all who would live by the commandments of God are in great peril. If these days were not shortened, no flesh would be saved alive (Matt 24:22), but for the sake of the elect, Death is dealt a mortal wound, its body taken and burned, and the kingdom of this world is given to one like the Son of Man (Dan 7:9-14) on day 1260, halfway through the seven endtime years of tribulation.

On this doubled day of 1260, Michael and his angels will fight against Satan and his angels, and will cast Satan from heaven (Rev 12:7-10) while

here on earth, the split Mount of Olives will swallow armies as Christ Jesus fights on a day of battle (Zech 14:3-4; Rev 12:16; Ex 15:12). The many false prophets that identified the second Passover liberation of Israel as the sixth trumpet plague will now embrace the old dragon when he comes as a roaring lion to devour disciples; he will come claiming to be the returning Messiah. The false prophets will mistake Satan, disguised as an angel of light, for Christ Jesus, and they will cause many disciples to accept the mark of death, the tattoo of the cross. Because of them doing so, even the memory of these false prophets will be removed from Israel such is the heinousness of them teaching without being called.

An apologetic is a formal defense made in speech or writing. The defense herein made is of the claim that I was, indeed, drafted or called to reread prophecy. The evidence to support this claim will be the entirety of this manuscript, not an earlier manuscript or writings of two or three years ago. Again, when I was called for this task, my understanding of prophecy was orthodox Church of God, with minor exceptions. I have had to unlearn precept-upon-precept exegesis, the means by which the drunken priests of the physically circumcised house of Israel caused that nation to stumble, fall backwards and be taken captive. The spiritually circumcised house of Israel has also used precept-upon-precept exegesis to cause a royal priesthood to be ensnared and taken captive by the Adversary, for once-steady disciples now waver about in the winds of doctrine, ever studying but unable even to agree on a calendar. It is as if those evangelists trained by Herbert Armstrong in precept-upon-precept exegesis build for themselves houses of straw that are, today, ablaze with discord. Every person has a message, a word of knowledge, an insight, with few agreeing with anyone, even fewer willing to hear any voice but their own. They constitute an army at war with itself, with every man slaying his brother while the world watches—until bored.

Historical exegesis, especially as practiced by Trinitarian fellowships, is the bane of good scholarship, for it elevates the traditions of men to the status of Scripture.

All belief paradigms are either tradition or text based, with text based paradigms becoming tradition based after a generation or two. A prophecy that has been sealed and kept secret until the time of the end could not possibly, if the Father and the Son mean what has been inspired, have been understood by someone earlier than that generic period identified as *the time of the end*. Therefore, every reading of that prophecy earlier than this generic period is uninspired and without spiritual value—is of men or demons. Historical understanding is without spiritual relevance. Likewise, Jesus spoke only in

figures of speech so that the secret things hidden from the foundation of the world could be disclosed but not revealed. The synoptic gospels record these figures of speech, or parables, uttered not to make meaning plain but to allow every person to hear what the person chooses to hear. Jesus didn't speak plainly to His disciples earlier than the night He was betrayed. The public revealing of what He spoke as the Son of Man comes with His revealing (Luke 17:26-30), but He will do nothing without first revealing the thing through His prophets, who spoke under inspiration of the Breath of God [*Pneuma Agion*]. He will, again through that Breath, disclose to disciples His revealing of prophecies prior to when these phenomena occur. Thus, denominations that formed around and have fostered the spiritual understanding of church fathers or historic figures only partially understand Scripture at best. Nevertheless, they elevate the traditions they have received and to which they adhere to the status of Scripture, thereby stopping their ears from again hearing the voice of the True Shepherd. And with their willful refusal to hear His voice, they remain ignorant about their forthcoming nakedness when they as the Body of the Son of Man are revealed.

The Bible is spiritually understood through typology, through the night/day, darkness/light metaphor, which has death preceding life. With life comes judgment, which is today upon the household of God (1 Pet 4:17—baptism is into the death of the old self, crucified with Christ Jesus). Sin or lawlessness (1 John 3:4) requires death. The man Jesus of Nazareth was sacrificed at Calvary as the paschal Lamb of God. He who had no sin was made sin by taking on the lawlessness of the world, consigned to disobedience for a season (Rom 11:32). Thus, drawn or called sons of disobedience are made holy through the sacrifice of the Lamb. These drawn sons of disobedience are the many who are called (Matt 22:14); they are the invited guests to the wedding supper. But the called sons of disobedience, spiritually circumcised through making a journey of faith after receipt of the Holy Spirit, can be likened to the physically circumcised nation that left Egypt. This nation didn't enter God's rest, but was rejected because of unbelief that became disobedience. Likewise, the old self or nature of the called son of disobedience, crucified with Christ Jesus in baptism, must die in a spiritual Wilderness of Sin. The new man, a son of God born-from-above into the same tabernacle or tent of flesh possessed by the crucified old man, spiritually circumcised though physically as the tent was [physical circumcision is of the flesh, of the tent, and not of the man], will cross the Jordan and enter Judea, where he will live as a spiritual Judean. This son of God is neither male nor female, Jew nor Greek, free nor bond—all of these traits pertain to the tent of flesh. Again,

it is the tent that's plumed male or female, that's physically circumcised or physically uncircumcised (the meaning of Jew and Greek), that's slave or free. The person living inside the tent of flesh, spiritually dead before being born-from-above, was defined by the tent in the natural world; the old self has an intimate relationship with the tent. But the son of God born into this tent is not defined by the tent. Rather, definition comes from the Oedipus-like act of breaking the legs of the crucified old self; of mentally crossing the Jordan, and living in the mental topography of spiritual Judea, the capital of which is Jerusalem above. Disciples are to pull the stakes of their fleshy tents, cross by faith into Judea where the new son of God is spiritually circumcised; disciples are to begin living as Judeans, repeated for emphasis for failure is live as Judeans is the error that the visible Church has inherited through historical exegesis.

It took more than thirty years before my crucified old self weakened enough that it didn't define me—and then, it took receiving clean spiritual garments before that old self was gone.

The physical geography of pre-Flood Eden visibly represents humanity's invisible mental topography, with prophecies about nations within Eden spiritually pertaining to mental landscapes and mindsets of born-from-above disciples. Many are called through receipt of the Holy Spirit to live in the spiritual garden of God, but few are chosen, for this choice is made by the disciple—and to be chosen, the disciple must mentally journey to Judea, then to its capital, the Jerusalem that is from above. Under the second covenant mediated by Moses, the covenant of which Christ Jesus is now the mediator, the Lord [*YHWH*] placed the choice of life and good, death and evil before the mixed circumcised and uncircumcised children of the nation that left Egypt (Deut 30:15-19). This mixed nation was to choose one or the other. The nation could not refuse to choose. And so it is with every born-from-above disciple. Judgment is today upon the household of God, but this judgment is what the household chooses. Disciples will either live by all that is written in Deuteronomy (*v.* 10), or they will mentally live in a portion of real estate outside of Judea. Disciples are thrust out of Egypt/sin, but must follow Jesus from Sinai to the Jordan. If they stop along the way, they choose not to eat of the tree of life.

Again, the physical geography incorporated within pre-Flood Eden's boundaries is the visible equivalent of an invisible mental landscape that encompasses the mindsets of every human being. How every person (called or not) thinks can be located somewhere on the topographical map of pre-Flood Eden, which stretched from Assyria in the north to Egypt in the

south. This was the land ruled by Babylon and king Nebuchadnezzar. This mental landscape is today ruled by the spiritual king of Babylon, to whom all of humanity has been consigned so that God can have mercy upon all.

The visible Christian Church entered Judea behind the Apostles, but this spiritually holy nation of God would not walk in God's way nor obey His rules; the nation profaned His Sabbaths, and did what the physical nation of Israel did. Typology has the physically circumcised Israelite dwelling in a fabric or skin tent in the Wilderness of Sin representing the disciple's liberated but crucified old-self dwelling in a fleshy tent. The uncircumcised child born to the physically circumcised Israelite while in the Wilderness of Sin now represents the son of God born-from-above into the tabernacle or tent of flesh of the liberated old-self. The uncircumcised child born in the wilderness was physically circumcised after the holy nation crossed the Jordan. The son of God born of Spirit will be circumcised of the heart when this son figuratively crosses the Jordan by faith and enters into Sabbath observance.

Except for Joshua and Caleb, the physically circumcised nation that left Egypt died in the Wilderness, and didn't cross the Jordan. The children of this nation crossed the Jordan, where they were circumcised (Joshua 5:2-7). These children were expected to keep the Law of God. Thus, the physically circumcised nation dwelling in houses of wood and stone in Judea—houses that they did not build—in typology represents the spiritual bodies disciples receive upon glorification. The fight led by Joshua and Caleb against the inhabitants of Canaan, necessary before receiving houses the nation didn't build, represents the fight of faith every disciple must make against lawlessness.

To disciples, physical circumcision has no meaning for it is of the body or tabernacle in which the born-from-above son of God dwells. It is equivalent to removing an Arctic entryway to a house, with skin color the equivalent of house paint. A homeowner might gain a few additional square feet of interior living space if an Arctic entryway is removed, but its removal doesn't affect the homeowner. Likewise, one homeowner dwells in a white house, and another homeowner dwells in a red house. The color of each dwelling has no bearing on who the homeowner is. Same for how the house is plumbed. The son of God born into a tent of flesh lives in this tent until he reaches his majority, the moment when this son of God receives a glorious dwelling of spirit. Until then, the son of God must make do with the tent in which he was born, and must live within its limitations as this son grows in grace and knowledge.

Again, in typology, the physically circumcised Israelite dwelling in a house in Egypt represents the old-self dwelling in a tabernacle of flesh prior

to liberation from bondage to indwelling sin and death. The physically circumcised Israelite was a firstborn son of *YHWH* (Ex 4:22), just as disciples today are the spiritually circumcised firstborn sons of the Father. This physically circumcised nation did not liberate itself by military means (i.e., physical means) from bondage to Pharaoh, but was liberated by God and by promise (Gen 46:4). The spiritually circumcised nation, the spiritual firstfruits, will likewise be liberated from spiritual bondage to sin by God and by promise.

Herein lays the forthcoming difficulty for the Christian Church: of the adult Israelites living in Egypt, Joshua and Caleb alone cross the Jordan, and Caleb was not a natural born son of Jacob but of Esau. The entire nation of Israel could have crossed the Jordan, but because of unbelief (Num 14:11), the nation believed the ten witnesses, not the two, and the nation was condemned to death. The nation then acknowledged that it had sinned against God (*v.* 40), but it compounded its despising of God through its unbelief by trying to enter God's rest on the following day. No one can enter God's rest on the day after the Sabbath.

Therefore, in typology, the physically circumcised Israelite dwelling in Egypt performs double duty. This physically circumcised Israelite represents the conscious self of the disciple. When moving from physical to spiritual, a physical person represents the self-aware mindset or personhood of the one who has been born of Spirit just as physical geography represents mental topography. A circumcised person in a house now represents "personhood" in a body of flesh. And this is the juxtaposition the Apostle Paul makes that hasn't been well understood, for the Egyptian in a house now represents the conscious self or personhood of the individual who has not been drawn or called by God.

Both Egyptians and Hebrews lived in Egypt as today those who have not yet been born-from-above live alongside those who have been. Humanity is no longer divided between Circumcised and Uncircumcised (Eph 2:14-15). Rather, humanity is presently divided between those who have been born-from-above and those who have not been so born. But spiritual birth is not of the flesh and has no fleshly marker or distinguishing characteristic. The physically circumcised Israelite in an Egyptian house represents the conscious self of the called disciple while the law of sin and death still dwells in the disciple's members (Rom 7:25). Thus, in typology, the physically circumcised adult Israelite in an Egyptian house represents the old-self (i.e., the personhood of the drawn and called disciple) in a tabernacle of flesh, consigned to disobedience (Rom 11:32).

Collectively, in typology, adult Israelites, physically circumcised and thereby physically set apart from Egyptians, dwelling in Egyptian houses represent the Christian Church, spiritually circumcised and spiritually set apart from the world. Like the physical nation that was holy to God, the spiritual nation, now holy to God, dwells in housing owned by a spiritual Pharaoh, the king of Babylon. The fleshy body of every disciple is subject to corruption, to decay, to death, and is too often instrumental in sin ruling over this son of God. Thus, this son of God needs liberated from the law of sin and death, which is actually two laws that will be separated when the Son of Man is revealed.

When the second Passover liberation occurs, disciples will be empowered by the Holy Spirit to rule over the flesh; they will be liberated from sin and from indwelling death. But they will still be subject to death from outside sources; hence, martyrdom will again be seen. Death, the fourth horseman of the Apocalypse, isn't defeated until the middle of the seven endtime years of tribulation. And as the firstborn of the Egyptians were ransomed to liberate the physical nation from physical bondage (Isa 43:3-4), the firstborn of spiritual Babylon will be given as ransom for the liberation of the spiritual nation (i.e., the Church) from sin. Then, the sixth trumpet plague (Rev 9:15) is the giving of a third of humanity (when all of humankind will be as Israel was in Egypt, the captive firstborn son of God) as the ransom of humankind from Death.

The problem with typology is what is revealed. A third of humanity will die when the visible Church is suddenly liberated from sin at the beginning of seven endtime years. This is the restoration of the spiritual Body of Christ that has been awaited for so long; thus, the comparison to the days of Noah, and to the time of Lot. Death will suddenly catch many going about their business as they have year by year. The suddenness of the Flood or of fire raining down from heaven would not catch humanity unaware if coming after seven endtime years of tribulation; thus, the suddenness by which death catches humankind at the second Passover liberation of Israel, with its accompanying surprise, can only occur at the beginning of the Tribulation, not at its end.

* * *

CHAPTER THREE

Literary critics have explained how *meaning* resides in the audience. Authors don't put meaning into texts. Rather, reader communities assign objects to linguistic icons (or signifieds to signifiers, whichever paradigm is preferred), and it is this assignment that establishes meaning. I usually illustrate this by asking, *Which day is the Sabbath?* Within the Latter Day Saint communities in Southeastern Idaho where I spent a decade, the answer I receive is always, *Sunday*. But if I were to ask the same question of someone within the Adventist community in and around Canyonville, Oregon, the answer would be an equally certain, *Saturday*. And then someone between Eastern Idaho and Western Oregon would patiently explain to me that Saturday was the Jewish Sabbath, but Christians observed the Lord's Day, which is Sunday and not the seventh day. So it is the assignment of meaning, or objects to a sound image (icon or signifier) that determines one's allegiance to, or participation in a particular reader community.

The assignment of meaning to a word is arbitrary in a speaker's first language. These assignments are doubly so when translating text. While shared assumptions within a community of readers aid translators in assigning objects, in the end, assignment is art, not science. The Greek icon *pneuma* [πνευμα] was assigned the objects for the English icons *soul*, *life*, *ghost*, *breath*, and *wind* in the King James translation. Which of these English icons was used depended upon what the translators thought the text ought to say in a particular passage. Tradition, then, determines what becomes the translated text, and by extension, Holy Writ.

Besides problems of translating from one language to another, languages change with time, a statement of accepted fact that's not fully appreciated by language users until encountering the amount of change that occurs. Consider the opening lines of the famous (but probably unfamiliar) early English romance, *Havelok the Dane*:

Harknet to me, godemen,
Wiues, maydnes, and alle men,
Of a tale þat ich you wile telle,
Wo-so it wile here and þ-to duelle.

þe tale is of Hauelok imaked;
 Wil he was litel, he yede ful naked.
 Hauelok was a ful god gome:
 He was ful god in eueri trome;
 He was þe wicteste man at nede
 þat þurte riden on ani stede.

The above passage, written in end rhyme (rhyming couplets) is Middle English, not Old English, and is from eight centuries ago, less time than between Moses and Ezra. The passage can be read by modern English speakers if words are pronounced phonetically. Most words are familiar. And reading these introductory lines of *Havelok the Dane*, a person takes from them that when Havelok was little, he went about naked. He was a fully good man, fully good in every company or situation in which he found himself (even from his youth). He was the noblest man in duty or honor that might ride any stead or horse. Havelok's nakedness now suggests that he needed no covering for sin, even from when he was little. And the romance goes on from here.

Since the invention of the printing press in the 15th-Century, and the introduction of dictionaries for common words in the 18th-Century, word spellings have been regularized and the drift of word meanings slowed. But time and culture subtract meaning from all texts, and language users removed by centuries from when a text was produced, even when linked through the consistent usage of a unifying text such the King James translation of the Bible, will lose meanings. The 17th century usage of "conversation" meant all of one's conduct, and was not limited to a verbal exchange: if a wife were to win her husband over to Christ by her *conversation* (1 Pet 3:1), she would win him to Christ by her conduct, not by her arguments.

Most modern English language users will find the above passage from *Havelok the Dane* difficult to read. They will wait for annotation or perhaps a translation before engaging the text . . . for disciples of Christ Jesus, annotation of Holy Writ comes through hearing the voice of the true Shepherd (John 10:3), not through scholarship about how the Pharisees, or how early church fathers understood a passage. If a disciple extracts meaning from Holy Writ through the application of historical exegesis, the disciple's beliefs are tradition based, regardless of whether the tradition developed from an earlier text-based paradigm. The disciple practices the traditions of men, as did 1st-Century Pharisees. In fact, *hypertextuality* will have the scribes and Pharisees of Jesus' day being analogous to Christian leaders at the end of the age. The circumcised teachers of Israel were, the Apostle Paul said, of Hagar, a

bondwoman. The endtime teachers of Christendom are of spiritual Ishmael, the firstborn son of spiritual Abraham. As Ishmael's mother was an Egyptian, and as Ishmael married an Egyptian and settled in the wilderness of Paran on the Sinai Peninsula, the Christian Church is a bondservant to disobedience, is married to lawlessness, and dwells in a mental topography that would have the Church attempting to enter God's rest on the day following the Sabbath.

As Israel was liberated from physical bondage in Egypt, Christians are liberated from spiritual bondage to sin when the old man or nature is crucified with Christ Jesus. But the nation that left Egypt, with the exception of Joshua and Caleb, wandered in the wilderness until the entire generation died because of unbelief that became disobedience. This nation rebelled against God before the nation left Egypt (Ezek 20:5-8); it rebelled against God in the wilderness of Paran; and its children continually rebelled against God throughout the era of the judges, then again when the nation wanted a human king. Israel never mentally left Egypt, the geographical representation of sin. Likewise, the spiritually firstborn son of Abraham, born of children of disobedience (Eph 2:2-3), never mentally left its lawlessness even though birth-from-above and baptism caused the nation to figuratively cross the Red Sea. This spiritual firstborn son, like Ishmael, then married lawlessness and settled into a mental landscape analogous to the Sinai Peninsula. Evidence: the visible Christian Church profanes the Sabbaths of God as the natural sons of Jacob profaned the Sabbaths from the wilderness of Sin to when God delivered Israel into the hand of the king of Babylon.

Under the spiritual second covenant, the law of God goes from being written on tablets of stone to being written on tablets of flesh, from the scroll to the heart and mind. The law that regulated the actions of the hand and of the body becomes the law that regulates the thoughts of the mind and the desires of the heart. Lawlessness goes from breaking the commandments with the hand and body to breaking the same commandments with the mind and heart. The Sabbaths of God do not change. Rather, transgression of the Sabbath commandment goes from what the hand and the body does on the seventh day to what the mind thinks and the heart desires. It does a disciple no good to sit in Sabbath services and wish that he were fishing. He has transgressed the spiritual law.

Again, disciples of Christ Jesus assign meaning to Scripture through hearing the words of the true Shepherd. Hearing comes through the Holy Spirit, through the law of God being written on hearts and minds, through the mind and not through the ear, which hears those things that are physical. The commandments of *YHWH*, circumcised Israel's *Elohim*, uttered from

atop Mt. Sinai were heard by the ear, and form the shadow of the spiritual law of the Father that is written on hearts. So the spiritual assignment of meaning isn't solely the product of good scholarship, or recovered texts. The written text, itself physical, conveys knowledge of a spiritual reality by being a mimetic representation of a shadow that reveals a heavenly reality, something most of Christianity has never understood.

The scroll read every Sabbath, the bound Bible read for inspiration and correction—both are a shadow of the invisible Book of Life, kept in heaven, a book in which the lives of disciples are epistles from Christ, written not with ink but with spirit, not on physical tablets but on tablets of human hearts (2 Co 3:3). The inscribed words of Scripture are the visible representation of an invisible text produced through *hypertextuality*. The language of Holy Writ suggests, especially in the poetry, this dual nature of Scripture. And this production of an additional text that is also the same text is necessary to unseal prophecies that have been secret and sealed until the time of the end.

Throughout His ministry, Jesus spoke in figures of speech; for He spoke not about the things of this world, the things that the icons of human languages describe, but about things that pertained to heaven and to His Father. This is a descriptive characteristic of canonical Scripture: a tree represents King Nebuchadnezzar as this human king represents the spiritual king of Babylon. Human languages can only represent the things of heaven through the things of this world being revealing metaphors of heavenly things; thus, Jesus spoke in metaphors. He did not speak in straightforward language to His disciples until the Preparation Day, and the forty days following His resurrection.

The parables and literary devices recorded in the synoptic gospels are figures of speech intended to conceal revelation from the teachers of circumcised nation. Again, Jesus spoke nothing that was not a figure of speech (Matt 13:34) as He uttered knowledge that had been hidden from the foundation of the world. This hidden knowledge, revealed in the same figurative language that prevented understanding, remained hidden for its revelation awaited the end of the age, now upon disciples. It was even hidden from spiritually circumcised teachers of Israel just as it was hidden from physically circumcised teachers of this nation.

Disciples cannot go to Christian teachers that practice lawlessness, whether openly or secretly as in the case of philandering Sabbatarians, for the unsealing of hidden revelation. Their lawlessness blinds them to the things of God. Their lawlessness also causes God not to recognize them.

God chose Paul to know His will and to hear His voice. While the divine Breath of God spoke to most disciples through visions and by deep groaning

heard as felt urges or thoughts, the Holy Spirit spoke to Paul in words, with Paul hearing the Holy Spirit as a voice from the mouth of God.

When I was called to reread prophecy, I heard the Holy Spirit as a voice from the mouth of God—I cannot say this with certainty about when I was drafted into the Body of Christ three decades earlier. And this claim of having heard the Holy Spirit speak in words will cause many intellectuals as well as disciples to be scoffers. About that, I can do nothing; for it is God who honors whom He will, giving honor or withholding honor as He sees fit.

Whether stated or intuitively surmised, a reason many intellectuals reject Christianity is the inherent loathing felt when they realize they are laboratory mice unable to escape observation (what omnipresence means) if a supreme deity exists. Denial of the deity's existence, which must be accepted on faith, eliminates their immediate problem. Likewise, denial of the writings of Moses being the words of this supreme deity eliminates Moses as an accuser of their wrong-doing. Therefore, more reasons exist for relegating Scripture to being a collection of myths and ancient wisdom literature of questionable origins and possible borrowings from the "truly great" civilizations of the ancient world (from those civilizations that left impressive monuments and ruins subject to archaeological excavations) than for believing Scripture.

But a point on a two-dimensional plane would (if it could) perceive a cylinder as a circle. None of the cylinder's height would be discernable. Likewise, three-dimensional objects in a fourth dimension (space-time, a dimension necessary to allow for movement of entities possessing mass) will be unable to perceive evidence of life in another inclusive dimension; i.e., heaven. And that is what heaven is: a timeless supra-dimensional realm in which the four known forces exist as a primal force. It is the dimension that exists on the other side of a sudden creation, a dimension in which all living entities must function as one entity in a similar way to how cells in a human being function together to produce one person. Timelessness dictates that what-is must co-exist with what-was and what-will-be. And in this analogy, disobedience or lawlessness is like a cancerous tumor: because of conflicting values, disobedience produces paradoxical gridlock in a timeless realm, and as such, must be eliminated whenever found.

Religion is, to many intellectuals, nothing but ancient science fiction fodder for the masses. But Karl Marx's quote about religion being the opiate of the people is too narrowly focused, for within the human psyche is the need to believe in a deity and an afterlife. Denial of this need produces *humanism*, which circles back upon itself in the manner of a helix to return to "earth worship" at a higher, more sophisticated level than before. This is where most

Western intellectuals are today: environmentalists that were in the 1970s concerned about global cooling and the destruction of the rain forests are, thirty-five years later, concerned about global warming and the sudden melting of the Arctic icepack. To them, the earth is like a mother goddess that gives life to all living things, with human beings producing the extinction of these living things at an alarming rate. Therefore, modern *humanism* would return human beings to their “rightful” place of being just one of many primates, none with dominion over all other living creatures.

Because a point on a two-dimensional plane perceives a cylinder as a circle doesn’t make the cylinder any less tall—calling a cylinder a circle merely illuminates the limitations that have been placed upon the point. Thus, denying the existence of an inclusive dimension and a supreme deity reveals the limitations placed upon the thoughts of the person doing the denying.

It would be fruitless for two points on a plane to argue about the nature of the cylinder that they sincerely believe to be a circle (or perhaps only an arc if the points’ movements are restricted). Their disputing would be meaningless. Likewise, Marx’s quote, containing an element of truth, is equally meaningless. But unfortunately, too many Christians never consider that their activities and thoughts are continuously monitored. They never think deeply about the ramifications of having living entities (albeit in another dimension) that they cannot perceive in a room beside them. They profess belief based upon faith, but they live in darkness, behaving as if God is unable to see what they do. They fail to realize that as lights in a long spiritual night, everything they do is visible to God and to the angels and to other humans.

Early generations of human beings located heaven as space beyond the stars. The 17th-Century English scholar, philosopher, statesman, and poet, John Milton in his masterpiece *Paradise Lost* used the Ptolemaic astrological system even though he was aware of the work of Nicolaus Copernicus (1473-1543) that had the earth rotating on its axis and revolving around the sun; for only in the Ptolemaic system could Milton get heaven and hell outside of the creation. And that has remained a problem for those with scientific backgrounds until the second half of the 20th-Century when the philosophical concept of multiple dimensions received acceptance.

Again, heaven is the primal dimension where energy has not become “locked” into the four known forces (weak, strong, electro-magnetic, and gravitational), and as such heaven is timeless for time and the passage of time can be written as mathematic functions of gravity. And though the properties of a timeless dimension taxes the imaginations of scholars and theologians, what can be said with certainty about an absence of time is that there is no

decay. All that is in this dimension must co-exist in unity as one entity, and must co-exist with all that will be. And this mandate to co-exist precludes salvation being a many spoke wheel: there is one Church and one way and there can be no other way, the reality of Jesus saying that He was “the way” to salvation. And every theology that focuses on the flesh and on improving the flesh (e.g. Buddhism) is not of God.

That point on a two dimensional plane when encountering a cylinder would not be able to perceive any of the cylinder’s height, for this point is confined to two dimensions. Only by the cylinder casting its shadow onto the two dimensional plane could this point determine the cylinder’s height, and this determination would be made by observing where the light was and where the light was absent (or where it was dark). And if this point did not know to attach significance to the presence and absence of “light” then the cylinder’s shadow that reveals the height of the cylinder would have no meaning to this point.

Take the above example and move to more dimensions, for human beings are not points on a two dimensional plane: they are enlivened jars of clay in four dimensions. But human beings will have no more knowledge of what occurs in another dimension—heaven—than a point on a two dimensional plane has of height. Only through shadows can human beings “see” into the heavenly realm, but these shadows are not cast upon the earth’s geography.

Shadows made in the heavenly realm are cast upon the mental topography (mental landscape) of humankind, with this mental topography revealed though the actions or acts of fleshly human beings. Unrighteousness is, now, spiritual darkness stemming from something or someone in the heavenly realm blocking the “light” that is God. And it is the prince of this world that blocks the light.

Human nature is a “received” nature as evidenced by King Nebuchadnezzar having his *human nature* taken from him and being given the nature of a beast, an ox, in an instant (Dan chap 4). For the seven years that the king grazed in the pasture, he did not know he was a human being even though his biological hormones would have remained as they were. What God took from him were the attributes associated with personhood, including self awareness and a need to worship a deity. And shadows cast in the heavenly realm “fall” upon these received natures of man and beast; for even the nature of the great predators will be changed when Satan is cast from heaven and the Holy Spirit is poured out on all flesh.

The mental topography of humankind is invisible, and as such it is revealed through the landscape of geographical pre-Flood Eden, which

extended from Assyria in the north to Babylon in the east to Egypt in the south and to lands somewhat west of the Nile. Biblical prophecies are only about these lands. As such, biblical prophecies are spiritually about mental topographies [or landscapes] even though they were initially given about peoples on specific lands within the parameter of pre-Flood Eden.

Since heaven is timeless or without the passing of one moment into the next moment, all that has life in heaven has everlasting life for the moment is everlasting. Since the presence of life and the absence of life cannot co-exist within one entity in the same moment, there is no decay, no death, and no creation of new life like that of the Father and the Son, for all change must be able to co-exist in unity with what-is, thereby making it necessary for new life to come from pre-existing life in heaven as is the case here on earth where life comes from pre-existing life.

Life in heaven must come from life in heaven; thus, eternal life is the gift of God, given when a person receives the Holy Spirit [Πνευμα Ἅγιον], or divine Breath of the Father. And in metaphorical language, this is what it means to be *born of Spirit*. “Birth” is now receipt of a second life in a manner analogous to how a human infant receives life through human breath, with “Grace” being analogous to the womb of the mother. A disciple is conceived as a son of God when the disciple receives “life” from the Father—this disciple now has life in Christ Jesus in a way analogous to how a human infant has life in its mother’s womb. Yes, the disciple has been born of Spirit, but this new “person” or nature still dwells in the tent of flesh of the old self; thus, this new creature must still put on the immortality that comes from the Son giving life to whom He will. And as an infant in its mother’s womb does no work but to grow, disciples do no work when under Grace: they are to grow in Grace and knowledge.

Zion shall bring forth her children in a day, with her hard labor pains coming *after* not before she gives birth to a nation (Isa 66:7-8). Thus, disciples will “breathe” on their own when Zion gives birth to the two sons presently in her womb, these two sons being analogous to Esau and Jacob, one hated while still in the womb, one loved. The hated son is a man of this earth, a man covered by his own bloody righteousness; whereas the loved son is a man who wrestles with God and who prevails.

When the Son of Man is revealed (Luke 17:30), Zion will give birth to two nations, both “Christian” in name, but one hated by God for its lawlessness, one loved for the faith that caused it to keep the precepts of the law when in a far land, where keeping the commandments was derided as *legalism* . . . to break the commandments in one point is to break the Law (Jas 2:10).

The person who daily puts on the garment of Christ, which is Christ's righteousness or Grace, has no sin imputed to the person even though the person is either loved or hated by God. Sin or iniquity is, simply, the transgression of the law (1 John 3:4). The person who breaks the law is a sinner, having presented him or herself as a willing or unwilling servant to sin.

Before a disciple is born of Spirit, the person was consigned to sin (Rom 11:32) as a son of disobedience (Eph 2:2-3). The person had no choice, but was condemned to disobedience because of one man, the first Adam. It is this concept of being consigned to disobedience that separates Western Christendom's understanding of free will from both Eastern Christendom's and Rabbinical Judaism's . . . in both the Greek Church's and Judaism's understanding of sin a person can, through good works, prevail upon God to accept the person, thereby making Calvary an interesting but not needful phenomenon.

In the Roman Church, Calvary was absolutely necessary for the forgiveness of sin, and the redemption of the inherently sinful nature of humankind. The Western Church held the doctrine of "total depravity," meaning that there was nothing good in human beings. So while Paul's "consigned to disobedience" and "total depravity" are not two faces of the same dogma, the concepts are closely enough linked that "original sin" is a useful term. But the first Adam could not be the last Adam so his succumbing to disobedience was inescapable.

The antithesis to original sin is a second birth by Spirit, with this new creature born free, sin having no dominion over this new creature (*cf.* Rom 8:1-2; Rom 6:14). The redemptive work of God is not a regeneration of immortal souls doomed to hell, but the "renewing" of the creature through a second birth, the creation of a new life within the tent of flesh of the old self. And because sin no longer has dominion over these new creatures in their fleshly tents, these called-out ones are today under judgment, with their judgments to be revealed (1 Co 4:5) upon Christ's return.

But Jesus said those who hear His words and believe the One who sent Him do not come under judgment, but pass from death to life (John 5:24)—those who hear His words and believe the Father choose life (Deut 30:15-20). They present their members to God as instruments for righteousness (Rom 6:13), and Christ, as the Master Potter, shapes those who hear and believe into vessels intended for honored usage. No longer does the person who chose life have free will; rather, this person by choosing life gives him or herself over to Christ to do with the person as Christ pleases.

Freewill exists when the disciple, like Israel on the plains of Moab, has the choice of life and death placed before the person: the disciple who chooses life

will cross the Jordan and enter into God's rest, typified by Sabbath observance (*cf.* Heb 3:16-4:11; Ps 95:10-11; Num chap 14), whereas the disciple who chooses death and becomes a vessel of wrath to be endured for a season will figuratively remain on the plains of Moab, on the Babylonian side of the Jordan, unable to enter into God's rest because of unbelief. Therefore, Jesus said not to be surprised when some are called forth from death to life, and some are called forth to condemnation (John 5:28-29). For the new creature that returns to sin when sin has no dominion over this new creature spurns the mercy extended by a second birth, and thereby mocks both the Father and the Son and commits blasphemy against the Holy Spirit.

When a person is born of Spirit, there is "no condemnation for those who are in Christ Jesus" (Rom 8:1). The person has been set free from disobedience [the law of sin and death], and can now live by the commandments of God, which before, while consigned to disobedience, was not possible. The person was not previously able to present his or her members to God as instruments for righteousness, for sin had dominion over the person (Rom 6:14).

The redemptive work of God is about setting free human beings who have been consigned to disobedience because their father (however many times removed) is the first Adam, but this work is not that of human beings. No person can force the Father to draw a person from the world and give to this person a second birth. And unless the Father draws the person, he or she remains consigned to disobedience. There is nothing anyone can do to extract this person from disobedience . . . Martin Luther made the observation that the law seemed to exist to prove that it couldn't be kept—and it cannot be kept by those who remain consigned to disobedience. They are not free to keep it. And being redeemed from sin is all about being born of Spirit so that the liberated person can keep the commandments.

The dogma of visible Christendom would have the born of Spirit disciple free from having to keep the commandments of God, thereby making this disciple an unwitting bondservant of sin, whereas the "law of the Spirit of life in Christ Jesus" (Rom 8:2) sets a person free to keep the commandments of God. Christendom's prevailing dogma is the exact opposite of what the Apostle Paul taught. Disciples are not set free to transgress the law, but set free to keep the law. Obedience equals life. Disobedience is sin, which equals death. Disciples have been set free from sin and death so that they can choose life, which comes through obedience by faith to God.

Again, a point on a two-dimensional plane cannot comprehend the existence of height any more than a person consigned to disobedience can

comprehend the redemptive work of God. And this redemptive work of God is simple: Jesus said, “Do not think that I have come to abolish the Law or the prophets; I have not come to abolish them but to fulfill them” (Matt 5:17). He came to demonstrate that when a person is not in bondage to disobedience, the person can live by the commandments of God—and when liberated from bondage to sin, the person is liberated from death. Jesus’ righteousness, now, provides the “cover” a person needs to live by faith, keeping the commandments of God in a world consigned to disobedience, and in a body of flesh that remains consigned to disobedience until Zion gives birth to her children.

Twice born means that the person has two lives, one that animates the flesh [the birth by water], and the other that is of Spirit. The mystery that the Apostle Paul did not understand (Rom 7:15) is that the flesh (not the life that comes from the Spirit) remains in bondage to disobedience until the Second Passover. The new creature born of Spirit and domiciled in the tent of flesh is born liberated from disobedience, and free to keep the law of God. But this new creature must wrestle against the tent of flesh as if fighting its way out of a paper bag. It must strive against the indwelling law of sin and death (Rom 7:21-25), and it must ultimately prevail. Grace covers those times when this new creature loses battles to indwelling sin. But if this new creature will not or does not fight against this indwelling sin, this new creature will perish in the lake of fire.

The fight into which the infant son of God is born can be won, and has been won by Christ Jesus. A disciple, however, gives Christ’s victory to Satan when the disciple makes him or herself a willing servant of sin.

Jesus disclosed the relationship between the old written code that regulated the actions of the hand and the body of a natural Israelite, not born of Spirit, and the inner written code inscribed on tablets of flesh [the heart and the mind] of a spiritually circumcised Israelite:

You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be liable to judgment.’ But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the *Gebenna* of fire. So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come offer your gift. (Matt 5:21-24)

You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. (*vv.* 27-28)

From hand to heart, body to mind: the old written code that governed the actions of the hand and the body of an Israelite moved inward to govern the desires of the heart and the thoughts of the mind. Same code. Not a new set of commandments, but the same commandments inside the cup, inside the clay pot that will be made into a vessel for honored use or into a vessel of wrath. And when the inside of the cup is clean, the whole cup is clean.

The Sabbath commandment, now, does not move to another day, but remains the seventh day. However, under the inner written code, the Sabbath commandment does not regulate what the hand and body does, but the desires of the hearts and the thoughts of the mind. And if the desires of the heart are to enter into fellowship with God—to enter into His rest—then the disciple will not do those things that are not of God; for when the inside of the cup enters into God's rest, the whole cup enters into God's rest.

The Apostle Paul wrote, "For sin will have no dominion over you, since you are not under the law but under grace" (Rom 6:14), but what did he mean by using the Greek word /*χάρις*/ (in Roman characters "charin"), translated as grace? Especially in light of Paul also writing, concerning his thorn in the flesh, that God said to him, "My grace [*χάρις*] is sufficient for you; for my power is made perfect in weakness" (2 Co 12:9). How would Paul have perceived the modern tension that has developed between the concepts that grace is sufficient to cover any sin, and that grace does not free disciples from their responsibility to behave rightly by keeping the precepts of the law?

One of visible Christianity's most enduring disputes was between Pelagius and Augustine with the British monk Pelagius holding that even under grace disciples were still obliged to morally keep the law, a position that approximated that of the Greek Church. Augustine, in the argument that officially prevailed, contended that grace alone was sufficient for salvation . . . grace as the mantle of Christ Jesus' righteousness is sufficient to cover any sin or transgression of the law, even to teaching others to be lawless. But Jesus said that not everyone who said "Lord, lord," will enter the kingdom of heaven, but only the ones who do the will of the Father (Matt 7:21-23). Therefore, Augustine's argument that grace alone is sufficient turns back upon itself as if it were a poisonous snake biting its tail in what the Apostle Paul condemned: "And why not do evil that good may come?—as some people slanderously charge

us with saying” (Rom 3:8). The “grace is sufficient” argument permits the sinner to continue in his or her lawlessness without ever attempting to keep the precepts of the law. This person does evil, and is an evil-doer. And this person will be resurrected to condemnation (John 5:29). So while grace was sufficient to cover the person’s lawlessness, Christ promises not to extend grace to such a person, who when liberated from disobedience readily presents his or her members to sin as willing bondservants.

Good does not come from evil regardless of whether that evil is covered by grace. It isn’t the son of disobedience who continues in disobedience that is under grace, but rather, the person who no longer presents his or her members to sin as instruments of unrighteousness. This is the person over whom sin no longer has dominion.

The problem with the visible Church’s teachings about grace and freewill comes from the visible Church’s failure to understand what it means to be born of Spirit. The tension between the two opposed concepts of Grace [Pelagius’ and Augustine’s] comes from not comprehending Jesus’ earthly [physical] illustration (John 3:12). Nicodemus did not understand, nor can anyone else who is not born of Spirit.

In Luke’s gospel, Jesus is twice asked what a person must do to inherit everlasting life (*cf.* Luke 10:25; 18:18), and His response both times pertained to the law . . . by the lawyer and the rich young ruler asking about what is required to “inherit” eternal life, both reveal that they knew that they did not then possess eternal life—a person does not inherit what the person already possesses. The concept of a person being physically born with eternal life is contrary to Scripture (an immortal soul is eternal life). Everlasting life is only the gift of God (Rom 6:23), given when the person is born of Spirit and thus has life in the spiritual or heavenly realm. Prior to being born of Spirit, the person only has the life given to the first Adam, this life making the person a breathing creature, a nephesh, like other nephesh that are the beasts of the field.

Solomon wrote,

I said in my heart with regard to the children of man that God is testing them that they may see that they themselves are but beasts. For what happens to the children of man and what happens to the beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts, for all is vanity. All go to one place. All are from the dust, and to dust all returns. (Eccl 3:18-20).

It is vanity to believe that humankind, prior to being born of Spirit, has life that differs from the lives of beasts; it is also not biblical. Nevertheless, Augustine of Hippo wrote,

This faith [Christianity] maintains, and it must be believed: neither the soul nor the human body may suffer complete annihilation, but the impious shall rise again into everlasting punishment, and the just into life everlasting. (*On Christian Doctrine*. Book 1: XXI. Trans. D.W. Robertson, Jr.)

Augustine was wrong. The body is dust, the base elements of the earth. At death it returns to dust that is blown about by the winds of this earth. It is stone ground into fine flour; thus, it is a shadow and type of cereal grains that have inherent life within them, with this life able to bring forth many kernels of grain from one kernel whereas one stone is unable to bring forth another stone.

The Apostle Paul says that the wages of sin is death, “but the free gift of God is eternal life in Christ Jesus our Lord” (again, Rom 6:23). Jesus said of the twelve He sent out that they were *psuche* and *soma*, breath and body (Matt 10:28). These first disciples had not, when sent out, received birth-from-above in the form of receipt of the Holy Spirit; they did not have the Holy Spirit. Hence, they were not of tri-part composition: *pneuma*, *psuche*, and *soma* (1 Thess 5:23). They lacked having the Spirit [*Pneuma*] of God.

The lawyer who sought to test Jesus asked, “Teacher, what shall I do to inherit eternal life?” (Luke 10:25). Again, this lawyer knew that he did not have eternal life dwelling within him in the form of an immortal soul that must be redeemed. Rather, this lawyer, who correctly answered Jesus’ response of how did he read the law, understood that *the Law of Moses* held covenants that promised eternal life.

The covenants of promise in *the Law of Moses* were made with the fleshly descendants of the first Adam; they were made with living dust. These covenants promised everlasting life, but on the condition of obedience . . . obedience as a test is “passed” when the person being tested submits by faith to the test. Thus, God tests Israel with *the Law of Moses* to determine what Israel believes about everlasting life—and this tests separates sheep from goats, spiritually circumcised Israel from the synagogue of Satan. For the last Eve believed the same lie that the first Eve believed: “the serpent said to the woman, ‘You will not surely die’” (Gen 3:4). Greek philosophers said to all who would hear them, “You will not surely die for you have an immortal soul.”

If eternal life is the gift of God, and if God must “raise” the dead who were then audibly hearing the words of Jesus (John 5:18-19, 21), and if the dead hearing Jesus’ words would believe the One who sent Him and thereby pass from death to life (*v.* 24), then Pharisees in the 1st-Century CE had no immortal soul but were numbered among the dead of this world even though they were physically breathing. Thus, the person who claims to have everlasting life apart from actually being born of Spirit is a liar. This person believes and propagates the lie of that old serpent, Satan the devil, and as such is of Satan. *So it can be said with certainty that the person who claims to be born of Spirit, but who continues to believe that human beings are physically born with an immortal soul has not actually experienced spiritual birth*—if this person were truly born of Spirit, he or she would know the difference between a “feeling of faith” or a “religious experience” or last night’s indigestion and what it truly means to be born anew; for the person would cease his or her hostility to God and would earnestly desire to keep the commandments of God, all of them, not eight or nine of them. *Every person born of Spirit and circumcised of heart will, in this era, keep the commandments by faith.* There will be no exceptions. Evidence of having a circumcised heart is the journey of faith that will have the person keeping the commandments of God.

Grace, now, is the covering of obedience—not the obedience of the newly born son of God, but the obedience of Christ Jesus. Grace is the covering of the righteousness of Christ; it is the mantle or garment of Christ that is put on daily as physically circumcised Israel killed the daily sacrifice. It is the obedience that covers the childish spiritual disobedience that is visibly revealed through the physical maturation process of human infants.

The person who has not been born of Spirit is not covered by grace, but remains a son of disobedience and has his or her lawlessness covered by being the bondservant of Satan. Thus, disciples as former sons of disobedience (Eph 2:2-3), previously consigned to disobedience (Rom 11:32) from their birth by water because of the disobedience of the first Adam, receive a second birth and a second life when they receive the Holy Spirit, the divine Breath of the Father. This second life is invisible in this world, for it is of and from the heavenly realm.

In Scripture, the Holy Spirit is only seen when it is being used to create a physical shadow and copy of a spiritual event. Thus, the first time it is seen in the gospels (when it appears as a dove) creates the model for how humankind will be born of Spirit. The next time it is seen (Acts chap 2), it creates the model for the empowerment and/or liberation of Israelites, with its appearance in the house of Cornelius forming the model for the empowerment and/or

liberation of Gentiles. It is then seen when the twelve are rebaptized by Paul (Acts 19:1-7), with these twelve serving as the copy and shadow of the 144,000 Observant Jews coming out of the first half of the seven endtime years. These are the 144,000 that follow Jesus wherever He leads (Rev 14:1-5).

The Holy Spirit is not now seen when disciples are born of Spirit; the Holy Spirit will not be seen when disciples are liberated at the beginning of the seven endtime years from indwelling sin and death that has resided in the flesh (Rom 7:21-25). It will not be seen when it is poured out upon all flesh when the kingdom of the world becomes the kingdom of the Father and the Son (Rev 11:15; *cf.* Dan 7:9-14).

However, because of the importance of the fall of spiritual Babylon and the giving of the kingdom of this world to the Son of Man, which also occurs when the Holy Spirit is poured out, heavenly signs—blood, fire, columns of smoke, the sun becoming dark, the moon appearing as blood—will mark or signify that the world has been baptized in Spirit, thereby causing all of humankind to be born of Spirit.

Because the Holy Spirit is poured out upon all flesh when the kingdom of this world becomes the kingdom of the Father and His Christ, this outpouring of the Holy Spirit casts a time-linked shadow, the outpouring of the Holy Spirit upon spiritually circumcised Israel at the beginning of the seven endtime years of tribulation. The liberation of Israel from bondage to indwelling sin and death at the beginning of the Tribulation will have these seven endtime years being the hard labor pains that follow Zion giving birth before she is in labor.

Grace ends when a person is liberated from the indwelling sin and death that has resided in the fleshly members of the Israelite. There will no longer be a reason for Christ Jesus to “cover” His disciples with His righteousness when these disciples have been liberated from sin and death.

Zion will have given birth to two nations when disciples are empowered or filled with the Holy Spirit at a second Passover liberation of Israel. If these disciples then take sin back inside themselves, they will have committed blasphemy against the Holy Spirit. They will die the second death in the lake of fire, for no more sacrifice remains for them.

Again, grace is the garment or mantle of Christ Jesus’ righteousness that covers disciples as they grow to spiritual maturity. It is put on daily, just as ancient Israel offered its “daily” sacrifice at the temple. And it will not be needed or available when the Son of Man is revealed. Following the liberation of disciples from indwelling sin and death at a Second Passover, every disciple will have been made into a spotless sacrifice to be offered to God.

But it will then be better for the scholar whose unbelief prevents him or her from being a disciple than for today's visible Christian who holds onto his or her present belief paradigm.

When liberated from indwelling sin and death, some disciples will die as their fellow saints were martyred (Rev 6:9-11), but most will rebel against God in the great falling away (2 Thess 2:3). This majority of disciples will return to lawlessness, thereby committing blasphemy against the Holy Spirit which has just liberated them from bondage to sin and death. And the point of the Law [i.e., the commandment] that this majority will break first (before murdering their righteous brothers) is the Sabbath commandment, for the lawless one [the man of perdition] will attempt to change times and the Law (Dan 7:25; cf. 2 Thess 2:3-12). The mystery of lawlessness that was already at work when Paul yet lived is evident every Sunday.

Grace cannot be sold; it cannot be bartered; it cannot be stored up. It is the reality of natural Israel's twice daily sacrifice of a lamb. It is the putting on of Christ's righteousness; it is the mercy of the Father, who sent the *Logos* into the *Logos*' creation to die on the cross, thereby fulfilling all righteousness. And this putting on of Christ's righteousness will end when Israel is liberated from sin and death—and Israel's obedience will end 2,300 evening and mornings [days] before the sanctuary is restored to its rightful state (Dan 8:14).

The great falling away will be far greater than Christendom now imagines; for two sons struggle in the womb of the living Isaac, one hated, one loved, even though no sin is imputed to either because both are covered by Grace. But in the hated son, the mystery of lawlessness is fully manifest.

It is Christ who knows whether the person is a hypocrite, knowing to keep the commandments and not doing so, or whether the person is ignorant of the commandments but doing by nature what the law requires . . . the person who willfully transgresses the law will never enter the kingdom of heaven (Matt 5:20).

* * *

CHAPTER FOUR

The summers I was fifteen, sixteen, and seventeen, I left the fog and rain of the Oregon Coast and ventured to Reno, where I stayed with, and worked for my aunt. I cut fabric for, and installed fasteners on change aprons for the clubs in Reno, Sparks, and Tahoe. My aunt and uncle, dba CAMTO, made aprons for most of the clubs in the area.

In addition to working on change aprons, I monogrammed hotel linen, helped my uncle deliver finished aprons to the clubs, and I came to realize that lifestyles dependent upon the clubs were merely flashy imitations of the monotony of logging, the predominant lifestyle of the central Coast. Instead of drinking a six-pack of Blitz in the crummy on the way home from a high-lead show, sequins and glitter and flesh-colored costumes promised to both wearers and audience more than would be delivered. Whereas the beer was pissed away before midnight, the sequins were like hooks: once a person bit, the person was in a moral struggle with an Adversary that showed no quarter. Sometimes the hooks were thrown. Too often the person was emotionally filleted as if he or she were a gutted salmon.

Change-girls, dealers, floormen, bartenders—everyone I met in the clubs was as amoral as a dog or a cow might be. Sex was casual. My aunt would go club-hopping with a gay man. Both of them would flirt for the same fellow's attention. Right and wrong were never issues. Rather, concerns were for convenience. An affair was either then convenient or at that moment, inconvenient.

I was a naive kid, who once walked into a street light while gawking at bouncing breasts (the braless craze hadn't reached the Oregon Coast). While fitting change aprons, I felt the muscular hardness of the women who wore them; I also felt their emotional hardness. Hands pawing them seemed part of their jobs. I suspect they saw or sensed my awkwardness around them, an awkwardness my uncle found amusing.

Divorce and remarriage were expectations. My aunt had married four or five times (she admitted to four, but Mom remembered a fifth). Yet, somehow churches flourished in and around Reno. Children were reared, and a few marriages were for life. Both of my brothers graduated from Reno High. Each has been married to one woman for decades. Each has high personal mores.

And I'm certain they are not alone among their peers, but then, neither of my brothers became involved in club-life . . . one of my brothers is *religious*, one isn't. For them, it isn't religion that governs personal behavior, but mindset. But is this correct?

Christians are no longer statistically separated from non-Christians when it comes to divorce rates or incidents of adultery or delivery from promising more than can be delivered. Rather, Christianity has become a mega-business, promising materialistic blessings for *sowing* into this ministry, or into that one. Evangelical televangelists hawk materialism to Christians in a manner remarkably similar to how the clubs hawked greed to eager patrons, armed with bags filled with nickels or pocketfuls of silver dollars. The crucified old man bestowed a legacy of lusts onto the son of God born into the same tabernacle of flesh, if any such son of God were ever spiritually alive.

Instead of mentally journeying from Egypt to the Jerusalem above, the walk from sin to life, too many Christians now stroll down the alley between convenience and inconvenience. What was once a way of life has become a way for pitchmen to bankrupt local fellowships and defraud dazzled disciples. The televangelist who collects moneys for water wells in Africa uses these moneys to first pay television expenses and salaries. If there is any money left after salaries are paid, then a well is drilled and a pump installed—a rock is struck to test whether the faith of the fleeced will bring forth more money.

Among the many shepherds of the scattered but shorn flock, personal morality has been compartmentalized to such an extent that one ordination barely has a handshaking relationship with another.

Jesus told mocking Pharisees that if they will not hear Moses and the Prophets, they would not be convinced by one raised from the dead (Luke 16:31). What has changed? Shepherds and disciples who will not hear Moses and the Prophets will not be convinced by Jesus that the person who relaxes the least of the Commandments and teaches others to do so will be called least in the kingdom of heaven (Matt 5:19). They acknowledge that the Sabbath commandment is the least of the commandments, but everyday for them has become like the Sabbath day, when their hand rests from its work. They emphasize that Christians are not under the Law, which is correct—the flesh is no longer under an external Law, for the Law of God has been written on hearts and put into minds. Through receipt of the Holy Spirit, the Law is inside the person. The body [*soma*] of disciples is merely the earthenware jar or tent of flesh in which the self-aware consciousness of the Apostle Paul's new man temporarily dwells. The physically-circumcised Israelite entering the temple in physical Jerusalem, together (man and temple), is the visible

representation of the invisible born-from-above and spiritually circumcised son of God dwelling in a tabernacle of flesh in the Jerusalem that is above; every disciple is a temple of God (1 Co 3:16-17; 2 Co 6:16). This new creation, a son of God in an earthenware jar, has become a spiritual Ark of the Covenant in which resides the Law inscribed on two tablets of flesh instead of stone. Also in this Ark of the Covenant is the spiritual bread that came down from heaven (i.e., Christ Jesus) instead of the jar of manna the circumcised nation ate in the wilderness. Plus, Aaron's budded staff represents the promise of receiving a glorified new body when the disciple's judgment is revealed.

But Jesus said that if His disciples' righteousness didn't exceed that of the Pharisees, these disciples would not enter the kingdom of heaven. So not one iota, or jot of the law will pass away until the judgment of every person is revealed.

Jesus didn't come to abolish the Law and the Prophet, but to fulfill or keep the commandments. If He had abolished the Law, there would have been no need for Him to die at Calvary. No sin would exist in anyone, for no Law would exist.

The wages of sin is death, but the man Jesus of Nazareth did not earn this wage. Thus, like the sacrificial lambs that paid with their lives for the sins of a physical nation, the Lamb of God paid with His life the wages earned by all sons of disobedience whom God consigned to disobedience so that He could have mercy on all (Rom 11:32).

Again, the house in which an Israelite dwelt in Egypt or the tent in the Wilderness is analogous to the body of flesh in which the spiritually circumcised son of God dwells . . . in 1981, the woman who worked with my wife in the Kodiak, Alaska, Department of Motor Vehicles' office had just purchased a new home. Her house payments were \$1,800 per month. Her salary was about the same. All of her salary went toward her house payments. It was as if her house owned her, and her example aptly represents the situation in which most sons of disobedience find themselves. Their bodies of flesh through the desires of their eyes and the appetites of their bellies and their pride in their possessions rule over the self-conscious awareness of the person that the Apostle Paul calls *the old man*. Through the production of hormones aided by hunger (i.e., the need for cells to have sugars to metabolize), the body and the belly rule the person, who has been made subject to the law of sin and death (Rom 7:25), thereby causing the person to conform to the world as a loyal subject of the prince of the power of the air. This person is every bit as much a slave to the lawlessness residing in his or her flesh as the physical Israelite was a slave in Egypt to Pharaoh.

When the Apostle Paul wrote his epistle to the saints at Rome, he didn't understand the reason why the law of God reigning supreme in his mind could not rule over the law of sin and death residing in his members. He didn't then understand that spiritual maturity comes from striving against the resistance of the flesh, a fight that will continue until liberated from sin and death. The heart and mind are liberated with birth-from-above and the crucifixion of *the old man*, but the prince of the power of the air strives to regain control of the whole body just as Pharaoh went after the liberated nation before it could cross the Red Sea. Paul equates baptism with Israel's crossing of the Red Sea (1 Co 10:2). So baptism ends mental bondage to sin as crossing the Red Sea ended Pharaoh's attempt to recover Egypt's former slaves, but the nation that crossed the Red Sea, except for Joshua and Caleb, didn't cross into the promised land of Judea. Rather, the nation wanted to return to Egypt and to bondage—and because of its unbelief that became disobedience, the liberated nation didn't enter God's rest.

The crucified *old man*, foreshadowed by the liberated nation that left Egypt, will not enter God's rest, but will die in the wilderness of sin. The physically uncircumcised children born into the tents of liberated Israelites crossed the Jordan and entered Judea. The uncircumcised son of God born into the fleshy tent of *the old man* will enter God's rest, will enter spiritual Judea where uncircumcision becomes circumcision (Josh 5:2-7) through keeping the precepts of the Law (Rom 2:26). And in God's rest the born-from-above son of God lives as a spiritual Judean, not as a Gentile Christian.

Let's pause for a moment and better digest the concept of a journey of faith being necessary to cleanse the heart so that it can be circumcised: Abraham is the father of the faithful. He began a journey with his father Terah from Ur of the Chaldeans to go the land of Canaan (Gen 11:31), but before the family reached Canaan, Terah settled in Haran, believed to be north of Canaan and in the land of Assyria. This land became the land of Abram and his kindred. But God told Abram to leave the land of his father's house and to go on (Gen 12:1-3), and Abram obeyed by faith "when he was called to go out to a place that he was to receive as an inheritance" (Heb 11:8). He went to Canaan, the Promised Land of Israel, and he dwelt under the oaks of the Amorite Mamre as a squatter, a sojourner, with no land of his own except for the land he purchased to bury Sarah. Nevertheless, when he went to get a burying place for Sarah, the Hittites acknowledged Abraham as a mighty prince, a prince of God (Gen 23:6), living in tents, looking forward to the coming of the city whose builder is God (Heb 11:9-10). And it is Abraham's

journey of faith that is the benchmark of faith for both circumcised and uncircumcised (Rom 4:11-12).

When a dispute arose between Paul and Pharisee converts over whether Gentile converts must first become physical Jews [i.e., be physically circumcised] before they became spiritual Israelites, a council was held at Jerusalem (Acts chap 15). Peter spoke, saying that God “has made no distinction between us [natural Jews] and them [Gentiles], having cleansed their hearts by faith” (*v.* 9). The decision of the council was that if these Gentile converts, who previously were living as Greeks and not Jews, were “to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood” (*v.* 20), then everything else they would need to know would be learned by hearing Moses read every Sabbath (*v.* 21).

The Greek who ceases to frequent temple prostitutes, who ceases to offer sacrifice to idols, who ceases to eat meats strangled so as to retain the blood has ceased living as a Greek. This Greek has made a mental journey as far in distance as the physical journey made by Abraham. This Greek did not have to make this journey, but did so by faith—and it is the faith displayed by this Greek in making this journey that has cleansed this Greek’s heart so that it can be circumcised.

But the child of the Greek who has become a Christian makes no journey of faith if this child continues in the expectations of the household in which he or she grew to maturity. The child will be like the rich young ruler who asked Jesus what he must do to inherit eternal life (Luke 18:18). Jesus asked this young ruler if he knew the commandments (*v.* 20), and the young ruler said that he had kept the commandments from his youth (*v.* 21). Although many Bible students have challenged the veracity of the young ruler’s declaration, Jesus did not. Rather, Jesus said, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me” (*v.* 23). For the rich young ruler to sell all that he had—the tangible evidence of his righteousness—would require this young ruler to make a journey of faith, which he could not do. Instead of being like Abraham, who obeyed when told to go from that land of the kindred, this young ruler did not obey, but becomes the physical type of endtime disciples who, having grown up in an Anabaptist household, will not leave the mental landscape of Moab to cross the Jordan and enter into Sabbath observance.

Thus, the born again disciple who continues to live as a Gentile after baptism—whose heart is never cleansed by a mental journey of faith—is sent into mental captivity just as the physical nation was delivered by God into

the hand of Assyria and Babylon. Because this born again disciple refuses to live by the laws of God and because he or she profanes the Sabbaths of God as did the physically circumcised nation (Ezek chap 20), God will give to this born again disciple statutes by which he or she cannot live (*vv.* 25-26), with the foremost statute given being Sunday observance.

After Israel adopted the customs of its pagan Canaanite neighbors and began to burn its firstborns, a practice that God had warned against, God delivered to Israel ordinances that were not good, and the command to burn firstborns so that Israel would be repulsed by the heinousness of its acts (Ezek 20:25-26). But Israel was never repulsed. Instead, the nation carried this abomination into exile with it—and through this practice of burning its firstborns, the migration of the Israelite exiles from the 8th-Century BCE can be historically traced.

The northern house of Israel fell to Assyria (ca. 721 BCE). The southern house of Judea was taken captive by the king of Babylon (ca. 586 BCE). Both nations were physically removed from Judea. Only a remnant of the most destitute remained in the land. They would've lived if they had remained there, but they didn't trust God. Rather they trusted in the strength of Pharaoh, and they journeyed to Egypt where they died by the sword of the king of Babylon.

The Church divided into a northern school of Ephesus, and a southern school of Alexandria. The northern school adopted the error of Bishop Arius, and taught that Jesus of Nazareth was a created being—the school taught strict monotheism. The southern school, however, taught that God was three persons of one substance, a triune deity. This school assigned personhood to the Breath of God, and it is from this school that universal Christianity descends. But both schools, like the northern kingdom of Samaria and the southern kingdom of Judea, would not keep the commandments of God. Both schools profaned the Sabbaths. And both schools were sent into mental captivity, with the northern school disappearing into history as the northern kingdom disappeared geographically.

Arian Christianity never completely disappeared as the northern tribes never ceased to exist. The Vandals were Arian Christians, and between the Vandals' sacking of Rome (ca. 600 CE) and when Joseph Smith was lynched (ca. 1844), the northern school of Christianity appears in the Unitarian movement that surfaced in the 16th-Century in Poland and elsewhere. But this northern house of Christendom did not prosper until recently, whereas the southern school of triune Christendom prospered in spiritual Babylon just as the physical nation of Israel (then no larger than the house of Judah) prospered under King Nebuchadnezzar and his successors.

For seventy years, physical Jerusalem was deserted. Likewise, spiritual Jerusalem was uninhabited as the spiritually circumcised nation prospered in its Babylonian captivity—infant baptism kept heavenly Jerusalem without inhabitants.

Disciples who claim to be Gentile Christians remain in spiritual Babylon, and remain loyal to its king (Isa 14:4-21). Through historical exegesis, they continue to hold and to teach the errors that sent the Church into Babylonian captivity. They know that a remnant of Christianity, foreshadowed by Ezra and Nehemiah, left spiritual Babylon to rebuild the temples of God, but their prosperity keeps them where they are, living in nice houses in a decent part of the spiritual kingdom of Babylon. Their teachers, though, were foreshadowed by the prophets of Israel [Samaria] and Judah:

Concerning the prophets: My heart is broken within me; all my bones shake; I am like a drunken man, like a man overcome by wine, because of the Lord and because of his holy words. For the land is full of adulterers; because of the curse the land mourns, and the pastures of the wilderness are dried up. Their course is evil, and their might is not right. “Both prophet and priest are ungodly; even in my house I have found their evil, declares the Lord. Therefore their way shall be to them like slippery paths in the darkness, into which they shall be driven and fall, for I will bring disaster upon them in the year of their punishment, declares the Lord. In the prophets of Samaria I saw an unsavory thing; they prophesied for Baal and led my people astray. *But in the prophets of Jerusalem I have seen a horrible thing: they commit adultery and walk in lies; they strengthen the hands of evildoers, so that no one turns from his evil; all of them have become like Sodom to me, and its inhabitants like Gomorrah.*” Therefore, thus says the Lord of hosts concerning the prophets: “Behold, I will feed them with bitter food and give them poisoned water to drink, *for from the prophets of Jerusalem ungodliness has gone out into all the land.*” (Jer 23:9-15—emphasis added)

The prophets of Jerusalem in Jeremiah’s day are the direct antecedents of today’s televangelists, from whom ungodliness in the form of lawlessness blankets the world. The year of their punishment occurs when the seven, endtime years of tribulation begin. The bitter food and poisoned water that they will spiritually drink will be the great delusion sent over them (2 Thess 2:11-12) because they didn’t love the truth enough to walk upright before Father and Son.

Jeremiah rebuked the house of Judah for its idolatry, its Sabbath breaking and breaking of its covenant with God. He was not popular. In fact, he was so unpopular that Pashhur, the son of the chief priest of the house of the Lord, struck Jeremiah; then had him locked in the stocks in public ridicule. But when released, Jeremiah pronounced God's judgment upon Pashhur and his friends, "to whom you have prophesied falsely" (20:6). In Jeremiah's Jerusalem, the prince of the power of the air controlled the glamour of sin as well as the religious establishment.

Control of both the glitter of sin and grandeur of the religious establishment did not change between Jeremiah's day and when Pharisees delivered Christ to Pilate. In His last public discourse, Jesus said, "Now is the judgment of this world; now the ruler of this world will be driven out" (John 12:31). On the night of His betrayal, Christ told His disciples, "I will no longer talk much with you, for the ruler of this world is coming" (John 14:30). Later that same night, Christ said the Advocate "will prove the world wrong about sin and righteousness and judgment . . . about judgment, because the ruler of this world has been condemned" (John 16:8, 11). Clearly, Jesus believed Satan was the ruler of this world: when Satan told Christ during His temptation that he, Satan, would give Christ "all the kingdoms of the world and their splendor" (Matt 4:8), they were then Satan's to give; Jesus didn't deny Satan's authority to give them.

The Apostle Paul wrote, "And what I do I will continue to do [i.e., work without collecting tithes and offerings from the saints at Corinth], in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds" (2 Co 11:12-15).

The ruler of this world, the spiritual king of Babylon, has been condemned and sentenced to death (Ezek 28:18-19). More so than condemned: in the heavenly realm, he has already perished. Only from the perspective of time does he remain alive; for fire came/will come out from his belly and utterly consume him.

When the ruler of this world is cast into time (Rev 12:9-10), he will become subject to death, for the abiding characteristic of this world is change. In the timeless realm of heaven, the moment lasts; thus, what is must coexist with what was and what will be. The presence of life and the absence of life cannot coexist. Life is, therefore, everlasting. But in this world, one moment

becomes another, and what has life at this moment can lose that life as this moment becomes the next moment, a condition made necessary to permit the movement of matter with its apparent solidity.

Those who serve darkness while posturing as servants of righteousness will, in their judgments, be denied (Mat 7:21-23), regardless of the mighty works they have performed in the name of Christ Jesus. The Apostle Paul's test to determine who these false apostles are is the withholding of moneys from them. Those ministers of Christ who work under compunction will continue to work for Christ; they will labor with their hands night and day if necessary to teach disciples what they have been given. But when the money dries up, the carnival barkers and pious pitchmen that populate television broadcasts will loudly wail, as did the prophets of Baal that the first Elijah slew on Mount Carmel.

The first Elijah asked the physically circumcised nation of Israel, "How long will you go limping between two different opinions? If the Lord is God, follow him; but if Baal, then follow him" (1 King 18:21). The Elijah to come (Mal 4:5) asks, and will ask the same question of spiritually circumcised Israel. How long will disciples limp through the alley between convenience and inconvenience, between continuing to live as Gentiles and divorcing themselves from the world through keeping the law of God written on their hearts and put into their minds? Living as a Judean in spiritual Babylon places a disciple at odds with the ruler of this world and his disguised servants of righteousness. But if Christ Jesus is Lord, then follow Him, who indeed lived as a Judean. Or continue living as a loyal subject to the ruler of this world. Only do not profess Jesus as Lord while continuing to live in darkness.

All disciples know to keep the law of God, which is not far from them but inside every tabernacle of flesh. And because the righteousness that comes by faith (Rom 10:6-8—Paul cites Deut 30:11-14) says that the law of God is near and is not too hard to keep, disciples take greater condemnation upon themselves than is upon the world, which in its resurrection will rise up to condemn those who professed that Jesus is Lord but continued to practice lawlessness.

The mind of an American President with his pants around his ankles while calling a Congressman is focused on the gratification of his desires—on the lusts of the flesh—not on God or country. This person, a self-identified Christian, desperately needs liberated from servitude to the law of sin and death dwelling in his members (Rom 7:25), for the fleeting euphoria of sexual release has made him a bondservant to his flesh and to the ruler of this world. The prince of the power of the air doesn't rule this world

through the World Court, or through the United Nations, or through secret societies. Rather, he rules through the lusts of the flesh, the desires of the eyes, and the pride of possessions (1 John 2:15-16). He reigns over the mental topography of humanity. The boundaries of pre-Flood Eden form the visible representation of this invisible landscape over which Satan, as the spiritual king of Babylon rules.

Those teachers of spiritually circumcised Israel who prophesy peace and prosperity are false prophets who have not been sent by the Father or the Son. They cause the holy nation of God to now commit blasphemy against the Holy Spirit, and to blaspheme the Holy Spirit when this nation is liberated from bondage to sin. They are like the ten spies who entered the promised land of Judea, God's rest, and brought back an evil report (Num 13:32). And their evil report will have them declaring that the law of God is too difficult to keep, that this law has been abolished, that Christians are not under law but under Grace. But when the Son of Man is revealed (Luke 17:26-30) at the beginning of seven, endtime years of tribulation, the cloak of Grace will be laid aside, for the holy nation will be empowered by the Holy Spirit and liberated from sin. Then, the cleanliness of the inside of the cup will be displayed by the actions of the flesh. The disciple who has practiced walking uprightly before God under the cloak of Grace will walk uprightly before God. The disciple who has squandered his time and the gift of God and remains subject to the ruler of this world will rebel against God while professing that Jesus is Lord with his mouth. Over this disciple will come that great delusion, which prevents the disciple from repenting. This disciple will become as Cain was, and will murder his righteous brothers that keep the commandments of God.

The ruler of this world doesn't appear "evil," but as an angel of light. He deceives subtly. He deceives as the serpent deceived the first Eve into eating the fruit of the tree of knowledge of good and evil. Self-determination of what is good and what is evil equates to rebellion against God. The entity (man or angel) that determines what is good has made itself equal to God, and the judge of God. As long as this entity agrees with God—Satan's disguised ministers of righteousness agree that eight or nine of the Ten Commandments should be kept—no rebellion is detected, but when the entity disagrees with God, rebellion that has existed all along is revealed.

Evil is nothing more than deciding for oneself to agree with God.

Choosing life amounts to obeying God because He said it; amounts to hearing the words of Jesus and believing the One who sent Him (John 5:24) by putting those words into practice. And when cast from heaven, the

present ruler of this world will go after the remnant of the saints that keep the commandments and hold the testimony of Jesus (Rev 12:17); the testimony of Jesus is the spirit of prophecy (Rev 19:10). He would like to wipe them out (but will be unable to do so) because they know who he is and what his future will be.

When Satan is cast from heaven halfway through the seven endtime years of tribulation, he will come claiming to be the returning Messiah. He will come as an angel of light. He would deceive even the elect if that were possible (Matt 24:24).

The ruler of this world is the worst sort of an Adversary, for he plays both sides of this game of life. He offers glitter, then rules over the religious establishments that attempt to clean up the damage done from ingesting too many sequins . . . the person who leaves the club life and transforms his or her ways, who believes in his or her heart that Jesus is Lord and professes the same with his or her mouth, who teaches that the law has been nailed to the cross, who casts out demons and brings many souls to the Lord—that person remains a pawn on Satan’s chessboard, manipulated by the Adversary. That person escaped one trap only to be ensnared in another.

When first drafted into the Body of Christ, I became a close friend to a Believer whose teenage son suffered from severe hay fever. The teen stayed with me on the Oregon Coast for the month of June when the grass pollen count in the Willamette Valley topped charts. And one day when peeling chittim bark, the teen lost his rather expensive wristwatch. I prayed that we find it, prayed a second time; yet, we never found it, and I wondered why my prayers weren’t answered. Other prayers had been.

I didn’t know then how large God is. He is much too big to fit into my hip pocket. He is not in the business of getting me parking spaces, or doing those little tasks of the household gods that once sat in room corners. Father and Son as *Theon* and *Theos* existed prior to the creation of the universe; the *Logos* as *Theos* spoke everything we know into existence. Our thoughts and imaginations are part of what has been created—again, human nature is a received nature. From the perspective of being inside the creation, we speculate about what is outside of the creation, little realizing that the visible physical world reveals as a shadow the invisible spiritual realm. Then, with inconceivable vanity we try to manipulate the Creator of everything into doing our bidding, telling Him when we will worship him, and how.

When I was thirteen and sitting at the kitchen table of my stepfather’s house, I saw a redtail hawk grab my stepfather’s bantam rooster. The hawk was on one side of a woven wire fence, the rooster on the other. The rooster

wasn't killed in the hawk's initial attack and was fighting back. The fence prevented the hawk from getting a better hold on the rooster, and stopped it from flying away with the banty. I grabbed a shotgun, and stepped out the back door. The fight was, maybe, sixty yards away, far enough away that the shotgun's pattern had holes in it. I should have gotten closer if I truly wanted to kill the hawk—I didn't care about the rooster—but I had the impatience of youth. I fired from where I stood. The hawk let go and flew to the top of the chicken house, and that banty rooster strutted around as if he had just whipped the world. For more than an hour, the banty strutted so hard his feet were barely on the ground. He crowed and strutted, crowed and strutted, crowed.

Our vanity exceeds that of any bantam rooster when we think, as clay in the hands of the Master Potter, that we can determine whether we are a vessel created for ordinary use, or for special use. I would not have chosen myself for the job that must be done, but as a son of God in an earthenware jar, I will do the job as others have before me. So continuing what the prophet Jeremiah wrote:

Thus says the Lord of hosts: "Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the Lord. They say continually to those who despise the word of the Lord, 'It shall be well with you'; and to everyone who stubbornly follows his own heart, they say, 'No disaster shall come upon you.'" / For who among them has stood in the council of the Lord to see and to hear his word, or who has paid attention to his word and listened? Behold the storm of the Lord! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked. The anger of the Lord will not turn back until he has executed and accomplished the intents of his heart. *In the latter days you will understand it clearly.* "I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied. But if they had stood in my council, then they would have proclaimed my words to my people, and they would have turned them from their evil ways; and from the evil of their deeds." (Jer 23:16-22—emphasis added)

It will not be well with spiritually circumcised Israel unless this holy nation turns from its lawlessness and begins to live as spiritual Judeans. The nation that left Egypt did not enter God's rest because of its unbelief that became disobedience when the nation tried to enter on the following day. The nation

that is today born of Spirit will not enter God's rest on the eighth day, the following day, but on the seventh. The wedding feast to which this nation is invited occurs on the seventh day of Unleavened Bread, a high Sabbath about which little has been previously taught. And if this spiritually circumcised nation considers the Sabbath commandment of so little importance that one day is as good as another, this nation will be too busy buying fields and testing yokes of oxen and marrying and giving in marriage to attend the wedding of the Bridegroom. That will, actually, be the case, for many are called but few are chosen (Matt 22:14).

The latter days have arrived. Understanding is clearly given. But historical exegesis causes the holy nation to continue practicing lawlessness, as the ruler of this world shouts down the voice of the true Shepherd with rock music *and* with praise music, with the din of industry and the drone of war, with the allure of sex and the hideousness of AIDS and abortion. But by faith, a few called disciples will mentally journey from Babylon to the Land Beyond the River. There, they work to rebuild temples of God and the walls of the Jerusalem above, using burnt stones upon whom mercy has been extended.

We will leave a light on for you.

* * *

CHAPTER FIVE

In December 1974, a homesteader and logging contractor on Alaska's Kenai Peninsula was cutting a forty-acre patch of mostly white spruce behind the cabin I rented at Ninilchik. The timber was stumpy, but better than what I cut during the previous summer in North Kenai, so I accepted a busheling job with him, knowing ahead of time that if I didn't buck the logs, I'd lose too much scale.

We had been working together since Monday, when, Friday morning, I told the contractor that I'd be knocking off at two (Alaska still had four time zones, and sunset in late December was about 2:30). Since we weren't starting to work until 9:30, he asked his skidder operator if he wanted to take lunch when I quit for the week. The operator agreed. So at 2:00 p.m., the three of us sat in the contractor's green Jeep pickup in my driveway. The contractor and the operator ate while I made polite conversation. But not many minutes passed before the contractor, a born again Baptist, brought up the subject of the Law. He said, "That's right, you're under the bondage of the Old Law, aren't you?"

I really didn't know how to answer and not get into more of a theological discussion than either the contractor or the skidder operator wanted; so I said only, "You're right."

My response ended the conversation. They returned to work, trying to skid and deck as many turns of logs as possible in the growing twilight, snow, and twenty-five below zero (F.) weather. I entered our cabin where I took off my coat, insulated sweatshirt, second shirt, snow-paks, padded pants, and finally, I propped my feet by the stove. Dinner was served within a few minutes. As I ate, I listened to the groans and whines of the skidder, and I wondered who was really under bondage.

The second covenant or new covenant—that covenant which the gypo contractor believed he was under—is the basis of Christendom; yet very few "Christians" can find any Scripture about a second covenant made by God with humankind. For most Christians, the second covenant, the foundation of their faith, is "God so loved the world that He gave His only begotten Son so that whomsoever believes in him should not perish but have eternal life."

But what does it mean to believe in the Son of God? The Apostle Paul asks, "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” (Rom 10:14-15). And therein lays the problem inherent within Christendom: those who teach do so without being sent by God.

Under the New Covenant, the law of God is written on the hearts and put into the minds of Believers. Referring to this new covenant, the writer of Hebrews cites the prophet Jeremiah, who wrote:

Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. But this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. *And no longer shall each one teach his neighbor and each his brother, saying, “Know the Lord,” for they shall all know me, from the least of them to the greatest,* declares the Lord. For I will forgive their iniquities, and I will remember their sin no more. (Jer 31:31-34 emphasis added)

This is the new covenant that Christendom claims to be under, but does there remain a need to teach neighbor and brother to “Know the Lord”? Do both neighbor and brother know the Lord? What is the justification of any ministry if not to teach neighbor and brother to *know God*? Why train pastors? What would be the need for pastors if everyone knows the Lord?

Obviously, the new covenant promised through the prophet Jeremiah and others has *not* yet arrived, for there remains a need to teach neighbor and brother to know the Lord—and if Christians are not under this new covenant, what covenant are they under?

The writer of Hebrews in the tenth chapter emphasizes forgiveness of sin: “I [God] will remember their sins and their lawless deeds no more.’ Where there is forgiveness of these, there is no longer any offering for sin” (*vv.* 17-18). The writer of Hebrews doesn’t say that there is no longer sin, which is lawlessness or the transgression of the law (1 John 3:4). Sin remains, and if sin still exists under the new covenant, then a law exists that can be transgressed.

Disciples need to ask a basic question: what law does Paul mean when he writes, “the law is holy” (Rom 7:12)? Does he mean the same law that he says is abolished (Eph 2:15)? How can that which is holy be abolished?

The evidence of history is that the promised new covenant has not been implemented—and if this new covenant *has not* been implemented, then Israel, now a nation circumcised of heart, remains under the covenant God made with Israel on the day when He took Israel by the hand to bring the nation out of bondage, not three months later at Mount Sinai.

Evidence that the promised new covenant has not been implemented is that disciples are to wash feet and take the Passover sacraments of bread and wine on the night that Jesus was betrayed (1 Co 11:23-26) until Jesus drinks it “new” with glorified disciples in the kingdom (Matt 26:29).

What changed at Calvary—what was abolished—was the marriage covenant made with the physically circumcised nation of Israel, the marriage made at Sinai. The covenants of promise (Eph 2:12), however, from which Gentiles were once alienated did not end at Calvary; for these covenants of promise are not dependent upon the flesh but upon the “will” of God. Isaac was not born through the strength of Abraham and Sarah’s flesh, but by promise. Likewise, Jesus was not resurrected from the dead through the strength of His flesh, but by the will of God. And the Passover covenant is a covenant of promise. It is a covenant that promises liberation from bondage. And the Passover covenant is the covenant made with Israel on the day that God took that nation by the hand to lead it out of the land of Egypt.

That Baptist gypo logging contractor knew the Law, and knew what the Law required of him. He was simply unwilling to do what the Law required, as is most of Christendom. But giving him the benefit of doubt, he might not have known that he was still under the Passover covenant made with Israel on the day God led that nation out of bondage . . . for a century, Evangelical Christianity has been teaching disciples how to commit spiritual suicide. Despite all of the mighty works done in Jesus’ name, Evangelical teachers of iniquity or lawlessness have pandered to unsuspecting congregations a “dispensation of Grace,” a dogma akin to cyanide laced *Kool-Aid*, little realizing that despite all of their mighty works they will be denied in their judgments (Matt 7:21-23) for they serve the prince of the power of the air.

Again, sin is lawlessness; is the transgression of the Law; is breaking the commandments of God whether the person has these commandments in a codified form or not. And sin entered the world through the first Adam.

The Apostle Paul wrote, “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all have sinned—for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses” (Rom 5:12-14). In this usage, the Law is the Ten Commandments,

a single law of ten facets, and until this Law was made known to physically circumcised Israel, transgressions of it were not held against either the Israelite or against the Egyptian although both died. Nevertheless, before this Law was given, God had established a difference between His firstborn son Israel (Ex 4:22) and the Egyptian.

If transgressions of the commandments were not reckoned as transgressions even though the death penalty was being applied before the giving of the law, the world had no need for a sin offering. It was in a state of natural grace, where its lawless deeds were not being remembered as sin. This natural grace was the shadow of the Grace under which disciples now dwell (Rom 6:14).

- When sin is not reckoned as sin, no covering or sacrifice for sin is necessary.
- Israel in Egypt did not have its transgression of the Law counted as sin, for Israel was under bondage to Pharaoh and would not have been free to keep the Law.
- Abraham in the land of Canaan was free to keep the commandments of God and he kept these commandments (Gen 26:5); so the Law existed before it was codified.

Paul wrote, “For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves . . . they show that the work of the law is written on their hearts” (Rom 2:14-15). Thus, Abraham, who did not have the law in a written, codified form, did by nature what the law required and showed that the Law was written on his heart.

The new covenant will require no more of disciples than what Abraham did by nature: the new covenant, when it is implemented, will require that disciples do by faith those things that are codified in the law.

The Apostle Paul understood this for he wrote, “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” (Rom 2:26-27).

The new covenant will require that disciples live by the laws of God written on hearts and put into minds. These are not different commandments than the ones codified at Sinai; for “death reigned from Adam to Moses” (Rom 5:14), not from Adam to Christ Jesus.

A covenant is, literally, the distance between cuttings; i.e., between when blood is shed to ratify the covenant and when blood is shed to end

the covenant. The covenant God made with Israel on the day He took Israel by the hand to lead this nation out of Egypt was ratified by blood: Israel sacrificed Passover lambs and covered the entryway into their houses with this blood (Ex 12:7), and God gave “Egypt as your [Israel’s] ransom, Cush and Seba in exchange for you [Israel]” (Isa 43:3). Blood was shed on both sides. And this Passover covenant made with Israel on the day He led Israel out of Egypt will remain in force until blood is again shed on both sides, not just by Israel when this holy nation takes the sacraments that represent Jesus’ body and blood.

Understand this: through Isaiah, God promises Israel, “Because you are precious in my eyes, and honored, and I love you, I give men in return for you, peoples in exchange for your life” (43:4). God gave Egypt as Israel’s ransom, and He *will give* again the lives of men in exchange for the life of Israel, now a nation circumcised of heart. Therefore, the shedding of blood on God’s part that will end the covenant made with Israel when God led that nation from Egypt does not occur until the second Passover liberation of Israel.

The Passover covenant remains in effect—and this Passover covenant that is passing away but has not yet passed away is the covenant that will be superseded by the promised new covenant that has the law of God written on hearts and minds. This Passover covenant, when moving from physical to spiritual, is reenacted once each year on the night when Jesus was betrayed, the dark portion of the 14th of Abib. It is reenacted by those disciples who have examined themselves (1 Co 11:28) prior to eating the unleavened bread that represents Jesus’ body and drinking from the cup that represents Jesus’ blood, “poured out for many for the forgiveness of sins” (Matt 26:28). This is the covenant by which sins are no longer remembered. And this is the covenant about which Paul writes, “For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died” (1 Co 11:29-30).

Failure to take the sacraments in a worthy manner [i.e., after examining oneself] is, Paul claims, the reason why disciples are sick and not healed. It is also the reason why sins are not forgiven: the wages of sin is death (Rom 6:23). Thus, the Passover covenant that was made with Israel on the day Israel left Egypt is still in effect and is the basis for forgiveness of sin, a key component of the new covenant that will supersede this Passover covenant.

Paul writes, “Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins” (Heb 9:22). Without the shedding of the blood of paschal lambs, there is no forgiveness of sin, with the Passover Lamb of God being Christ Jesus, whose

blood was shed at Calvary. Disciples partake of the sacrifice of this Lamb of God every time they take the sacraments of bread and wine on the night that Jesus was betrayed—on any other night but the 14th of Abib, bread and wine are Cain’s offering, the fruit of the ground. They are only the body and blood of the Lamb of God on one night a year, the night when God executed His covenant with Israel by slaying all firstborns of Egypt, man and beast, not covered by the blood of a Passover lamb. And this slaying of Egyptians forms the shadow of a future slaying of spiritual firstborns and men not yet so born [the movement of man and beast upward a level] when Israel is liberated from indwelling sin and death through being “filled” or empowered by the Holy Spirit. At that time, the law of God will be written on hearts and placed in minds, and no one will teach his neighbor and his brother to *Know the Lord*. Israel will truly be under the new covenant.

The blood shed when death angels pass over the single kingdom of this world [spiritual Babylon] to slay firstborns at a second Passover liberation of Israel in a manner foreshadowed by the first Passover liberation of Israel (*cf.* Isa 43:3-4; Ezek 36:26-27; 20:33-44; 11:17-21; Jer 16:14-15; 23:7-8; Isa 11:11) will end the Passover covenant God made with Israel in Egypt. When blood is again shed by God, it will not be the blood of firstborns.

The new covenant will not be implemented by the shedding of blood. Paul writes, “Thus it was necessary for the copies of heavenly things to be purified with these rites [shedding of blood], but the heavenly things themselves with better sacrifices than these” (Heb 9:23). All covenants ratified by blood are copies of heavenly things, for blood pertains to the flesh and is of this earthly realm that is passing away. Even the covenant God made with Noah by which He promises to never again bring a flood upon the earth was ratified by a rainbow, a better sacrifice than the shedding of blood. Likewise, the second covenant mediated by Moses—the covenant by which circumcision of the heart is promised—was ratified by a song and not by the shedding of blood.

Since death ends every covenant or “will” made in the flesh, the death of Jesus at Calvary ended the marriage ratified by the blood Moses threw on the Book of the Covenant, the altar, the people (Ex 24:5-8) as if this blood were that of Israel’s hymen. Holding this analogy in mind, a man was to abstain from having marital relations with a woman when she was unclean due to having her menstrual period: the blood of Israel’s sin offerings defiled Israel in the same way that a woman’s menstrual blood defiled her. No children could be born of a union when the husband stayed away from his wife because of her defilement by “natural” blood. Therefore, no children were “born” of

Spirit throughout Israel's long history until *Theos* entered His creation as His only Son, thereby becoming the last Adam, the firstborn spiritual Son of the union between God and man made at Sinai.

What was abolished at Calvary was the marriage covenant made at Sinai with a faithless woman, Israel. But before this covenant was abolished, Isaiah's prophesied virgin must conceive and bear a son who would be called Immanuel (7:14). Mary was this virgin. Her faith was counted to her as righteousness as Abraham's faith was counted to him as righteousness when he believed God (Gen 15:6). Because of her faith, she was deemed to be undefiled by the sacrifices of Israel; by the blood shed in the temple that was as menstrual blood, the sloughed away promise of life. Hence, Mary was extremely blessed—not because she was the mother of God as Catholic churches teach, but because she believed God and had this belief/faith counted to her as righteousness.

Since Mary—an uncircumcised woman—was deemed undefiled, the circumcision that causes a person to be included within the assembly of Israel is no longer of the flesh but of the heart: that which was physical became spiritual, and the blood that covers sin was no longer that of physical lambs but the blood of the Lamb of God, with this blood represented by wine on the night that Jesus was betrayed . . . the etymology of */spirituall* comes from the Latin icon */spiritus/* and refers to “breath” or “breath of God” as derived from */spirare/* or “to breathe.”

In theological shorthand, the birth and death of the man Jesus abolished *the Law of Moses*, but did not end any of the covenants of promise within the Torah; for these covenants continue on as Israel continues on, going from being a fleshly nation to being a spiritual nation; going from being covenants made with the flesh to being covenants made with the spiritual new creature.

The Law of Moses is, for visible Christendom, a vile Law that must be spurned whenever encountered . . . visible Christendom separated itself from Judaism even before Rome sacked Jerusalem (ca 70 CE), but this separation resulted in the Apostle Paul writing, “You [Timothy] are aware that all who are in Asia turned away from me” (2 Tim 1:15), and “For many, of whom I have often told you [Philippians] and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with their minds set on earthly things” (Phil 3:18-19). Visible Christianity had left Paul.

If the minds of those about whom Paul once bragged were set on earthly things or the things of the flesh, then were the minds of those whom Paul had previously named really ever set on the things of God? Were these individuals

circumcised of heart? Were they born of Spirit? Apparently not—and this is the dilemma that today faces Christendom. Those disciples who fill the pews of the visible Church, while appearing “righteous,” walk as enemies of Christ, glorying in lawlessness what should be shameful to them, with their minds set on the things of this world. They claim to be *Christians*; many claim to be born again of Spirit. But if an inner son of God were ever born within these tents of flesh, that infant was murdered by the teachers of lawlessness who preside over the visible Church.

The mystery of lawlessness was already at work when Paul wrote his second epistle to the Thessalonians (2:7), and it is this mystery of lawlessness that developed into the visible Christian Church. And the lever all teachers of lawlessness use to pry infant sons of God away from salvation is *the Law of Moses*.

Many Christian theologians have created arguments to “prove” that disciples are not under *the Law of Moses*, but none of these arguments identify the substance of, or location of this allegedly abolished law. Rather, the arguments are usually against the Sinai covenant, made on the third day of the third month of the year in which Israel left Egypt.

Is *the Law of Moses* the Sinai [Horeb] covenant (Ex chaps 19-24)? Or is *the Law of Moses* the Moab covenant (Deut chaps 29-32)? Or is *the Law of Moses* the covenant God made with Israel on the day that He led this nation out of Egypt—the Passover covenant (Ex chaps 12-14). And where is circumcision found in *the Law of Moses*? Where, on Israel’s journey between the Sea of Reeds [the Red Sea] and the River Jordan, does Moses or God through Moses command Israel to be circumcised?

The Law of Moses is a vague linguistic phrase that refers to everything Moses wrote; thus, it is the Torah, five books that represent the testimony of Moses. And within the Torah, Moses is the mediator of three covenants between God and Israel, not one.

God tells Moses on at least two occasions that He will make of Moses “a nation greater and mightier than they [Israel]” (Num 14:12; Ex 32:10). On both occasions Moses implored God not to destroy Israel and make of him a great nation. Both times God deferred His wrath; nevertheless, His intention to make of Moses a mighty nation stands unaltered for three and a half millennia, for Jesus said, “But if you do not believe his [Moses’] writings, how will you believe my words” (John 5:47). Thus, to hear Jesus’ words and to believe the One who sent Him and thereby pass from death to life (*v.* 24) is to believe Moses’ writings; for Moses is the house that *Theos*, the God of Abraham, Isaac, and Jacob, built (Heb 3:3-4) when He led Israel through the wilderness of Sin/Zin.

Circumcision comes from Genesis chapter 17: “When Abram was ninety-nine years old the Lord [*YHWH*] appeared to Abram and said to him, ‘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” (*vv.* 1-2). Circumcision was the sign of this covenant (*vv.* 10-14), its ratification confirmed in the droplets of blood coming when the foreskin is cut away. It is a covenant made in the flesh (*v.* 13) and with the flesh. Its terms call for the circumcised person to walk blamelessly before God, meaning that circumcision causes the man to appear before God covered only by his obedience to God.

Obedience functions as a spiritual garment that conceals a man’s nakedness as the foreskin of the penis physically concealed the head of his penis and hence, his nakedness. Obedience is the garment that covers sin.

The juxtaposition of a physical skin covering equating to a spiritual covering of obedience has been poorly understood by all of Israel. It is difficult to conceive of obedience as a garment that is put on to cover one’s nakedness. Likewise, it is difficult to perceive that Christ’s righteousness functions as a garment that disciples put on daily as physically circumcised Israel covered its transgressions of the law through the “daily” or daily sacrifice. But *Grace* when properly understood is the garment of Christ’s righteousness that covers the daily sins of disciples; for all who are “baptized into Christ have put on Christ” (Gal 3:27). And what those believers who belonged to the party of the Pharisees never understood is that the garment of Christ—literally, *Grace*—covers the transgressions of the new creature born of Spirit, with this new creature being neither male nor female, Jew nor Greek, free nor bond (*v.* 28). All of these physical attributes pertain to the flesh: a man has outdoor plumbing while a woman has indoor. An Ethiopian has a darker tent of flesh than has someone of Nordic heritage. But *Grace* does not cover the lawlessness of the flesh, which today remains in subjection to sin and death (Rom 7:21-25). Rather, *Grace* covers the transgressions of the new creature, a son of God born of Spirit and domiciled in an outer nature (2 Co 4:16) or tent that is the son of God’s earthly home (2 Co 5:1). And it is this inner son of God over whom sin has no dominion (Rom 6:14), for this son’s Father is not the first Adam who lost his covering of obedience when he ate forbidden fruit. Rather, this son’s Father is *Theon*, the Most High God.

The tent of flesh into which a son of God is born was before birth—from above a son of disobedience (Eph 2:2-3), consigned to disobedience (Rom 11:32) and not free to keep the law of God (Rom 8:7). Being born again or born of Spirit sets the mind and heart free from disobedience, but until the tent

of flesh is liberated from the indwelling law of sin and death, the mind and the heart which “delight in the law of God” (*v.* 22) are at war with the law of sin that dwells in the flesh . . . the new creature is *light* in a jar of clay, and the jar will not enter heaven for it is of this world that is passing away (1 John 2:17). It, too, will pass away before the coming of the new heavens and new earth.

Concerning circumcision and the division of humankind made through circumcision, the Apostle Paul writes,

Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants [note the plural] of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. (Eph 2:11-16)

The *covenants of promise* are not abolished when the hostility created by physical circumcision dies on the cross. Rather, what had been two peoples, one physically circumcised, one uncircumcised, are now the same as far as God is concerned. Both “have access in one Spirit to the Father” (Eph 2:18). Both are uncircumcised of heart until both have made a journey of faith that is spiritually equivalent to the patriarch Abraham’s physical journey made by faith from Ur of the Chaldeans to Haran, then on to the Promised Land (Rom 4:9-12). Thus, the 1st-Century Greek who, by turning to God, had separated himself or herself from his or her neighbors all worshipping a pantheon of deities, began a spiritual journey in the same way that Abraham began a physical journey when he set out with his father Terah from Ur to go into the land of Canaan. This Greek’s journey called for him or her “to abstain from things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood” (Acts 15:19-20). Everything else this Greek would need to know could be learned from hearing Moses read every Sabbath (*v.* 21). Likewise, the Jew who kept the commandments as a cultural expectation and who broke with his or her culture by professing with his or her mouth that Jesus is Lord and believing in his or her heart that

God had raised Jesus from the dead (Rom 10:9) would have made a journey of faith of equivalent distance to that of the Greek's, for to confess that Jesus is Lord requires perceiving God as two entities, not one, with the two being one as a man and his wife form one flesh.

Without undertaking a journey of faith equivalent to Abraham's journey while still uncircumcised, no heart is cleansed. The heart cannot be circumcised. The person born of Spirit will be as a Hebrew infant of less than eight days age, and will remain as a new born infant until the heart is cleansed by faith; for with God, maturity is not obtained by the passage of time but by the journey of faith from spiritual Babylon to the heavenly city of Jerusalem. Circumcision comes when the person spiritually crosses the River Jordan and begins living as a spiritual Judean, thereby taking the Passover sacraments on the night that Jesus was betrayed.

The Law of Moses is not one covenant, but rather, all of the *covenants of promise* that were made with the flesh. It includes the Passover covenant (Ex chap 12-13), the Sinai covenant (Ex chaps 20-24), the covenant between God and the men of Levi (Ex 32:25-29), the added laws concerning offerings (the Book of Leviticus), and the Moab covenant (Deut chaps 29-32). All of these *covenants of promise* are shadows and copies that are continued as *covenants of promise* made with born of Spirit sons of God—and this is what greater Christendom has failed to understand.

It is convenient to use the theological shorthand of saying that the covenants of promise made with the flesh were “abolished” rather than “continued on at a higher plain.” Yes, they were abolished, for all covenants made with the flesh were abolished at Calvary. But “Israel” was not abolished! And if Israel is not abolished but becomes a nation with circumcised hearts, then the covenants are not abolished either but become covenants made with this spiritual nation that used to be two peoples, divided by the hostility created through physical circumcision. And Jesus' actions on the night that He was betrayed, when compared to what happened at the first Passover, disclose the relationship between the physical and the spiritual . . . the plundering of Egypt, now, becomes an interesting case study: when Israel took the gold and silver of Egypt, it took those things that “reflected light” as the moon reflects the light of the sun. Jesus is the light of this world (John 1:4, 7; 12:35-36; 1 John 1:5 *et al*), and when He died at Calvary, darkness overcame this world. It is physical things that reflect visible light; the true light of this world is invisible and spiritual. And Jesus was the true light of God. So as Egypt lost those things that reflected light, the world lost its light and was plunged into darkness when Christ died on the cross.

Since death ends every covenant or “will” (Gr: *diatheke*) made in the flesh, *the Law of Moses* was abolished at Calvary. However, the covenants of promise were not dependent upon the flesh, but upon the will of God. So Moses remains as the witness against every Israelite (John 5:45; Deut 31:26) regardless of whether physically or spiritually circumcised. And the covenants of promise remain in force.

Events that happened to natural Israel occurred within a time continuum that can be represented by the “x” axis of a simple “x/y” graph. What happens to the spiritual nation can be represented by the “y” axis, which will see no passage of time. And the perpendicular intersection of these axes occurs at Calvary, when martyrdom of the Lamb of God becomes the Passover sacrifice for natural Israel. Therefore, to “see” in advance the events that will occur along the “y” axis of this graph, the disciple must first comprehend what occurred along the “x” axis. Most of those who call themselves “Christians” are not well acquainted with the Passover covenant—and since the promised new covenant will be implemented when the first Passover covenant ends with a second shedding of blood by God, it is necessary to revisit Scripture.

The Lord told Moses, “This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to [the size of] their fathers’ houses, a lamb for a household” (Ex 12:2-3). The lamb was to be penned until the 14th day then slain between the evenings (*v.* 6). Blood of this Passover lamb was to be put on the doorposts and lintels of the houses, and the lamb was to be roasted whole with fire and eaten with bitter herbs (*vv.* 7-9). It was to be eaten with belts fastened, feet shod, and staffs in hand; it was to be eaten in haste (*v.* 11). The blood would be the sign that the Lord would pass over the houses of the fathers of Israel and Judah, and that no plague would destroy them when He struck the land of Egypt, slaying firstborns of both man and beast (*vv.* 12-13). The Lord further added,

This day [*YHWH*’s Passover] shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat,

that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day throughout your generation, as a statute forever. In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread. (Ex 12:14-20)

Note: there is no promise of salvation, only of liberation. Also note, the Lord said nothing to Israel about the Sabbath, about murder, about adultery, about lying, about stealing, about idols or coveting. This Passover covenant only has seven provisions: (1) select and pen a lamb of the first year on the 10th day of the 1st month; (2) kill the lamb at even on the 14th day; (3) put some of the blood of the lamb on doorposts and lintels of the houses of Israel; (4) roast the lamb whole over fire and eat it in haste, leaving none of it until morning; (5) Israel was to spoil the Egyptians before leaving Egypt; (6) Israel was to annually keep seven days of Unleavened Bread as a memorial feast in remembrance of this liberation from bondage; and (7) all firstborns are to be consecrated or redeemed, for all that opens the womb belongs to God to do with as He pleases (Ex 13:1-2) . . . the natural nation of Israel is the firstborn natural son of God (Ex 4:22); thus, this *son* was redeemed by the blood of Egyptians (Isa 43:3). But Israel also entered into God's rest on the 10th day of Abib (Josh 4:19) as the selected lamb that would be sacrificed as a male of the first year that was without blemish. Unfortunately, Israel crossed the Jordan as a blemished lamb (Ezek 20:18-21). The sacrifice of Israel as the Body of the Lamb of God would have to wait until the new covenant is implemented.

In the scriptural record, on the same night that God struck down the firstborns of Egypt, Pharaoh rose up in the night and summoned Moses and Aaron and said, "Up, go out from among my people, both you and the people of Israel and go, serve the Lord, as you have said. Take your flocks and your herds, as you have said, and be gone, and bless me also" (Ex 12:29-32).

On what night did God strike down the firstborns of Egypt? Did the death angel pass over Egypt during the dark portion of the 14th, or the dark portion of the 15th day of the first month? This question has relevance and should not be dismissed lightly.

John's gospel clearly states that Jesus was slain on the Preparation Day, which is the 14th of Abib (19:31) as the Pharisees then reckoned when paschal lambs were to be slain; the Preparation Day for the high Sabbath (the 15th of Abib) is not a particular day of the week, but a date on the sacred calendar. However, Luke writes, "Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, 'Go and prepare the Passover for us, that we may eat it'" (22:7-8) . . . Jesus was alive on "this" preparation day, and would not be crucified until the following day. There is one day's difference in these two accounts that must be addressed before these accounts can be reconciled—and it is at the institution of the Passover covenant where reconciliation can be found.

At the first Passover, Israel was not to leave their houses on the night when lambs were to be roasted and eaten in haste (Ex 12:22). And if Israel did not leave their houses until morning even though Pharaoh summoned Moses and Aaron to him in the predawn hours of darkness, then Israel could not spoil the Egyptians until after daylight . . . for seven days no leaven [yeast] was to be found among Israelites: the nation was to eat no leavened bread (*v.* 15), and the first day and seventh day of these seven days [i.e., the 14th day at even through the 21st day at even of the first month] were to be holy assemblies and high Sabbaths when no work other than preparation of food for that day was to be done. In Leviticus, Israel is told that the first high Sabbath occurs on the 15th day of the first month (23:5-8). Only if these seven days begin at the end of the 14th, and if these seven days include all of the 21st, are the seven days described in Exodus the same seven days that are given in Leviticus. This reading excludes the 14th, but includes the 21st even though the same language is used for both. And because the same language is used, the 14th could be included and the 21st excluded, creating an ambiguity of language that permitted the practice of keeping the Passover on two nights, a practice continued by rabbinical Judaism, but for a reason apart from Israel being unable to determine in advance the new crescent moon that begins the first month.

In the 1st-Century CE the sect of the Pharisees and apparently the temple authorities were sacrificing paschal lambs on the afternoon of the 14th, recognizing the first *even* to occur at noon and the second *even* to occur at 6:00 pm. Between the *evens* would then be the 9th hour or 3:00 pm. This practical practice allowed the number of lambs that needed to be slaughtered to be killed before the high Sabbath began, but this is not the model established by the first Passover in Egypt.

The first high Sabbath of Unleavened Bread is to be kept as the memorial to when Israel left Egypt—and under the Moab covenant, the weekly Sabbath

was no longer remembered as a memorial to the physical creation as it had been under the Sinai covenant (Ex 20:11), but as a memorial to the liberation of Israel (Deut 5:15). Thus, the weekly Sabbath under the covenant that promises circumcision of hearts is a memorial celebration and remembrance that points to the first high Sabbath of Unleavened Bread, thereby creating the juxtaposition of the physical creation forming the shadow of a spiritual creation that begins with Israel's liberation from sin and death. Observing the weekly Sabbath, now, forms the shadow of entering heaven. Therefore, the person who does not keep the Sabbath tells God by his or her actions that this person does not have the faith necessary to enter heaven, the reality of the last high Sabbath of Unleavened Bread.

It can be said with certainty that at that first Passover, Israel ate their paschal lambs during the dark portion of the 14th, spoiled Egyptians during the light portion of the 14th, then left Egypt as the dark portion of the 15th began. But again, this was not the model being followed in the 1st-Century CE although knowledge of this model was apparently widespread for neither Jesus' disciples, nor the man whose house Jesus used questioned eating the Passover on the dark portion of the 14th.

In Scripture, ambiguity exists because two or more copies and types are simultaneously relevant. This is seen in the chronology of Calvary.

Using the timeline from John, Jesus eats the Passover on the dark portion of the 14th of the first month, is taken captive and questioned by the religious leaders while it is still dark, then when day comes He is turned over to Pilate and crucified about noon, dies about 3:00 pm, and is taken from the cross and hastily buried at dusk as the 14th ends and the 15th begins. The 15th is the high Sabbath, the first day of the Feast of Unleavened Bread—and Jesus spends all of the 15th in the tomb. Likewise, He spends all of the 16th and the 17th, the weekly Sabbath, in the heart of the earth. And since being in the grave for three days and three nights was the only sign that Jesus gave of His divinity, those who deny that He was in the grave for 72 hours deny Christ regardless of their protestations otherwise. And by denying Jesus, they will cause Jesus to deny them when their judgments are revealed.

Jesus gave only one sign that He was of God: the sign of Jonah. Jesus said, "For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth" (Matt 12:40). The Greek passage allows for some ambiguity, but not so in Hebrew, where "night" is the twisting or turning away from the light, and day is the hot portion of a 24 hour period. The ambiguity in Greek is needed for the Son of Man includes both its Head [Christ Jesus]

and its Body [the Church]. The uncovered Head was three actual days and three actual nights in the grave, whereas the “covered” [by Grace] Body will be resurrected after the third spiritual day, or *on* the fourth day of the creation week described in Genesis chapter 1.

Again, under the Sinai covenant, the Sabbath is kept as memorial to the physical creation, but under the Moab covenant, one of two shadows or types of the new covenant, the Sabbath is kept as a remembrance of Israel’s liberation; thus, the Sabbath under the Sinai covenant points to the weekly time-cycle begun at creation whereas the Sabbath under the Moab covenant points to the Passover covenant and the first high Sabbath of the seven day Feast of Unleavened Bread.

Jesus was resurrected from death in the dark portion of the 18th of Abib, the first day of the week. He was gone from the tomb when Mary came before daylight. Therefore, the 14th of Abib, the day on which Jesus was crucified, was Wednesday, mid calendar week, and Jesus was resurrected on Sunday, the 18th, the mid day of the Feast of Unleavened Bread, a significant correspondence considering the reason for keeping the Sabbath under the Sinai covenant (Ex 20:11) as opposed to the reason for keeping the Sabbath under the Moab covenant (Deu 5:15).

In John’s timeline, Jesus entered Jerusalem on Sabbath, the 10th day of the first month (John 12:1, 12); He entered as both the next generation of high priest [the significance of the colt] and as the Passover Lamb of God. And His confrontations with the Herodians, the Sadducees, and the Pharisees recorded in Matthew chapter 22 would have been on Monday, the 12th. The Olivet Discourse is given near even of the 12th. He sent His disciples to prepare where they would eat the Passover on the afternoon of the 13th, and He ate the Passover on the same night [the 14th] that physically circumcised Israelites in Egypt ate that first Passover.

The instruction to Israel not to leave their houses before morning now becomes especially revealing since a disciple consists of the new creature, a son of God, dwelling in a tent of flesh. The flesh is the disciple’s house. Therefore, after establishing bread and wine as His flesh and blood, the eating of which would be to eat the Passover Lamb of God, Jesus did not spiritually leave His tent when He went with His disciples into Gethsemane; He did not leave His “house” until morning, with morning now being when He ascended to the Father as the Wave Sheaf Offering, the First of the firstfruits. And Israel’s spoiling the Egyptians by taking their gold and silver jewelry [that which reflected sun light] and fine clothing becomes the shadow of Christ Jesus

dying on the cross, thereby taking from the world its “light” and taking from natural Israel its covering [fine clothing] for sin.

The nation that left Egypt could not keep the covenant that God made with this nation when He took it by the hand to lead it from bondage. Again, this covenant placed few obligations on future generations of Israel: repeat the Passover sacrifice of lambs at even on the 14th day of the first month, keep the seven days of Unleavened Bread, and redeem firstborns. But the sect of the Pharisees and temple officials were not sacrificing paschal lambs at even before the 14th, but at even closing the 14th. Thus, Jesus could both eat that last Passover meal of a paschal lamb and He could offer “His flesh” [in the form of unleavened bread] and “His blood” [the wine poured out for the forgiveness of sin] to His disciples as the flesh and blood of the spiritual paschal Lamb of God before He physically died as natural Israel’s Passover Lamb. He had long desired to eat this Passover meal; He had long awaited Israel’s transformation from a physically circumcised nation to a new nation circumcised of heart. The ambiguity of when the Passover lamb should be killed was useful and perhaps even needful, for it left natural Israel out of covenant with God and with no covering for sin.

Now, to repeat: clearly, Jesus ate the Passover on the 14th, and years later the Apostle Paul commands the saints at Corinth to eat the Passover on the same night that Jesus was betrayed, the 14th (1 Co 11:23-26). The sacraments taken on any other night are of no spiritual value to the person taking them, and if a person not born of Spirit were to take the sacraments on the night that Jesus was betrayed, the person would take them unworthily and would take damnation unto him or herself. So God let error stand—as God gave to rebellious natural Israel statutes that were not good and rules by which that nation could not have life, defiling this firstborn natural son by his gifts (Ezek 20:25-26), God gave to the rebellious Church two particularly odorous traditions that seem to have the weight of statutes: the first (1) being that Jesus was crucified on Friday; the second (2) being that of Sunday worship. By these two traditions, God has prevented the visible Church from having “life.” For the person who does not take the Passover sacraments on the night that Jesus was betrayed does not cover his or her sins and is without forgiveness of sin. Plus, no one can enter into God’s rest on the following day, the 8th day.

The Churches of God have previously taught that celebration of the Passover on the night that Jesus was betrayed originated with Jesus, but Jesus’ disciples did not object to when Jesus would eat His last Passover meal. They came to Him on the first day of Unleavened Bread to ask where He

wanted to eat the Passover. And the man whose house they used apparently wasn't surprised by when the disciples prepared for the Passover meal (Matt 26:17-19). However, this day was one day before when the Pharisees would slaughter Passover lambs that they would eat on the dark portion of the 15th day, the High Sabbath.

Secular sources, most of whom deny that Jesus was three days and three nights in the grave as Jonah was three days and three nights in the belly of the great fish, have lambs only being slaughtered after the evening sacrifice on the 14th, which would make Jesus' crucifixion the reality of all Passover lambs previously sacrificed, a reasonable supposition considering that the lambs were "a shadow of the things to come, but the substance belongs to Christ" (Col 2:17).

But Jesus did not die twice even though on successive evenings He ate the Passover and was the Passover Lamb of God. *His death did not end the Passover covenant initially ratified in Egypt; for His death did not occur on the day when paschal lambs were sacrificed in Egypt*—and this is the importance of the textual ambiguity that the sect of the Pharisees used to justify killing Passover lambs at the close of the 14th of the first month.

Jesus died midweek, on a Wednesday. Too many prophecies have Him being cut off mid-week, in the middle of a seven year ministry (as well as mid calendar week) to ignore this reality. Thus, reckoning Luke's timeline with John's, Luke calls the 13th *the day of Unleavened Bread on which the Passover lamb had to be sacrificed*, which would then necessitate that the Passover would be eaten at the beginning of the 14th, during its dark portion, and not on the 15th, the high Sabbath. And across time, a person can hear the reverberations of Emperor Constantine's argument against Passover observation, for by tradition, Judaism keeps the Passover on two successive days.

Again, meaning has to be assigned to words, and since there are many reader communities who do not hear the voice of Jesus, these communities will assign meaning to the same inspired icons, but with their meaning coming from human reasoning and understanding. Thus, many false readings of Scripture will simultaneously exist. Hearing, now, the voice of Jesus is essential for born of Spirit disciples if they are to comprehend Scripture—they cannot listen to the many false readings and teachers and still leave Scripture with the understanding they should have. They must test the spirit of the reader and reading (1 John 4:1), and if they find that the reader denies that Christ came in the flesh or denies that Christ was three days and three nights in the heart of the earth, then the reader and the reading *must be* rejected.

The Passover covenant made on the day when God took Israel by the hand to lead this nation out of Egypt *did not* include the *Decalogue* or the need to be physically circumcised or the promise of spiritual circumcision. A mixed multitude left Egypt with Israel, and this mixed multitude would not have been physically circumcised in Egypt and they were not physically circumcised in the wilderness; nor were the children born into the tents of Israel in the wilderness physically circumcised.

Physical circumcision is not seen until after Israel crosses the River Jordan under Joshua's leadership (Josh 5:2-7). So partaking in the exodus from Egypt did not require a person to be physically circumcised even though to eat of the Passover required a person to be circumcised (Ex 12:48). Circumcision, now, and the blood shed when a person is circumcised equates to the blood shed by Egyptian firstborns as ransom for Israel. Therefore, no one can enter into this Passover covenant at a future time unless the person is circumcised, physically or spiritually, until lives are again given for the ransom of Israel.

An uncircumcised Greek in the 1st Century, prior to being a disciple, would not have eaten of the Passover, and the context of Jesus' comment about circumcision making well only a part of a man emerges: circumcision makes a man naked before God, makes the man covered only by his obedience to God. But when covered by obedience, the man is liberated from sin and death; he is healed so that he should live forever. Circumcision equates to liberation, or the exodus from bondage to disobedience. It is only when the man loses this covering of obedience that he needs another covering (fig leaves or animal skins). As long as a man has his covering of obedience, he has not returned to sin or to Egypt, the earthly representation of sin.

The mixed multitude that left with circumcised Israel was "covered" by the loss of their firstborns in a manner similar to how the sons of Levi were ordained at the cost of their sons and brothers . . . much blood is shed in the Law and the Prophets, too much blood for the sensitivities of modern Americans and Europeans. This shedding of blood has become a stumbling block that prevents "modern" nations from worshiping the *Theos* of Abraham, Isaac, and Jacob, or from recognizing the validity of Scripture. In most churches the Bible story has been rewritten with a blotter to remove the blood. The love of Jesus is emphasized, and *the Law of Moses* is devalued.

Yes, what both that Baptist gypo logger and I didn't grasp in 1974 was the significance of what Paul wrote: "Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come" (Rom 5:14). Jesus of Nazareth came as the last Adam (1 Co 15:45). The first Adam's covering for sin was

his obedience to God; the last Adam's covering for sin was His obedience to God. The first Adam disobeyed and found himself naked. Fig leaves didn't cover his nakedness. *Elohim* [singular in usage] slew animals and made for Adam and Eve skin clothing (Gen 3:21); for "without the shedding of blood there is no forgiveness of sins" (Heb 9:22). But the last Adam knew no sin. He never transgressed the law, but came to fulfill it (Matt 5:17). Therefore, although the sons of the first Adam had no sin reckoned against them, they nevertheless died. But the sons of God made alive by the last Adam, a life-giving spirit, who by Grace have no sins reckoned against them will live forever. However, if the righteousness of a son of God doesn't exceed that of the Pharisees, who were hypocrites, these sons of God will not enter the kingdom of heaven (*v.* 20).

If a son of God relaxes the least of the commandments and teaches others to do so, this son of God will be called least in the kingdom . . . but at least this son of God will be in the kingdom whereas the one who teaches disciples to transgress the commandments of God will not be there.

* * *

CHAPTER SIX

The modern hornsmith Lee Larkin, whose powder horns are seen in the movies *The Patriot* and *Alamo*, lacks completing his dissertation [ABD] for his doctorate in Historical Theology. Among other reasons for not completing his degree was the lack of faith, lack of belief of his professors. The men and women under whom he studied no longer believed that the Bible was the inspired word of God. Their studies of the original languages and of early texts had taken them beyond the quagmire of doubt and had planted them in the firm soil of unbelief. Lee was not willing to follow them to his death, but many other disciples have, with these *many others* now holding graduate degrees and pastorates, large and small, where from pulpits every Sunday they look down on their congregations of believers, each identifying him or herself as a Christian. Yes, they look down on the simple faith of those disciples who still believe, who would contend for the faith once delivered if those disciples knew what that faith was. They look down on the ignorance of disciples who may have heard of “J” and “P” but who don’t understand the significance of these creation accounts or of even why the Old Testament occupies most of the Bible. They look down on those disciples who sit in rear pews. They look with concealed disdain at those disciples whose suits look like “church clothes,” whose Bibles are dog-eared. They smile as they look down on the entirety of the congregation, for the smile comes with degree, perhaps the reason why Lee doesn’t smile when he talks about his graduate school professors.

The denominations and sects employing both professors and pastors who have been *educated unto unbelief* represent visible Christendom, but the problem of unbelief isn’t confined to the Church. The British educator and poet Matthew Arnold wrote in “Stanzas from the Grande Chartreuse” (1855),

For rigorous teachers seized my youth,
And purged its faith, and trimm’d its fire,
Show’d me the high, white star of Truth,
There bade me gaze and there aspire.
Even now their whispers pierce the gloom:

What dost thou in this living tomb? [stanza break]
 Forgive me, masters of the mind!
 At whose behest I long ago
 So much unlearnt, so much resign'd—(lines 67-75)

What Arnold had unlearned was simple belief in God, what the monks at the abbey displayed as they tended their gardens. Arnold's unbelief came from his "rigorous teachers" who had him gaze at *Truth* other than that to which Christ Jesus bore witness (John 18:37). And three, four, five generations of rigorous teachers later, what modern professors and pastors initially learned was what comes from empirical sciences based on observations and experimentations that cannot nor do not attempt to answer the question of *why* things happen at the foundational level, such as why a Big Bang or any bang occurred. For them, the Genesis creation story is merely one of two creation myths in the Bible.

Theory, theories, and observations confirming theories end where it becomes impossible to measure a position to a precision of less than the Planck length, or to measure duration to a precision greater than the time required for a photon traveling at the speed of light to travel a Planck length. Therefore, by the self-imposed limit of *observation* empirical sciences reject revelation and become distant cousins to Buddhism, which avoids conjecture about the origins of the universe or the origins of life, focusing instead on more the physical application of how to become a better person, thereby saving the person from suffering by obtaining Nirvana.

But the problem of unbelief is really not a problem for most of those who do not believe. They strive to better understand what can be observed. Their thoughts remain focused on what can be known, not on what cannot. Therefore, they never make a journey to an abbey at any Grande Chartreuse, where they might see the futility of this world—they have not been born of Spirit so their thoughts are only those of this world. Any enlightenment they may have is from this world, where all things are physical. Only rarely will they, on a personal level, ever encounter a disciple who has truly been born of Spirit, and then, they will most likely conclude that the disciple simply suffers from a lack of enlightenment. Hence, they can and usually will (and perhaps should) dismiss disciples as uneducated hicks, the hayseeds of a failed educational system, the refuge from an overtly superstitious age.

Millenniums before the empirical sciences discovered the Planck length, the curiosity of human beings sought answers to how they came to be; rightly or wrongly, the minds of men sought creation accounts. Thus, myth-makers

obliged, with some accounts closely agreeing with natural observation. For instance, in Hindu philosophy, the sequence of Avatars generally corresponds with Darwinian evolution, with the first Avatar coming from water; so Hindus do not seem to find a conflict between creation, the Wheel of Time, and tiered evolution, nor do they find a paradox in God simultaneously being within and without the universe.

The Buddha did not fret over the question of creation, but the dominant myth has matter coming from preexisting matter, with this world coming from the debris of preexisting worlds destroyed by fire or for other reasons. This belief in life from preexisting life lies at the heart of most aboriginal peoples' creation stories, leaving only a few peoples to subscribed to an *ex nihilo* [out of nothing] creation.

Numerous places in the Qur'am Islam identifies Allah, for Muslims the one and only deity [the *Theos* of Abraham—Matt 22:32], as the first cause of creation. Allah is the singular equivalent to *Eloah*. As such Allah is the same *Theos* of whom the Apostle John wrote, "All things were made through him, and without him was not any thing made that was made" (John 1:3). Since Arian Christians contend that the first two verses of John's Gospel are mistranslated or misunderstood, most Arian Christians and Muslims are only a handshake away from each other in their understanding of creation.

But today's largest and most visible Arian Christian denomination (The Latter Day Saints) does not theologically support an *ex nihilo* creation, believing instead that physical matter and energy are without an absolute origin, that the Creator formed the present universe from existing matter, that all *spirit* is matter of an extremely fine or pure composition that can only be discerned by *purser* eyes than present human beings have. The majority of Trinitarian, Unitarian, and Binitarian Christian denominations, however, hold to an *ex nihilo* creation, using the Genesis chapter one creation account (the so-called "P" account) as the controlling creation story.

Jewish mysticism (Kabbala theosophy), a late development in monotheism, introduces the concept of *Tzimtzum* (צמצום), which has *YHWH Elohim* contracting the godhead's infinite essence to create conceptual space in which a physical world could come into existence, with the function of *Tzimtzum* being to conceal from created beings the activating force within them, thereby producing room for freewill. The importance of the concept of *Tzimtzum* is not the Kabbalistic understanding of deity, but in the concept's more supportable premise that the physical universe conceals the spiritual nature of the creation. Reversing this concealment becomes the duty of those who would be kings—and it is the development of this concept of concealment

and revelation that forms the essence of *typological exegesis*, which holds that the visible physical creation forms the lively but lifeless shadow of an invisible spiritual creation that is actually concealed by its shadow. The visible creation serves as an enlivened metaphor of a dimension which human beings cannot enter to make observations or measurements. Thus, the physical creation reveals to those individuals who have been born of Spirit what has been concealed by the same physical creation from the remainder of humankind. But this revealing doesn't come at the beginning of the *lacunae* into which the "Church age" fits, but comes at the end of this age when the Elijah to come (Mal 4:5) restores all things, thereby turning the hearts of sons of God to the Father and the heart of the Father to His sons lest He smites the earth with utter destruction.

Typological exegesis is the reading strategy that best explains—and the only strategy to reveal—what has been concealed by the physical creation, even to the nature of the godhead [*Christology*]. As such, what has been concealed appears openly, in plain sight, observable to everyone, available for intimate examination. What has been concealed is as observable as was the man Jesus of Nazareth, the *Theos* of Abraham, Isaac, and Jacob; the living *Theos* of the living Isaac (Gal 4:21-31); the *Kurios* of living sons of God confined in tents of flesh.

While Judaism understands that the concept of *Tzimtzum* contains an inherent paradox that requires the Most High to be simultaneously transcendent and immanent, Binitarian Christians understand the paradox differently, and usually understand the paradox to be better described by the Greek concept of hypostasis, where all that can be known by observation is that which is beneath the unobservable spiritual reality. Hence, the Apostle Paul used words and expressions that translate into 21st-Century English as *type, examples, shadow, copy and shadow*. Paul refers to 1st-Century disciples as "our letter of recommendation, written on our [your] hearts, to be known and read by all . . . a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts" (2 Co 3:2-3). For the Apostle Paul, the actions and lives of disciples form epistles in the unobservable Book of Life in a similar manner to how the actions and lives of the kings of Israel form the text for the Writings, which along with the Law and the Prophets forms Scripture, all of which has been breathed out by God according to the Apostle Paul (2 Tim 3:16).

The Psalmist wrote of the Lord, "When you send forth your Spirit [exhaled Breath], they [breathing creatures] are created, / and you renew the face of the ground" (Ps 104:30). The Spirit or Breath of God is a renewing

force—in His earthly ministry, Jesus spoke only the words of the Father. And in speaking the Father’s words, which sound waves alone cannot convey, Jesus performed miracles: the Father’s words or speech-acts renewed the lives of human beings. Thus, Jesus said, “If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works” (John 10:37-38). To “believe the works” is to believe the Father without hearing a voice from His mouth, for the works of Christ are the speech-acts of the Father, the modulations of the renewing divine Breath of God [Πνεῦμα Ἅγιον], as audible speech comes from the modulation of human breath to produce sound waves.

The integrity of the Bible rests on that claim of being divinely inspired. Higher criticism attacks the claim of divine inspiration, with the frontlines of this attack occurring with the first lines of the text—the attack made by higher criticism begins with questioning whether Moses could have written Genesis, or whether Genesis was written by any single author. By analyzing different sections of Genesis, Biblical scholars, in the 19th-Century, began to think that at least three textual traditions appear in this one book, with the passages from Genesis 2:4 through 3:3 believed to be the oldest, dating from the northern kingdom of Samaria in the 8th-Century BCE. Thus, today, biblical scholars working from a second century of higher criticism refer to these passages as the “E” Text, or *Elohists Text*, because this linguistic tradition uses *Elohim* as the name for the God of Abraham, Isaac, and Jacob, but they will here be identified as the “J” creation account.

A professor or pastor doesn’t need to wrestle with the inherent paradox contained within the concept of God creating space where free will can exist apart from His will if this professor or pastor, using linguistic studies, the anthropomorphism of deity, and the folkloric qualities of the text, can produce in first him or herself, then in his or her students the disbelief necessary to assign human authorship to Scripture. If the biblical text has been humanly authored sometime after Israel had contact with other peoples possessing similar creation myths, then professional disbelief triumphs: this professor or pastor will find no conflict between empirical sciences and Scripture, for science has explained how and why Scripture came into existence, leaving only one question to still be answered, why do so many parishioners continue to believe? Why is there increasing political pressure to accord Creation studies the same intellectual standing as Darwinian evolution has been accorded? Why spend precious classroom time in conjecture about positions smaller than a Planck length? What good can possibly come from elevating ancient myth to the status of scientific discovery?

Actually, the problem the concept of *Tzimtzum* sought to explain had already been explained, with its explanation rejected because of Israel's transformation of monotheism into an idol very much like Molech or Marduk. On the 12th of Abib, two days after He entered Jerusalem as Passover Lamb and High Priest of a new generation of Israel and two days before He would be killed, Jesus answered first the Herodians concerning paying taxes (Matt 22:15-22) by clearly separating the reign of Caesar from the reign of God—the Christ does not, nor will not reign from Caesar's throne (John 18:36-37). Thus, human governance, represented by the coin bearing Caesar's image, conceals spiritual governance by an invisible God, with both forms of governance simultaneously present.

Until the time of Charlemagne, who was crowned Emperor in the West, the orthodoxy of the Universal Church held that the single Roman Emperor was the representation of God on earth—this relationship is somewhat described in the Greek concept hypostasis, where the Roman Emperor was under God as the visible representative of God. But when Leo III crowned Charlemagne (ca 800 CE), Leo took upon himself power that had been shared with Eastern Patriarchs, particularly the Patriarch of Constantinople. He made himself the representative of God on earth, and this bold act of hubris led to the split between the Greek and the Roman Churches.

Jesus, after silencing the Herodians, was challenged by Sadducees, who transformed a woman into an object, and asked whose wife the woman married to seven brothers would be in the resurrection (Matt 22:23-28). In keeping with the duality of a visible human kingdom and an invisible spiritual kingdom, Jesus told the Sadducees that the *Theos* of Abraham, Isaac, and Jacob, was the God [*Theos*] of the living, not of the dead. The Apostle Paul identifies the Church as the living Isaac. The living Jacob will be born to the living Isaac at the beginning of the seven endtime years of tribulation. And the Father [*Theon*] is the living God of the living Abraham (with Jesus becoming the living Abraham, chosen for His faithfulness), the living Isaac, and the living Jacob.

If, when addressing the Sadducees, Jesus would have used the Tetragrammaton *YHWH* to represent the God of Abraham, Jesus would have uttered *Adonai* [how Jesus would have voiced or prayed *YHWH*], and Matthew would have transcribed *Adonai* as *Kurion* or *Kurios*, not as *Theos*. Therefore, a disciple can say with certainty that Jesus addressed the Sadducees in Greek, not in Hebrew. And if Jesus would have translated the *YHWH* into Greek in the same way the Septuagint had, He would have said that *Theon* [neuter singular in nominative class], not *Theos* [masculine singular], was the

God of Abraham. Thus, for Jesus to say that *Theos* was the God of Abraham, the God of the living, Jesus uses linguistic case endings to introduce the resurrection of “God” to the Sadducees, which implied that God can die, which *Theos* did do when He left the heavenly realm to come to earth as His Son, his only (John 3:16). And since the Sadducees denied the resurrection, it is no wonder that they marveled. So, concealed by English translations is the implication that the *Theos* of Abraham was also not among the living, for the Sadducees would have been praying, when prayers were made in Greek, to the *Theos* (Θεός) of Abraham, whom they would have identified as *Theon* (Θεόν), then unknown to them.

Trinitarians regard *Theos* as a metaphor for *Theon* as the Universal Church, prior to Leo III’s hubris, regarded the Roman Emperor as a metaphor for God; and therein exists the unbridgeable schism that separates Binitarians from Trinitarians, for Jesus came to reveal a second deity [that is the same deity but a differing entity], a previously unknown deity to His disciples (John 17:25-26). Trinitarians accuse Binitarians of being polytheistic, and that accusation has merit if Trinitarians ignore John 20:17, and the implications of what Jesus told the Sadducees. . . . Scripture forms with the heavenly Book of Life a Homeric simile in which Scripture functions as the symbol for the referent Book of Life. And it is this relationship that exists between *Theos* and *Theon*, with both of them forming one deity that is composed of two entities, both God, both present in the beginning, both present at Sinai where *Theos* only was seen by the seventy. For the sake of clarity, it is easier to refer to both of these two who are one as separate deities even though there is no “separateness” between them as there should not be between a man and his wife. It is only because of the indwelling of sin and death in the fleshly members of all human beings that two do not form one in marriage in this age.

If the *Theos* of Abraham, Isaac, and Jacob is the God of the living, and not of the dead, then Abraham, Isaac, and Jacob must live if *Theos* is still among the living. Obviously, Abraham, Isaac, and Jacob were not, when Jesus spoke, then among the physically living; so Jesus’ declaration should be read to mean that *Theos* was also not then among the living.

Abraham, Isaac, and Jacob are historical figures that have acquired mythic stature, a remarkable feat considering that they lived outside the governing structure of this world. Abraham held control of no more land than that he purchased to bury Sarah—he lived the last decades of his life under the oaks of Mamre, the Amorite, as a squatter looking forward to the coming of the city whose designer and builder is God.

When a scribe told Jesus that he, the scribe, would follow Jesus wherever He went, Jesus said, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head” (Matt 8:20; Luke 9:58). The Son of Man had/has no more physical connections to this world than Abraham had, who purchased a field with a cave to bury the lifeless body his wife, who with him had become one flesh. Thus, it can be postulated that the lifeless possess this world and the things of this world. This postulation does not negate that after the rich, young ruler could not sell all he had and give the proceeds to the poor (Luke 18:22-23), Jesus told His disciples, “Truly, I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive many times more in this time, and in the age to come eternal life” (vv. 29-30) . . . those who count the things of this world as nothing [the implication behind selling all that one has] did not then have eternal or everlasting life, but would receive eternal life in the age to come, where the things of this world and this age cannot be taken. So despite the earthly desire to read *will receive many times more in this time* as Jesus’ affirmation of disciples receiving physical prosperity for following Him, this reading has been shown to be false: men and women of whom the world was not worthy have been tortured, mocked, flogged, imprisoned, stoned, sawn in two, drowned, killed by every means possible, and have gone about clothed in animal skins, destitute, afflicted, dwelling in deserts, in dens, in caves (Heb 11:35-38). Genuine disciples have not received the good things of this world. In fact, being physically blessed by the prince of this world has marked those who are false apostles, deceitful workers, and teachers of lawlessness; while the absence of physical blessings has distinguished those who have, while here on earth, stored up treasure in heaven. Therefore, the better reading of what Jesus told His disciples is that those who follow Him and who have given up the things of this world will, in this world, acquire and accumulate much treasure in heaven that will not be lost when the *Tzimtzum* passes away, closing as the fissure that swallowed Korah closed.

The relationship that becomes apparent is that the physical patriarch Abraham formed the shadow and copy of the living Abraham; that the physical patriarch Isaac formed the shadow and copy of the living Isaac; that the physical patriarch Jacob formed the shadow and copy of the living Jacob; that the visible *Theos*, seen by Moses and the seventy elders (Ex 24:9-11), formed the shadow and copy of the invisible God that Israel did not know, and whom Jesus came to reveal. Within Trinitarian Christianity, this visible

Theos is the same deity as the invisible God [*Theon*] whom Jesus revealed; for Jesus said,

Have I been with you, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, "Show us the Father"? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. (John 14:9-11)

But Trinitarians, denying the legitimacy of being born a second time when born of Spirit, teach that *birth by Spirit* is a euphemistic expression for the renewing or regeneration of immortal souls destined to the flames of hell, and not the initial giving of everlasting life domiciled in tents of flesh. Thus, Trinitarian Christianity is a different religion, a different Christendom, a different belief system than is the binitarianism of the Apostle Paul, who laid the foundation for the endtime house of God in the heavenly city of Jerusalem (1 Co 3:10-11).

Trinitarian Christianity is the most serious threat to the Church yet devised by the prince of this world, but a house divided will not stand—the prince of this world's house is divided, and God will use this division between Trinitarians and Unitarians as He used Nebuchadnezzar's armies against lawless Israel. War between Trinitarians and Unitarians will be waged throughout the first half of the seven endtime years, and the Unitarians will prevail as Babylon prevailed against Jerusalem. God will then deal with the Unitarians and spiritual Babylon as He dealt with physical Babylon.

The man Jesus came to His own nation [the divorced, earthly wife of *Theos*] as the only Son of *Theos*, who was one with *Theon* in the heavenly realm as a man is one with His wife in this physical realm.

In Luke's gospel, Jesus is twice asked what a person must do to inherit eternal life (*cf.* Luke 10:25; 18:18), and by asking about what is required to *inherit*, the one asking knows that he or she does not then possess eternal life. In fact, the concept of a person being physically born with eternal life (an immortal soul is eternal life) is contrary to Scripture. Everlasting life is the gift of God (Rom 6:23), given when the person is born of Spirit and thus has life in the spiritual or heavenly realm. Prior to being born of Spirit, the person only has the life given to the first Adam, this life making the person

a breathing creature, a *nephesh*, alike other *nephesh* that are the beasts of the field. As once previously cited, Solomon writes,

I said in my heart with regard to the children of man that God is testing them that they may see that they themselves are but beasts. For what happens to the children of man and what happens to the beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts, for all is vanity. All go to one place. All are from the dust, and to dust all return. (Eccl 3:18-20).

It is vanity to believe that humankind, prior to being born of Spirit, have lives that differ from the lives of beasts. It is also not biblical. And unless someone wants to make the argument that the beasts of the fields go to heaven when they die, the scriptural justification for believing that human beings are born with immortal souls does not exist.

Birth from the womb is birth by water (John 3:5-6). Receiving the Holy Spirit is birth by Spirit; for as the first Adam became a *nephesh* when the Lord breathed into his nostrils, the last Adam, of whom the first Adam was a type (Rom 5:14), became a life-giving spirit when the man Jesus fulfilled all righteous (Matt 3:15) by being baptized and rising from this watery grave to have the Holy Spirit, the divine Breath of God [Πνεῦμα Ἅγιον], descend upon Him as a dove, light, and remain, thereby giving to Jesus a second life, one apart from the flesh. When Jesus spoke to Philip, not one life but two were dwelling in that tent of flesh that Philip saw. Jesus was not born with an immortal soul that was regenerated when baptized by John; Jesus was without sin and not in need of regeneration. So after receiving the Holy Spirit, Jesus did not have two spiritual lives dwelling within Him. He had but one, that one coming from receiving the divine Breath of the Father. So when Jesus spoke to Philip, He did not have one spiritual life being that of an immortal soul Trinitarians will believe He possessed when born of Mary, and one spiritual life coming from the Breath of the Father, received when the Holy Spirit descended upon Him as a dove. No, He had, instead, only one spiritual life, the one received from the Father through the Holy Spirit. The other life He had was the life imparted by human breath, mortal and perishable when He took the sins of others upon Himself.

Death is the penalty or wages for sin, with sin being the transgression of the law of God; so death comes from breaking the commandments of God. The first Adam did not believe God, and transgressed the single commandment given him (Gen 2:16-17). As a result, this first man was driven from the

garden of God before he could eat of the Tree of Life (Gen 3:22-24); he was consigned to disobedience and death (Rom 11:32). And he died, as have all of his offspring, each also consigned to disobedience (Rom 5:12-13) even though they had no sin counted against them.

As bondservants to Pharaoh, to disobedience and its prince, Israel was not free to keep the commandments of God while the nation resided in Egypt. In fact, no human being was free to keep the laws of God from Adam to Moses. Until Moses led the firstborn natural son of God out of Egypt, humankind's covering for sin was its status as bondservants to the prince of this world. Human beings had no sin counted to them because they were not a free people, but slaves of the prince of this world, receiving from this prince his nature through his broadcast as the prince of the power of the air (Eph 2:2-3). Yes, human nature is a received nature, and until born of Spirit, each person possesses the received nature of the prince of this world.

Physical liberation [i.e., liberation of the flesh; liberation of the spiritually-lifeless natural nation] came when the death angel passed over all of Egypt, slaying firstborns of man and beast not covered by the blood of the Passover lamb (cf. Ex 12:29-31; Isa 43:3). Israel set out on foot, taking with the nation its kneading bowls and the spoil asked of the Egyptians. The nation took its tents out of Egypt and across the Sea of Reeds as a shadow and copy of the spiritually circumcised nation of Israel being liberated from bondage to indwelling sin and death. The liberation of the flesh from outside physical bondage did not liberate the inner mind and heart from indwelling sin and death. A second liberation is needed, just as a second life is needed before a person inherits everlasting life.

The *Logos* was *Theos*, who was with *Theon* from the beginning (John 1:1-2). Natural Israel knew only the *Logos/Theos*. The physicalness of the creation concealed *Theon*, the Father, from Israel. Thus, Jesus as the only Son of the *Logos/Theos* entered His creation (cf. John 1:14; 3:16) to reveal the existence of the Father (John 1:18; 17:5, 25-26) to endtime Israel. He did not come as the Son of the Father. But in coming as His Son, He could not remain alive in the heavenly realm; thus, *Theos* ceased to be except as His Son, sent by the Father of whom the world knew nothing.

Yes, Jesus came as *Theos'* Son, His only Son; for He could only enter His creation once as a flesh and blood human being, commissioned to fulfill all righteousness, part of which was being born of Spirit. The unfinished creative work of the *Logos/Theos*, finished on the Cross, was to be born of Spirit [i.e., by the Breath of the Father] and to live without sin as the First of the firstfruits, the firstborn among many brothers (Rom 8:29), all sons of the

Father who mature spiritually while dwelling in tents of flesh. Jesus became the Son of the Father when He received a second life from the divine Breath of the Father, made visible in the form of a dove.

Again, the visible reveals the invisible things of God (Rom 1:20) as the physical precedes the spiritual things of God (1 Co 15:46). The first Adam, a clay corpse before the Lord breathed into his nostrils the breath of life, serves as the visible, physical shadow and copy of the last Adam, a living human being before the Holy Spirit descended upon Him as a dove, thereby imparting a second life within the same mortal tent of flesh as was born of water from the womb of Mary.

Disciples as former sons of disobedience, consigned to disobedience from their birth by the disobedience of the first Adam, receive a second birth and a second life when they receive the Holy Spirit, the divine Breath of the Father. This second life is invisible in this world, for it is of the heavenly realm. In Scripture, the Holy Spirit is only seen when it is being used to create a physical shadow and copy of a spiritual event. Thus, the first time it is seen in the New Testament (when it appears as a dove) creates the model for how humankind will be born of Spirit. The next time it is seen (Acts chap 2), it creates the model for the empowerment and/or liberation of Israelites, with its appearance in the house of Cornelius forming the model for the empowerment and/or liberation of Gentiles. It is then seen when the twelve are rebaptized by Paul (Acts 19:1-7), with these twelve serving as the copy and shadow of the 144,000 Observant Jews coming out of the first half of the seven endtime years that follow Jesus wherever He leads (Rev 14:1-5). The Holy Spirit is not now seen when disciples are born of Spirit; the Holy Spirit will not be seen when these disciples are liberated from indwelling sin and death at the beginning of the seven endtime years, from indwelling sin and death that has resided in the flesh since the first Adam was driven from the garden of God. It will not be seen when it is poured out upon all flesh when the kingdom of the world becomes the kingdom of the Father and the Son (Rev 11:15; *cf.* Dan 7:9-14). However, to repeat what has been said before, because of the importance of this fall of Babylon and giving of the kingdom to the Son of Man, which also occurs when the Holy Spirit is poured out, heavenly signs—blood, fire, columns of smoke, the sun becoming dark, the moon appearing as blood—will mark or denote when the world has been baptized in Spirit, thereby causing all of humankind to be born of Spirit.

The new creature, born of Spirit, is under no condemnation (Rom 8:1-2), and is not a bondservant of disobedience; this new creature needs no liberation; this new creature needs no regeneration or renewing. This new creature is not

in need of a second Passover liberation, but the flesh of the disciple remains in need of liberation if this flesh is not to die for its lawlessness. So, since this new creature's Father is not [however many generation removed] the first Adam, but the Most High God, this new creature is born free to keep the laws of God that are written on hearts and placed into minds. However, (and this remains a mystery that Paul did not understand—Rom 7:15) this new creature is born into a tent of flesh that is still consigned to disobedience. And this new creature, now, is in a fight against the desires of the flesh (1 John 2:15-17), a fight that will produce spiritual maturity, but a fight in which rounds will be lost to sin. Grace, the mercy of God, covers the new creature's lost battles. The sins of disciples will not be remembered if the disciple prevails in the end against sin.

In metaphoric speech, Grace is the garment of Christ's righteousness; it is the womb of the last Eve, the womb of Isaac; it is the mercy of God. Most importantly, it incorporates the mechanism by which transgressions of the law are not reckoned against infant sons of God, thereby leaving these children able to come to God as a human child comes to a father.

The argument that Jesus is a revealing metaphor of a triune deity also says that the first Passover is the revealing metaphor for the regeneration of immortal souls, and not the shadow and copy of a second Passover when the lives of men will again be given as they were when the death angel passed over Egypt. The counter argument against Jesus being a revealing metaphor is futuristic: if on a specific day in the near future the firstborns of humankind not covered by the Passover blood of the Lamb of God are slain as the firstborns of Egyptians were slain fifteen centuries before Christ, then Jesus is not a revealing metaphor, but a deity separate from the Father—like the Father in substance and thought, but a separate entity as a wife, of one flesh with her husband, is a different person from her husband, or as a firstborn son is a different person from his father.

One God, two entities. One hypostasis, two beings. One creation, two creation accounts. One plan of God, two harvests. One Israel, two nations. The essence of Christianity is that two are one as marriage was in the beginning when Θεός was with Θεόν and together, with their separate Breaths, They formed *YHWH*, Israel's *Elohim*: one God, not two gods, for all life in the inner sanctuary of the heavenly realm must function as one living being in the way that Paul described the Church as one human body. And disciples who will not voluntarily be one with Christ in this world will not be one with Christ in heaven, for they will not be there. Christ will not marry a Bride who wants her independence so that she can be her own person. With Christ,

marriage is not a 50/50 proposition. Marriage is being one with Him, who is the same yesterday, today and forever (Heb 13:8). Within marriage, two are one; however, two are not one except in unity.

The proof of everything contained in this book is in what happens: one Passover liberation of Israel has occurred; so if a second Passover liberation of Israel, now a spiritual nation, occurs at which the lives of uncovered firstborns are again given as ransom, then *Christians* will know, in Ezekiel's words (33:33), that a prophet has been among them. Unfortunately, the many prophecy pundits that preach without being sent by God will label the second Passover liberation of Israel as the sixth Trumpet Plague, and they will continue to deceive for another three plus years before they are exposed as false prophets.

If Jesus is separate from the Father but like the Father, Jesus' separateness will be established through a second Passover slaughter of firstborns not covered by the blood of the Passover Lamb of God; for it is not the Father who presently bears the sins of disciples but Jesus. If disciples are liberated from indwelling sin and death through being filled or empowered by the Holy Spirit in a manner foreshadowed by natural Israel being liberated from bondage to Pharaoh, then Jesus will no longer bear these sins. Grace will end. The Body of Christ will be separated from Christ by the Father delivering the saints into the hand of the Lawless One (Zech 13:7-8; Dan 7:25). This separation was foreshadowed at Calvary when Jesus cried out, "Eli, Eli, lema sabachthani" (Matt 26:46), and this separation will now require the Son to marry the saints so that they will again be one with the Son.

If a second Passover slaughter of firstborns again occurs, Trinitarians fall not merely on grammatical grounds but by demonstration that the historical record, whether mythic or not, reveals a realized and yet unrealized reality that crosses dimensions of time and space. The test of whether Trinitarians and of whether Binitarians stand or fall lies in a second Passover slaughter of firstborns occurring approximately three and a half years before a third of humankind (who are not biological firstborns) is again slain on a particular day [the sixth Trumpet Plague]. If a second Passover slaughter occurs, Trinitarians fall and Binitarians stand. However, by then, Trinitarians will have taken sin back inside themselves, and will be under a great delusion (2 Thess 2:11-12) so that they cannot repent. Thus, faith must be exercised.

By faith, those disciples who will enter the kingdom of heaven will seek to be one with Christ Jesus before the second Passover liberation of Israel occurs. They will take the sacraments on the night that Jesus was betrayed. They will love God with all their hearts and minds, with this love showing

through their obedience to God. They will choose to live as spiritual Judeans when “the promise of entering his rest still stands” (Heb 4:1), for the good news that came to all Christians has not benefited lawless disciples.

There will be those “Christians” who say that their God wouldn’t slay innocent firstborns, especially not to the tune of a third of living humankind twice over—they are correct: their god wouldn’t, but their god is not the living *Theos*, who changes not. He is, instead, the prince of this present world, and he is a murderer from the beginning for he would slay all of humankind through disbelief if it were possible. . . . It is not God’s will that any perish, but it is not God’s intention to force any to be one with Christ Jesus. So the person who chooses to worship God how and when he or she chooses also chooses death, not life, and chooses to perish with the ungodly and unrighteous. They will have been slain by their god, the prince of this world, to whom they sang praises when they thought they were praising Christ.

Grace is the garment or mantle of Christ Jesus’ righteousness that covers disciples as they grow to spiritual maturity. It is put on daily, just as ancient Israel offered its “daily” sacrifice at the temple. And it will not be needed or available when the Son of Man is revealed—following the liberation of disciples from indwelling sin and death at a second Passover, every disciple will be made a spotless sacrifice to be offered to God. And some will die as their fellow saints were martyred (Rev 6:9-11). But most will rebel against God in the great falling away. This majority of disciples will return to lawlessness, thereby committing blasphemy against the Holy Spirit which had just liberated them from indwelling sin and death. And the point of law that this majority will break first—before murdering their righteous brothers—is the Sabbath commandment, for the Lawless One [the man of perdition] will attempt to change times and the law (Dan 7:25; cf. 2 Thess 2:3-12).

Grace is the reality of natural Israel’s twice daily sacrifice of a lamb. It is the putting on of Christ’s righteousness; it is the mercy of the Father, who sent the *Logos* into the *Logos*’ creation to die on the Cross, thereby fulfilling all righteousness. And this putting on of Christ’s righteousness will end when Israel is liberated from sin and death, and Israel’s obedience will end 2,300 evening and mornings [days] before the sanctuary is restored to its rightful state (Dan 8:14). The great falling away will be far greater than Christendom now imagines; for two sons struggle in the womb of the living Isaac, one hated, one loved, even though no sin is imputed to either because both are covered by Grace. But in the hated son, the mystery of lawlessness is fully manifest.

What Paul means when he writes “the mystery of lawlessness is already at work” (2 Thess 2:7) is not fully explained within his letter to the Thessalonians.

Perhaps it needs not to be more fully explained than that it is; for the mystery of lawlessness was an *anomian* doctrine already being taught within the 1st-Century Jesus movement. In the “Acknowledgments” of his abridged doctrinal dissertation, Dr. Samuele Bacchiocchi gives thanks to Professor P.V. Monachino, who directed his study *From Sabbath to Sunday* after directing the dissertation of C.S. Mosna on the same topic—in Mosna’s dissertation, evidence was presented showing that Sunday was being observed by the Apostolic Church. What Mosna found was the mystery of lawlessness that was already at work while Paul yet lived.

Again, all of the churches in Asia left Paul (2 Tim 1:15). The Circumcision Faction wanted Paul dead. In actual practice, the 1st-Century Church as the spiritual Body of Christ was as dead as the physical body of Christ was while it visibly hung on the Cross; for once raised on the Cross, a person was not going to come down alive. The person’s death warrant was certain. All that remained was for the body to lose its life-sustaining breath. The Body of Christ lost its Breath [Πνεύμα Ἅγιον] before God turned the Church over to the spiritual king of Babylon for the destruction of the flesh at the Council of Nicea (ca 325 CE).

But the gates of hell would not prevail against the Body of Christ, just as the grave did not prevail over the physical body of Christ. The physical body was resurrected, the means of how the grave did not prevail. Likewise, the spiritual Body is being resurrected as a remnant [several times removed] of 16th-Century Radical Reformers, under the tutelage of the endtime Elijah, the glorified Christ Jesus, who restores all things, including the completion of revealing the Father to Jesus’ disciples. And in revealing the Father, Jesus establishes the foundation for Binitarianism.

Jesus said that the one who raised Him from the dead was His God and His Father (John 20:17). Unitarians jump on this statement to make the Father the God of the dead Abraham, the dead Isaac, and the dead Jacob, but Jesus told the Sadducees that was not the case. The *Logos* was the God [*Theos*] of then dead Abraham, Isaac, and Jacob, but this *Theos* was the *Theos of the living, not the dead*. Again, Trinitarians perceive Jesus as the visible portion of a metaphor that reveals the invisible God. But the language of especially Paul and John make Jesus and the Father separate beings, both divine, both God, both of the same substance but having separate Breaths. Thus, *the Theos of the dead Abraham was also dead, and was not the Theos of the living Abraham, living Isaac, and living Jacob*. Trinitarians contend that human beings cannot conceive the nature of the triune God that can be simultaneously dead and alive, and by professing ignorance, they, like

the Greeks on Mars hill, set themselves up for enlightenment through arguments that their acknowledgment of ignorance does not allow them to refute. Their arguments have left them clinging to a triune deity through misplaced faith.

Binitarians worship one God, the Father, the God of the spiritually living patriarchs and of spiritually living nation of Israel. Binitarians also acknowledge that Jesus is God and the firstborn of many brothers, all sons of God and all, when glorified, like Jesus in substance and divinity, a heretical teaching to Trinitarians and Unitarians. It is this latter concept—that of glorified humankind being like Christ Jesus in substance and as younger brothers—that will provoke Trinitarians and Unitarians into killing Binitarians throughout the first half of the seven endtime years. Yes, the lawless Church, foreshadowed by Cain, will slay its righteous younger brother, and will be marked as a murderer by the tattoo of the Cross [*chi xi stigma*].

Remember, when the concept of a triune deity was conceived, all of the fellowships had doctrinally left Paul. The mystery of lawlessness had ravaged the Church, and because of the Church's lawlessness, God had delivered the Church into the hand of Satan for the destruction of the flesh as Paul commanded the saints at Corinth to do to the man who was with his father's wife (1 Co 5:5), and as the Lord had done to ancient Israel when He delivered His physical holy nation into the hand of King Nebuchadnezzar (Jer 27:4-7 et al), the king of physical Babylon.

It is always a mistake to accept the doctrinal teachings of those who practice lawlessness, especially of those deeply committed to the mystery of lawlessness . . . no Israelite can enter into the rest of God on the following day. And to ensure that those who attempt doing so cannot, God has given to the lawless Church—as He gave statutes and rules by which lawless Israel could not live (Ezek 20:25-26)—dogmas and concepts that will prevent lawless disciples from entering the kingdom of heaven. Yes, the loving God will deliver sincere but lawless disciples into the lake of fire, for when the promise of entering into God's rest stood, these lawless disciples did not enter into Sabbath observance. The promise today stands for all who have been born of Spirit. Knowledge of the Sabbath is not lost. What disciple does not know that the commandments of God are to be kept by those who are of Israel? All that is missing is the disciple's faith to keep the precepts of the law, with the Sabbath commandment being the most visible means through which disciples of Christ Jesus show that they are no longer a contributing part of this world's governance; show that their citizenship is in the heavenly Jerusalem, the city for which Abraham waited.

When first encountering what Jesus told the Sadducees about *Theos* being the God of the living and not the God of the dead, the tendency is to dismiss the significance of the physical creation concealing the things of heaven, which will have the Most High being the God of the living Abraham, the living Isaac, and the living Jacob. *Theos* and *Theon* are one spirit as Adam and Eve were one flesh—as the last Adam and the last Eve are one spirit, for a person is not made a disciple of Christ through an action made by the fleshly body of the person but through the indwelling Breath of God. However, disciples are not the man Jesus; Eve was not Adam; *Theos* was not *Theon*; the dead patriarch Isaac is not the living Isaac (Gal 4:21-31). The universe is not heaven. Two are not one, but are two that function as one, or are unified as one, even when they are brothers by blood as in the case of Moses and Aaron, or even of one flesh as Adam and Eve. *Theos* and *Theon* are two who are two that function as one, and are united in unity as one. Thus, the physical creation with its dead patriarchs reveals an invisible spiritual creation that has living patriarchs that are not single individuals, but the firstfruits of God. Likewise, the single deity of the dead patriarchs is the living deity of the living patriarchs, and this living deity presently has two members, the Father and the Son.

The physical creation conceals an invisible spiritual creation over which *Theon* presides as the Most High. The metaphor of Jesus being the revealing nature of the Most High God that Trinitarians have presented to Christendom offers easy dismissal of an unwelcome construct: two deities. And existence of two deities would seem to transform Christianity from a monotheistic religion into a polytheistic belief, which is anticipated by Islam's argument against a triune deity. But the invisible spiritual creation with the Father as the Most High is what Jesus came to reveal, and did reveal to His disciples—and Jesus did not make Himself equal to the Father. So a hierarchical structure exists and is taught within the invisible spiritual realm Jesus came to reveal. It was this spiritual creation that Jesus suddenly revealed to the Sadducees, and what they had not expected to hear and apparently did not want to hear, for they were astonished by what He said.

Jesus' disciple John confirms the existence, the relationship, and the nature of these two deities [*Theos* and *Theon*] that, as if married, formed one deity, the God of physically circumcised Israel, represented by the Tetragrammaton *YHWH*. But *Theos* divested Himself of the glory He had and came to earth as His Son, His only, leaving *Theon* in heaven as the One who would raise Him from the dead—*Theos* ceased to exist when He left heaven to be born of Mary as the man Jesus. *Theos* was no longer part of *YHWH* when He entered His creation or the *Tzimtzum*, again perhaps the best expression for

the concept of created space that conceals from humankind spiritual things, including concealing from Israel the profundity of marriage. The *Tzimtzum* hid the divine nature of *YHWH* until *Theos* surrendered divinity [i.e., His glory] when He entered the *Tzimtzum* not as Himself, but as His Son.

If *Theos* would have entered His creation as Himself, He would have remained fully God. He would not have been a man tempted in all things as other human beings are. He would not be the sacrificial Lamb of God. But by entering His creation as His Son, *Theos* ceased to be [i.e., He died] when He entered His creation. Thus, *Theos* was the God of the living; for He, Himself, existed only as His Son, the man Jesus of Nazareth. He was not the God of the dead, all of whom, including Himself, would have to be made alive by the Father, *Theon* (Θεόν).

Again, the creation concealed from human beings, and continues to conceal knowledge that all human beings are dead sons of God who must be made alive by the Father, *Theon*—and once they are made alive [i.e., born of Spirit], the glorified Son who was *Theos* but who now has a new name that no one knows (Rev 19:12) will give *life* to whom He will (John 5:21). This second giving of life is *glorification*, for the Father has given all judgment of human beings to the Son (*v.* 22). Thus, human beings born with mortal bodies and then born a second time by being born of Spirit will put on immortality when the Son gives them life.

Mortal bodies come from the handwork of *Theos*, who as potter made the first Adam from red clay, giving life to the sculpted clay by breathing into Adam's nostrils, thereby transforming the dead clay into a *nephesh* [i.e., a breathing creature]. Therefore, *Theos* was, from the beginning, the God of all living things in the *Tzimtzum*, even though these living creatures, from the smallest microbes to humankind, had no knowledge of their *spiritualness*. Then, still concealing the Father from humankind, *Theos* walked in the garden with Adam, the man He made, then with Adam and Eve, the woman He made from the flesh and bone of the man. These two, as Adam declared, were one (Gen 2:24) in a manner analogous to how *Theos* and *Theon* were one in the Tetragrammaton *YHWH*, where the radical */YH/* was *Yah*, the name by which David knew *Theos*. Therefore, *Yah*, as *Theos*, the *Logos*, ceased to be when *Theos* entered the creation as His Son, His only.

Centuries of Christological debates have produced an unexplainable triune deity that reveals just how effectively the *Tzimtzum* has concealed spiritual knowledge from created beings—has concealed from humankind the activating force[s] within them, thereby producing a void in which there is not direct awareness of the Father, even now. If there were awareness of the

Father, why would any Christian pray to His Breath [*Pneuma Agion*] or to the Son? They would not. Yet, too many Trinitarian Christians pray to the Son because they do not know the still concealed Father, and worse, Arian disciples pray to *Yah*, naming *Yah* as the Father, not understanding that *Yah* is no more.

Because Israel's idol of monotheism replaced the Greek pantheon for Hellenistic converts to Christianity, the humbleness of plaster statuary of the dead Son and His mother forcefully suppressed and concealed knowledge that the Psalmist, David, a man after God's own heart, knew—and what David knew that Jesus used against the Pharisees still causes problems for Christians and Jews.

Jesus entered Jerusalem on the 10th of Abib (cf. John 19:31, 42; 12:1, 12), a Sabbath day—Jesus would be crucified on the 14th. He would enter the heart of the earth at the beginning of the 15th, the High Sabbath; would lay in the grave three days and three nights, with the 17th again being the weekly Sabbath; and He would be raised from the dead at the beginning of the 18th, the first day of the week, being gone from the grave before dawn; for the gates of hell would not prevail against the body of Christ. He would then ascend to the Father on the morrow after the weekly Sabbath as the reality of the Wave Sheaf Offering, the first handful of harvested barley of the new crop. Thus, Jesus' crucifixion was on Wednesday. The fig tree was cursed on the preceding 1st day of the week, Sunday, with the significance of cursing this tree concealed by the *Tzimtzum*.

Yes, the withering of the fig tree, cursed on the first day of the week, was more than Jesus displaying His faith: He looked for fruit, but found only leaves. It was not the season for fruit. Nevertheless, Jesus looked for fruit, but no new harvest from the land could be eaten prior to the acceptance of the Wave Sheaf Offering, which was waved by the high priest on the day following the Sabbath of Unleavened Bread. In a complex analogy, visible Christendom, which attempts to enter God's rest on the first day of the week and which teaches that Christians will enter heaven upon death, can be likened to the fig tree on which Jesus looked for fruit—the visible Church bears nothing but leafy foliage, and as such, it will be cursed by Jesus prior to when the Body of the Son of Man is gathered to God to complete the harvest of firstfruits on the last day of Unleavened Bread, the high Sabbath that memorializes when Jesus returns as the Messiah to reveal the judgments of disciples. No one but Christ can enter heaven before this harvest of firstfruits. The visible Church's teaching that the saints enter heaven upon their death is an accursed dogma that stems from Christendom's lack of faith. It is Jesus who curses the visible Church in a manner analogous to Him cursing the fig tree.

When Jesus entered Jerusalem on the 10th, crowds went before Him, shouting, “Hosanna to the Son of David!” (Matt 21:9). He went to the temple where He drove out the moneychangers, then proceeded to heal the blind and the lame while children were crying out, “Hosanna to the Son of David” (v. 15). The chief priests and scribes were indignant and went to rebuke Jesus for allowing the crowds to hail Him as the one who comes in the name of the Lord [κυριον].

Matthew records the ensuing passage:

καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί, οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω (21:16). In English, “And they said to him, ‘Do you hear what these are saying?’ And Jesus said to them, ‘Yes; have you never read, “Out of the mouth of infants and nursing babies you have prepared praise?”’”

The citation Jesus quotes is from Psalm 8 in the Septuagint:

ἐκ στοματος νηπιων και θηλαζοντων κατηρτισω αινον (Ps 8:3)

Upon His entrance as future high priest and Lamb, Jesus speaks Greek to chief priests and scribes, or at least He cites the Psalm in its Greek version which differs from the Hebrew version—in Hebrew, the passage refers back to *YHWH* establishing strength rather than to preparing praise. And Jesus speaking Greek when in the temple—or at least Jesus citing the Septuagint—becomes important two days later, for the interplay of the two languages functions to conceal and reveal meaning, with Jesus’ use of *Theos* instead of *Theon* revealing a second deity, the God of the living, *not* of the dead (Matt 22:32).

Jesus’ use of Greek instead of Hebrew when addressing the chief priests on the 10th day, and His use again of Greek when addressing the Sadducees two days later doesn’t result from scribal imprecision or laziness or from Jesus being a Greek storyteller as some modern rabbis teach, but seems to be a conscious choice on Jesus’ behalf that is “occasion determined”; for after silencing the Sadducees, the Pharisees gathered around Jesus to test Him (Matt 22:34-35), and He uses Greek to answer their question about which is the greatest commandment by closely paraphrasing the Septuagint translation of Moses:

ο δε ησους ειπεν αυτω αγαφσεις κυριον τον θεον σου εν ολη
θ καρδια σου και εν ολη θ ψυχ σου και εν ολη θ διανοια σου

The Septuagint renders the phrase *YHWH your Elohim* as both “κυριος ο θεος” [*Kurios-Theos*] and as “κυριον τον θεον” [*Kurion-Theon*], depending upon context, and in doing so, the use of Greek case endings both further conceals as well as reveals aspects of the Tetragrammaton *YHWH* and of *Elohim*, with both Hebrew icons’ plural characteristics becoming evident through the two case endings. Therefore, Jesus’ use of Greek is, itself, a revealing statement about what the natural creation could not help concealing, and had historically concealed through the long use of Hebrew.

The structure of how words are formed in Hebrew not only permitted, but virtually demanded an outside/inside, physical/spiritual reading of Scripture. However, the historic assignments of meaning to these icons by priests and scribes (a similar situation presently exists with Christian grammatico-historical exegesis) had removed the plural quality from icons that are only singular in the *Tzimtzum*. These icons cannot be anything but singular in the *Tzimtzum*, which conceals the spiritual “half” of the Tetragrammaton. Only when a person has consciousness outside of the *Tzimtzum* [through being born of Spirit] can those things that are of Spirit be discerned and understood.

Moses wrote that *Elohim* created humankind in His image, male and female He created them (Gen 1:27), thereby requiring both the male and the female to be present to complete the image of *Elohim*, an awareness Moses may or may not have consciously possessed but certainly an awareness that, if ever present prior to David’s latter psalms, was subsequently lost by the kings and priests of Israel. The natural nation only knew of the things that pertained to inside the void when the *Logos* as *Theos* came as His Son, His only, to reveal the existence of the Father outside of the *Tzimtzum* to those disciples who would be born of Spirit, thereby giving to these disciples life outside the *Tzimtzum* while still dwelling within the void.

The above sentence contains the substance of Christianity. This cannot be overemphasized. Israel only knew *Theos*, or *Yah*, even though the Father (*Theon*) was invisibly present whenever *YHWH* interacted with humankind. The Father (*Theon*) remained outside the void; He was concealed from humankind’s awareness until *Theos* came as His Son to reveal *Theon’s* spiritual existence to His, Jesus’, disciples during a three and a half year ministry which will be followed by another three and a half years immediately after Satan has been cast into the void. During this second three and a half year period, the 144,000 from the twelve named tribes, selected by the same criteria as

Abraham was selected (Rom 4:11-12), will follow the Lamb of God wherever He leads (Rev 14:1-5). These 144,000 natural Israelites will, by faith, journey beyond being Observant, and will profess that Jesus is Lord while believing that the Father raised Jesus from the dead (Rom 10:9). Professing that Jesus is Lord, and that the Father raised Jesus from the dead will be, for the 144,000, admission that another deity exists besides *Yah*. The 144,000 will become Binitarians.

Human languages have the usual trait of narrowing or restricting meaning assignment to linguistic icons over time. The longer a word is in usage, the more precise is the word's usage. Hebrew is no exception. It has traits common to all human languages, especially since Babel, and it has assigned absolute singleness to the Tetragrammaton *YHWH*, thereby making the icon the basis of Israel's monotheism. This was satisfactory while all of Israel only had physical life in the *Tzimtsum*. Thus, when the Hebrew Scriptures were translated by the Seventy [i.e., the *Septuagint*], *Theos* and *Theon* functioned as content specific icons that represented the Tetragrammaton, but Israel, without conscious awareness of what the void concealed, used these two Greek icons somewhat interchangeably—they are not interchangeable. The neuter singular case ending [in nominative case] of *Theon* causes this icon to represent a different deity than the masculine singular case ending [in nominative case] of *Theos*. . . . Yes, Luke records Peter not making either a linguistic or contextual distinction between *Theos* and *Theon*, but Luke, a very precise transcriber, records what Peter says shortly after Peter is born of Spirit; whereas John writes a half century later, and John writes to correct errors that have entered into the Church. So the use of what Luke records in Acts to negate what John writes decades later is intellectually dishonest: certainly the basis for negation exists, but any such negation leaves the person wallowing in the Christological debates of the 4th-Century.

Until a disciple matures sufficiently to actually grasp concepts of timelessness, or all life functioning as one entity (of the physical creation that had concealed the spiritual realm now revealing what had been concealed), the disciple will be, in relationship to the person not yet born of Spirit, as a human being is to a beast. But born of Spirit disciples compare to Christ as sheep compare to their Shepherd, and as sheep these disciples come to the altar to be sacrificed either in this realm inside the void, or in the heavenly realm outside the void. They will be sacrificed in one dimension or the other, the reality of being born of Spirit as Israel.

The natural nation of Israel does not, today, have life outside the void, but fully remains consciously inside the *Tsintsum* where this nation worships

the deity that no longer exists: the Tetragrammaton *YHWH* that consisted of *Theos* (Θεός) and *Theon* (Θεόν), plus their individual Breaths (Rom 8:9, 11). This deity is now the glorified Jesus, who has a new name that no man knows (Rev 19:12), and the Father: two deities that function as one, with the relationship between these two going from first being that represented by the metaphor of a husband and his wife being one flesh to being that represented by the metaphor of a Father and His eldest Son, with the Son coming of age to marry His Bride. Thus, the relationship between glorified disciples of Christ Jesus and the Father is represented by the metaphor of a Father and a quiver full of sons, all younger than their eldest Brother, Christ Jesus. The relationship between disciples and Christ Jesus is presently represented by two metaphors: (1) the high priest of Israel and the many sons of Levi that form the Levitical priesthood, and (2) the human body, with Christ Jesus being the uncovered Head and His disciples being the garmented Body. The relationship between Christ Jesus and His disciples will become that which is also represented by two metaphors: (1) a Husband and His wife, and (2) the Primogeniture and His younger brothers.

When iniquity or lawlessness was discovered in an anointed cherub (Ezek 28:14-15), the defining timelessness of the heavenly realm did not allow this anointed cherub to remain in this dimension, where all activity must coexist with every other activity. Because human beings are confined inside of time, where a parade of moments are necessary to allow movement of seemingly solid matter with this parade of moments also allowing for a change of status from life to death, human beings do not well grasp the fundamental difficulties of a paradox although the solidity of matter should make very evident the reason why lawless angels had to be immediately cast into outer darkness when iniquity was discovered in an anointed cherub; for the solidity of matter makes visible the impossibility of two things occupying the same position in time and space. Thus, in the heavenly realm, two sets of laws or values are represented in this physical realm by two objects—thought and words have been made physical in the creation, the reality of the *Logos* speaking the world into existence.

The above can be passed over without recognizing its significance: thoughts and uttered words are, in this realm, intangible objects that exist without possessing mass. But thoughts and uttered words coming from the heavenly realm into this earthly realm acquire mass in the form of the *Logos* speaking all that is into existence. The *Logos* did not create by manually stretching energy strings into the base elements, but by uttering words that

crossed dimensions as shimmering strings that bumped into each other, entangling each other, and producing the creation.

While human beings cannot physically leave this created universe, they can mentally enter into other dimensions and realms, something regularly done in higher mathematics. They can figuratively step back and perceive this world as a large, living metaphor that can be described in human language, thereby revealing darkly a dimension—because in a metaphor, one “thing” is said to be another “thing,” which it isn’t—that cannot be entered by anything possessing mass. This unknown dimension exists without the laws of physics directly applying.

A shadow makes known the presence of the object blocking the path of light. God is light. That which casts shadows stands between God and this world. But by the shadows cast, considerable information about what stands between God and this world can be discerned . . . the history of ancient Israel forms the lively shadow of the history of the Church in the heavenly realm, where the Church stands between God and this world, for good and for ill. The Church, as the Body of Christ, will have happen to it that which happened to Jesus’ physical body between when He was raised on the Cross [about midday on the 14th of Abib] and when He ascended to the Father, where He was accepted [midmorning on the 18th] as the reality of the Wave Sheaf Offering. The six hours that He visibly hung on the Cross, three of which He was alive and three of which He was dead, represent that period when the Church was visible before it went underground. Jesus said the gates of hell would not prevail against the Church—and as the grave could not prevail against Jesus’ physical body, the gates of hell will not prevail against His spiritual Body. But the grave held His dead body all of the 15th, the high Sabbath (John 19:31); all of the 16th, Friday when the women, having seen the tomb and how the body was laid by Joseph and Nicodemus, prepared spices and ointments (Luke 23:56); and all of the 17th, the weekly Sabbath.

The grave could not hold Jesus, who, after three days and three nights, was resurrected and returned to life, but resurrected in the dark portion of the 18th of Abib, hours before Mary Magdalene discovered that the stone had been taken away from in front of the tomb (John 20:1). Likewise, the gates of hell would not prevail over the Church, which, after three days, will be resurrected to life in the dark portion of the day on which the Church will be accepted by the Father as Jesus was accepted. This resurrection to life will occur at the second Passover, the event that will begin the seven endtime years of tribulation.

Human language remains confined within this universe even when thoughts are of alternative universes and other dimensions. Until a person has been born of Spirit, a person cannot think in terms of absolute timelessness where not even strings exist. And when born of Spirit, realization that everything expressed by “language” is only a metaphoric representation for what words cannot express is rare as most disciples are comfortable uttering a few trite expressions about God being love without comprehending what “love” encompasses in timelessness, where only one law and one set of values can exist without producing the gridlock of a paradox. So if a disciple will not, today, by faith keep the precepts of the law of God, this disciple will cause gridlock of a magnitude even greater than that caused by an anointed cherub in whom lawlessness was discovered if God allows this disciple to cross dimensions. Thus, out of love, the disciple who will not, by faith, keep the commandments will perish in the lake of fire—and all who teach otherwise are already condemned by Christ Jesus (*cf.* Matt 7:21-23).

A disciple cannot enter into God’s rest on the following day; a disciple cannot keep the Sabbath commandment on Sunday. And the dead Body of Christ is “dead and buried” because of the mystery of lawlessness, but again, the gates of hell will not prevail: the Body of Christ will be resurrected to life when disciples are liberated from indwelling sin and death.

The monotheism of spiritually lifeless natural Israelites forms the lifeless metaphoric representation of the Binitarism of twice born disciples of Christ Jesus, endtime Israelites who have been spiritually circumcised. As there was a first Adam, there was a last Adam. As *Yah* [/YH/] was the only deity the dead patriarch Isaac knew, Christ Jesus has made the Father [/WH/] known to the living Isaac.

* * *

CHAPTER SEVEN

1

Modern scholarship noticed that the creation account of Genesis chapter 1:1 through chapter 2:3 differed in order and in focus from a second creation account that ran from Genesis chapter 2:4 through to the end of chapter two. The first creation account [the so-called “P” account] ended with the Sabbath; its focus seemed to be the seven day week cycle. The second creation account [the so-called “J” account] seemed to end with the institution of marriage; its focus seemed to be centered on the relationships human beings have with the world in which they live. And because the order of creation differed radically, with *adam* [lower case “a”] created last in the “P” account and with *Adam* [upper case “A”] created first in the “J” account, modern scholars rejected the traditionally held belief that the creation of humankind in the image of *Elohim*, male and female (Gen 1:27), referred to the creation of Adam and Eve (Gen 2:21-24); that the “J” account chronologically followed the “P” account.

Modern scholars deduced that both creation accounts [“P” and “J”] were myths; that the two accounts had separate origins; that Moses had written neither; that the “P” account was written post-Babylonian captivity; that the “J” account was older in origin and probably from the Northern Kingdom before it was taken captive by Assyria.

All of the above was quite a bit to deduce when the keel of Christianity has traditionally been the infallibility of Scripture: if the first chapters of Genesis are myths of not particularly great antiquity, then the Bible is a collection of human writings that lack the profundity of being the Word of God. Human beings can live their lives how best they see fit, with acceptance of ethnic diversity as an obtainable *heaven*. Death, now, becomes something to be avoided; for with death, life ends. There is no more anything. And if only these modern scholars could convince militant extremists (that would return humankind to the 7th-Century CE if they could) of how wrong religious fundamentalism is, then humanitarianism would usher in a utopian era of peace and harmony, good vibrations and green living.

Before proceeding, what modern scholarship has been unable to ascertain or to appreciate is the unity of Scripture, which reaches across inscribed text

to shadow and foreshadow living texts that have inscribed their own history and their own stories without awareness of what they were recording. The relationship disclosed between wind [$\pi\nu\epsilon\upsilon\mu\alpha$], human breath [$\pi\nu\epsilon\upsilon\mu\alpha$], and divine Breath [$\Pi\nu\epsilon\upsilon\mu\alpha$ Ἅγιον] is the relationship that is seen in Scripture between the man Adam, the man Jesus, and the glorified Father and Son; and between the man Israel, the nation Israel, and glorified saints. The nation Israel begins as the physically circumcised descendants of the patriarch, becomes the spiritually circumcised descendants, and finally is the physically and spiritually circumcised descendants when Christ no longer covers Israel with His righteousness. The relationship between *Yah* and *YHWH* mimics the relationship seen between the man Israel and the spiritually circumcised nation Israel. The history of how physically circumcised Israel kept the commandments reveals the spiritual health of the visible Church while the Body of Christ was “buried” in Babylon.

One such relationship could well be coincidental. Two or three such relationships could be, likewise, coincidental although the probability for coincidence has greatly diminished. But where everything recorded in Scripture becomes a copy and type of perceivable, metaphysical phenomena, coincidence is no longer a viable explanation for why one event among many has been inscribed and another event has not been.

More history about the patriarchs and the nation of Israel has been omitted from Scripture than recorded. In one place there are four hundred plus missing years. Why? Because the books of the Maccabees are not of the same literary quality as Samuel, Kings, or Chronicles?

No, not at all—the books of the Maccabees do not form the shadow of how the spiritual Sons of Light, led by Christ Jesus, will break the reign of the spiritual king of the North over heavenly Jerusalem. The heavenly defeat of the king of the North is recorded beforehand by the Prophets, especially Daniel, Zechariah, and John the Revelator.

Traditionally, biblical scholars have been historians and anthropologists first, then literary readers of Scripture. They have not understood the literary complexity of Scripture. Their thoughts are not usually organized in metaphoric and metonymic representations, but in tangible objects. Therefore, they are as blind men trying to describe an elephant, with this elephant caged in literary tropes, in the recorded figurative language Jesus uttered so that the prophecy of Isaiah would continue to be fulfilled by all those who have not been born of Spirit (Matt 13:11-15).

At the time of the Feast of Dedication, Jesus, in the temple, was asked by the Jews, “How long will you keep us in suspense? If you are the Christ, tell us

plainly” (John 10:24). But Jesus did not then even speak to His own disciples plainly. On the Preparation Day, the day of His crucifixion, Jesus said to His disciples, “I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf” (John 16:25-26). So *that day* was not the Preparation Day as His disciples then thought (*v.* 29); for the period when the first disciples would ask the Father directly in Jesus’ name did not begin until after Calvary, until after they were born of Spirit through receipt of the divine Breath of God.

After Jesus told the crowd that followed Him a series of parables, Matthew records, “All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. This was to fulfill what was spoken by the prophet: ‘I will open my mouth in parables; / I will utter what has been hidden since the foundation of the world’” (Matt 13:34-35; *cf.* Ps 78:2-3—note Ps 78:4. The dark things of God will not be forever hidden from Israel, but will be made known to children).

When Jesus’ disciples asked Him why He spoke in parables, He answered, “To you it has been given to know the secrets of the kingdom of heaven, but to them [the gathered crowd] it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand” (Matt 13:11-13). Yet still, for the remainder of His earthly ministry, Jesus spoke to His disciples in figures of speech. He was still speaking to them in literary figures until He was with His disciples following His resurrection. So even when His disciples were hearing Jesus’ explanation of the parables (the context of Matthew chapter 13), they were hearing explanations given in figures of speech . . . note the above: the explanation of Jesus’ parables that are taught as plainly understood “explanations” are still given in figures of speech. They are not what they seem; rather, they require a different set of linguistic objects [word meanings] to be assigned to the icons [words].

Jesus told Nicodemus that being twice born [i.e., being born of water and born of Spirit/*Pneuma*] was an earthly thing (John 3:12) or explanation of having “come from God” (*v.* 2). Jesus then asked Nicodemus how if he, Nicodemus, could not understand a metaphor could he, Nicodemus, understand heavenly things. The answer is that Nicodemus could not.

No one can understand heavenly things unless the person has truly been born of Spirit. To all others, a physical meaning will be given to a metaphor

that reveals heavenly things; for those things that are of heaven cannot be directly described by words intended to describe the things of this world.

Tens of thousands of theologians have since spent their lives wrestling with the figures of speech recorded in the Gospels, but only to those to whom understanding has been given is understanding available. And this understanding is not from human intellect, but from “hearing” the quiet voice of Christ Jesus.

The credentials for hearing the voice of Jesus do not come from university letters behind one’s name, but from simple Election. The sealed and secret visions of Daniel would be unsealed in the generic time of the end (Dan 12:4, 9; 8:17, 26). Likewise, all things must be restored. And the someone or ones who do the unsealing or the restoring will hear the voice of Jesus as Christ does the endtime work of preparing a people to harvest what was planted two millennia ago.

Many apostles, teachers, ministers, and prophets have come and will come claiming to have been sent by God, but most will be false. The test of those who have come is threefold: (1) does the “thing” they say come to pass; (2) do they teach Israel to obey God, keeping His commandments; and (3) do they give freely what they have been given, asking men for neither the tithes or offerings to which they are entitled. If they ask for money, they are to be rejected. If they teach lawlessness, they are disguised ministers of Satan. If what they say does not happen, they have not heard the voice of Jesus, but speak their own words. And if they add to Scripture, such as inserting Rome and the Roman Empire into the visions of Daniel, they are false prophets who have taken upon themselves the curse for blasphemy against the Spirit.

To understand figures of speech, a few basic concepts must be grasped. Again, words do not have inherent meaning, but must be assigned meaning by every reader. In assigning meaning, a word in its usage will have representational distance from the linguistic object (meaning) that the auditor assigns to the word. If the word is used as a direct representation of a “real” thing or action, the word is said to be used mimetically (from the same root as “mimic”); the word seeks to mimic the thing or action. A “literal” reading of the word will have this word representing what it would seem to represent; a “literal” reading has the least representational distance and is the closest to a one-to-one correspondence. And this word usage is not often employed in figures of speech. So because Jesus only spoke to His disciples in figures of speech, it should be understood that so-called “literal” meanings cannot properly be assigned to Jesus’ recorded words. Every theologian who argues for a literal reading of Scripture argues from ignorance.

The most familiar figure of speech used is that of a metaphor, where one thing is said to be another thing. A thing that would not be recognized or understood is described in words which the audience can comprehend. Since the essence of typology is that this visible, physical world reveals the invisible things of God and precede the things of God, this physical creation functions as a metaphor for heavenly things.

Receiving spiritual life is a metaphoric expression for a heavenly happening that can only be comprehended by human beings through a figure of speech . . . the language used to describe the things of this world becomes metaphoric language for heavenly things, and it was this concept that Nicodemus could not understand. To Nicodemus, being born meant exiting the womb. In Jesus' use of the earthly example, being born equates with receiving life, not exiting a womb. Thus, being *born of Spirit* or *born again* is a figure of speech to which no mimetic thing or action can properly be assigned.

Because Jesus only spoke the Father's words, which were not about earthly things, Jesus could only speak to His disciples in figures of speech. Assignment of literal meanings is, again, not possible; for Paul wrote that the "man" caught up to the third heaven heard things that cannot be told, which man may not utter [or cannot utter] (2 Co 12:4), for human languages have no words for things in heaven, where flesh and blood cannot go.

Words come from the modulated breath of a person. Unless inscribed, they quickly dissipate in the air, returning to being indistinct movements of atoms bouncing into one another. The words of God come from the divine Breath of God, or the Holy Spirit, which created "what is" and renews the face of the earth (Ps 104:30). Thus, the utterances of the Father delivered through the Holy Spirit are not limited to the movement of air in sound waves—and Jesus, when speaking the words of the Father, does not merely utter sound waves in figures of speech. Rather, the words of the Father are speech-acts that cause the renewal of even the face of the earth. These speech-acts "renew" or make whole human beings. They are the miracles that Jesus performed.

Since Jesus did not speak any of His words, but only the words and speech-acts of the Father, all that Jesus did become the renewing speech-acts of the Father; they are the sending forth of the Breath of God.

Therefore, saying that only those who have been born of Spirit can understand the literary tropes used to convey knowledge of another dimension to human beings unable to enter that dimension is not a cop-out, but the reality evident in Nicodemus not understanding what Jesus meant about being born again.

How can the existence of a primal dimension be proven? How much must be accepted on faith? Everything? Including the new clothes of the emperor? Or can a reasonable person, even if not born of Spirit, perceive the logic that makes Scripture true and the writings of other belief paradigms false? That exclusiveness is the essence of Christianity—that only Christianity, not even Judaism, possesses “the truth.” And it is this claim to the exclusive possession of truth that scholars find most troubling, for the historical trail that visible Christianity has left through the past two millennia is anything but stellar. In fact, visible Christianity has made *Christianity* a hissing and curse in this world. But in the exegesis paradigm of all Scripture being figurative speech, the Body of Christ has been dead and buried, lifeless and concealed from sight since sometime during the reign of Emperor Hadrian, if not before when Jerusalem was sacked. The Body has certainly been dead since the mid-1st Century when the age of visible miracles passed quietly away. Oh, there have been a few miracles since, but they have not been used for the public advancement of the gospel of Christ Jesus.

If the Body of Christ has been dead and buried, not visible for anyone to see, what then is visible Christianity?

Christianity is the belief paradigm of the disciples of Christ Jesus, who were Observant Jews that believed Jesus of Nazareth was the Christ, the Son of the living God (Matt 16:16). All who are disciples of Jesus will walk in this world as their Master and Teacher walked (1 John 2:3-6), having love for one another and observing the commandments of God (all of them, including the Sabbath commandment) and delivering the speech-acts of their God and Father.

No scholar can honestly say that a religious schema that does not teach its adherents to keep the commandments is of Christ Jesus.

Modern scholarship is forced, by its lack of faith, to discuss the evolution of the belief paradigms of the “Jesus Movement” as Greek philosophers adopted “Christianity” and carried the name of Christ into the far corners of the Roman Empire. But was this Jesus Movement a Trojan horse? The work of a brilliant strategist, a man of twists and turns, a second Odysseus, a spirit being like Odysseus, with his story now being told by a second Homer?

Greeks, known for their intellect and for their deceit, were unable to defeat Rome either on land or at sea, but as the old adage goes, there is more than one way to skin a cat. There was more than one way to defeat Rome and its emperor-worship cult that held the empire together. If Greek military prowess could not prevail over Roman legions on land, and if Greek ships could not withstand the ramming of Roman ships at sea, then what remained was for

Greek philosophers to fight Rome where “Greek thought” had demonstrated superiority: engage Rome in a battle for the control of the mind, with this winner achieving control of the Empire. And what happened was that the Greeks, through their philosophers, defeated the Romans and won control of the Roman Empire, thereby making the Greek victory at Troy a shadow of their success against the Romans. Within a relatively short period, Christian bishops were crowning Roman emperors.

As the *Iliad* established the basis for Homer’s great literary work, *The Odyssey*, the secular history of the Universal Church—Greek and Latin—establishes the basis for the endtime unveiling of the Body of Christ.

The metaphors of *The Odyssey*, including Odysseus’ journey into the underworld, serves as a transparent overlay of the dogmas of the Universal Church, an overlay that when peeled away discloses the secular success of Greek philosophers. What Ptolemaic beauty and mystery could not take from Caesar, Greek theologians won from later Caesars. Rome, like Troy before it, fell victim to its own success against the “kingdom of bronze, which shall rule over all the earth” (Dan 2:39). This bronze kingdom shall not rule *by* the sword, but *through* the appetites of the belly and the loins. And the foremost appetite of the loins is for power, sexual domination transcribed into political and military domination. Helen launched a thousand ships. Cleopatra divided an empire. But time ravishes physical beauty, turning sexual lust into love or loathing. Time, though, only enhances the seductive appeal of ideas. Through the democracy of the Cross, the bronze kingdom rules the ones wielding the sword that rules the world, even today when the Roman Empire languishes after many “holy” revivals. As such, the Greeks used visible Christendom to defeat the cult of the Emperor, and with that defeat, Rome became Christian and subject to the deity given the Empire by bishops at Alexandria and Constantinople, Ephesus and Rome itself.

Is it too much for modern scholars to grasp, the concept of war fought with ideals, where military hardware is an actual hindrance to victory? It shouldn’t be, for many of today’s scholars were Vietnam War protesters. Hanoi could not defeat Washington D.C. with rifles and tanks on the Asian battlefields, but the war was only partially fought in the jungles of Indochina. Its major battles were fought on college campuses across the United States. Ho Chi Min fought a different war against America than did Germany, Japan, or even North Korea and China. He fought a smarter war, one that the United States, like Rome before it, was not prepared to fight—and is still not prepared to fight although American military strategists now recognize the importance of ideas in achieving battlefield dominance. Islamic fundamentalism cannot

be defeated without America winning the battle for ideological domination. But because the present war between Islamic fundamentalism and Western democratic ideals can be reframed into the war between Sparta and Athens, transferring what Athens did on the ground into what Western Allies must do in the mind will disclose how Islamic fundamentalism will be defeated.

Islamic fundamentalism will not merge with Roman Catholicism through reverence of Mary, the mother of Jesus, whom Islam acknowledges as one of the five greatest prophets. Although the 19th chapter of the Qur'an, titled "Mariam," focuses on Mary, with Mary being the only woman referenced by her given name and not as a wife or daughter of a man, Islam is a Unitarian belief paradigm that will not embrace a triune deity, and will not grant to Mary equality with God. It will be a Unitarian prophet that brings Islam to Christianity, with this false prophet being allied with the spiritual king of the North, a then ruling fallen angel. Once the seven endtime years of tribulation begin, Islam will look to Salt Lake City rather than to Rome.

When Satan and his angels are cast into time (Rev 12:9-10) halfway through the seven endtime years, the third part of humankind will be born of Spirit as the kingdom of this world becomes the kingdom of the Father and His Son (Rev 11:15; Dan 7:9-14). This third part will be led by the empowered remnant of the resurrected Body of Christ as Joshua and Caleb led the children of the wilderness into the Promised Land (this remnant keeps the commandments and has the spirit of prophecy—*cf.* Rev 12:17; Rev 19:10). And as Joshua and Caleb led Israel to military success against the kings of Canaan, this remnant will lead the third part of humankind to victory against Satan and his angels, only the victory will be won in the minds and hearts of human beings who prevail by physically enduring to the end without taking the mark of the beast, the mark of death, the tattoo of the Cross. As Palestinian youth with rocks cannot prevail against Israeli helicopter gunships, and as Iraqi insurgents with AK-47s cannot prevail against tanks, laser-guided munitions, daisy-cutters and carpet bombing, human beings born of Spirit cannot physically prevail against an arch-angel who has been cast from heaven. However, when cast from heaven, Satan, the king of then-fallen spiritual Babylon, will receive the mind of a man as Nebuchadnezzar, king of physical Babylon, received the mind of a beast for seven years (Satan's seven years are the last three and a half years of the Tribulation, then the short while that he is loosed after the thousand years). The remnant will have the mind of Christ Jesus; Satan will have the mind of a man. The remnant will mentally defeat Satan in as lopsided of victory as was Joshua's defeat of the Canaan kings. So it is in this present era—post

Vietnam and mid Iraq—where comprehending the importance of winning ideological dominance of mental landscapes needs developed.

As Julius Caesar won military dominance on earthly battlefields, an endtime Caesar will achieve ideological dominance over philosophical Gaul, the mental turf of Derrida and Jean Paul Sartre, Paul de Mann and a host of doubters who ascribe little revelation to Moses and much of Genesis' composition to post-Babylonia scribes. Today, Caesar's *Gallic Wars* serves as a Latin primer for beginning foreign language students. In the future, the transcription of the endtime Caesar's conquests in philosophical Gaul will serve as a student primer for beginning theologians.

In the past, scholars have only been able to see the surface inscriptions that comprise Holy Writ. Thus, because meaning must be assigned to words, and because these scholars deny the divinity of Scripture, Moses is discredited. Babylonian epic poetry is elevated. And otherwise intelligent men and women make some of the least informed observations imaginable about what they can neither "read" nor understand. Oh, to maintain their credibility among themselves, they sift through clay shards and papyrus fragments, find inscriptions that seem precursors to Moses, assign to these inscriptions very early dates, assign to the Genesis creation accounts late dates, then loudly proclaim, *Ah hah! Look here*, and salute their scholarship that will pass away within a generation or two even if Christ Jesus doesn't return in the near future. They have been educated unto unbelief, and they can renew neither repentance nor faith if they ever had any. They, who should be teachers, have been mentally defeated by the Adversary, who offered them "knowledge" instead of the kingdoms of this world. They accepted this "knowledge," thereby proving that they are poor beggars who could have struck a much better deal with the devil if they had not been so eager to escape from Moses, their accuser (*cf.* John 5:45; Deut 31:26-29) . . . this is really the reason why Moses must be discredited. He wrote of Christ Jesus, to whom all judgment belongs. If the books of Moses are the works of men, then the basis for judgment also becomes the works of men. "Goodness" now equates with doing those things that bring peace and harmony to this world while it is still ruled by the prince of disobedience. Religion ceases to be about rebellion against disobedience to God, and becomes instead the acceptance of human diversity, advocacy for the fundamental equality of human beings, promotion of the democratic rights of every person, teaching that there are many paths to heaven. Faith that was for Paul a gift from God becomes the faith of a person in some power higher than him or herself, with the prince of this world the recipient of that faith. It is no wonder that even after the second Passover, then after a

fourth of humankind is given over to Death, then after a third of remaining humanity is killed when the four angels are loosed—it is no wonder that the rest of humankind will not “give up worshiping demons” (Rev 9:20). The prince of this world has thoroughly discredited Moses, a man who talked with God and with whom God made a covenant (Ex 34:28) that are “the ten words,” the *Decalogue*. This was not a covenant for which Moses served as the mediator, but a covenant made with Moses and with Israel (*v.* 27), as God made covenants with Noah and with Abraham. It is by this covenant that God will make a great nation from Moses.

It is easy to say that Moses is the mediator of the Sinai covenant, but Moses didn’t “mediate” on Israel’s behalf until after this nation heard God speak from atop Mount Sinai. Rather, from atop Mount Sinai, God spoke to Moses. The commandments were delivered to Moses, from whom will come Abraham’s seed.

A Sinai covenant, a second Sinai covenant, a Moab covenant, a second Moab covenant—the Law of Moses is not a single covenant made once with Israel, but a journey into God’s rest, a journey that has the common denominator of the Ten Commandments. God did not permit Moses to enter into the Promised Land, His rest (from Ps 95:10-11); yet God gave to Moses “rest” (Ex 33:14), with this rest coming in the form of seeing the glory of God from a cleft in the rock, a glory that caused Moses to place a veil over his face except when he spoke to God or spoke to the people in the name of God (Ex 34:29-35). And “Moses assembled all the congregation of the people of Israel and said to them, ‘These are the things that the Lord has commanded you to do. Six days work shall be done, but on the seventh day you shall have a Sabbath of solemn rest, holy to the Lord’” (Ex 35:1-2). It is on the Sabbath when Israel enters into the glory that shown from Moses’ face. It is on the Sabbath when Israel comes before God as Moses came before God. It is on the Sabbath when the face of Israel shines as the face of Moses shone.

The writer of Hebrews grasps this correspondence between the Promised Land of Judea, the weekly Sabbath, and entering into the presence of God. But visible Christianity left Sabbath observance early in its history. When it left, the Body of Christ was concealed by the mystery of lawlessness. And Greek philosophers, sensing the means by which the Roman emperor cult could be defeated, constructed an intellectual Trojan horse which would command the worship of even the Emperor.

Troy worshiped the horse. Through the Greek gift of a larger-than-life horse, Troy took into its gates its defeat.

Rome worshiped its emperor. Through the gift of a larger-than-life emperor, the triune God, Rome took into its hearts and minds Greeks bearing the gift of “Christianity” scoured clean of its Jewish roots. Like the Trojan horse, this gift of Christianity was a masterful construction, but also like the Trojan horse, it was the ruse of deceitful workmen, the means by which Greeks could enter undetected into the gates of the city where a handful of brave men would rout an army they could not defeat in open conflict. And in the halls of the dead, praises are sung to these brave few, their names too well known to repeat here where another Homer tells of the *Roman horse* that was adopted by Constantine as the beast he would ride to worldly glory.

Centuries after the defeat of Troy, Homer transcribed oral narratives into a masterful poem that transcends cultures and languages. In the *Iliad*, Homer tells no better tale, though, than the story of the *Christian Hoax* that deceitful Greeks fostered into control of the Roman Empire, and the Holy Roman Empire. These Greeks brought to Western civilization the Roman Catholic and Greek Orthodox churches, through which these ancient Greeks pandered their neo-Platonic paradigms into centuries of world domination. The first man of sorrows became the model for a latter Man of Sorrows whose return home takes not two decades but two millennia.

2

The “P” creation account [Gen 1:1-2:3] is written in tightly structured Hebraic poetry. And a generally unrecognized, at least by non-poets, attribute of all poetry, including Homer’s *Iliad* and *Odyssey*, is that the focus of poetry is the *word*, not that which is represented by *words*. The mimetic meanings assigned to the words of the poem are, at best, of secondary importance.

The focus of poetry is the artifact (that which has been created by a construction of words) rather than what the artifact represents. Again, the focus is the “word,” not what the word mimetically represents.

Semiotics as employed by linguists of the Prague school breaks words into a tri-part structure that has “the thing” represented by the word being the *object*, with the visual or audio image that represents “the thing” being the *icon*, and with the object and icon linked by an *interpretant* [Thirdness]. For the word */God/*, the object is the Most High, the Father, *Theon*, who is not in this world, nor was even known in this world prior to when Jesus revealed His existence to His disciples. But in this world, the object represented by the icon */God/* was, before the *Logos* entered His creation as His Son the

man Jesus of Nazareth, the conjoined deities named in the Tetragrammaton *YHWH*. The *Thirdness* that binds the icon */God/* to its usual object is the Holy Spirit, or Breath Holy, the phrase's literal translation, which descended as a dove to light and to remain on the man Jesus.

Semiotics shows that the icon and the element of *Thirdness* are not the object, the thing[s] referenced. Thus, the icon */God/* is not a personage; nor is the *interpretant* a personage.

Trinitarian Christianity has assigned personhood to the object, to the icon, and to the *interpretant*, with the three "persons" composing one deity in a schema like a tri-part Venn diagram, which actually has seven positions when counting the overlaps . . . sounds logical? It should. Those ancient Greeks took pride in their construction of the Trojan horse.

John, however, said that the *Logos* was *Theos* who was God, but was different from *Theon*, with this difference expressed in grammatical case endings. Thus, John established the basis for Binitarian Christianity, which argues that the linguistic object for the singular icon */God/* is plural, but was dual not triune prior to the creation of the universe, and plural but dual not triune following the creation of the universe, and most importantly, singular not plural when *Theos* entered His creation as the man Jesus. Only one *God* then existed, with this *God* being the one who raised Jesus from the dead. This *God* was previously unknown to Israel, for this *God* was concealed from Israel's awareness by the physicalness of the creation.

In the prayer Jesus made shortly before He was taken, He asked that the glory He had previous to His human birth be returned (John 17:5). He wasn't praying to Himself, but to His God, the one He entered His creation as His own Son to reveal to selected individuals, not to the world. The "Christianity" of Christ Jesus is not democratic even though God is not a respecter of persons, an oxymoronic contradiction that ancient Greeks ignored when constructing their *Roman horse*. They had the luxury of ignoring this apparent contradiction for Jesus had said that the Kingdom of God was then among them—He was, at that moment, the entirety of the Son of Man, the administrative hierarchy that would replace the prince of this world. Thus, as the shadow and copy of how the Son of Man, Head and Body, would defeat and replace spiritual Babylon during the seven endtime years of tribulation, the man Jesus came to reveal the Father, overcoming Satan not with military arms but through rebutting Satan's false application of Scripture with Scripture and with living by every word that proceeds from the mouth of God (Matt 4:4). Once the Body of Christ is resurrected back to life, the Body shall engage Satan as Jesus engaged Satan. Jesus' fasting forty days and forty nights now represents the

period when the Body was dead but lived in the wilderness of sin without food or drink, with Jesus being both that living food and living water needed to sustain His Body.

Note the previous sentence:

- Fasting forty days and nights represents death.
- Jesus fasting forty days and nights represents in type the death of His fleshly body at the beginning of His ministry, before being tempted by Satan.
- Satan tempts Jesus and is defeated by Jesus before Jesus eats or drinks, with this temptation representing in type disciples defeating Satan in a like manner before the Body of Christ is resurrected from death.
- Disciples overcome Satan through sustaining their spiritual lives on the living food and living water that Jesus represents.

The grave represents that period when disciples are dead, but are also alive without consciousness, without food, without drink. They live in a manner foreshadowed by physical sleep, when the flesh rests but the mind dreams.

- The Body of Christ was dead and is dead as a human being is dead in sleep.
- During the forty days and nights that Moses twice fasted, Moses was “dead” physically but alive with God in a manner analogous to Israelites being once dead but made alive by the Father to receive the laws of God, then made alive a second time by Christ Jesus causing mortal flesh to put on immortality, represented in type by how Moses’ face shone.

Elijah, like Moses, fasted forty days and nights while on the mountain with God, but like Christ Jesus, the last Elijah, the first Elijah only fasted forty days and nights once:

- The first Elijah and the last Elijah, together, represent in Spirit what Moses on the mountain of God represented in type physically.

Again, forty is a number of significance, the number representing death. What is seen in Scripture is that Jesus’ first disciples were with Jesus—that is crucified with Jesus—for forty days following Jesus breathing on these first disciples and saying, “Receive the Holy Spirit” (John 20:22). They then

waited ten days before they were “baptized” or immersed in the Holy Spirit which sounded like wind [πνευμα].

The forty days, now, become an in-type representation of the death that the Church would experience between when disciples receive the Holy Spirit (John 20:22) and when they are “orphaned” by being liberated from indwelling sin and death at the beginning of the Tribulation, with the following ten days representing that period when Jesus sends the Comforter before disciples are baptized with fire, a euphemistic expression for being glorified [or perishing in the lake of fire]. The fifty days—the counting of seven weeks from the morrow after the Sabbath during Passover week—becomes a thumbnail view of the Christian epoch from Christ’s first Ascension to the Father as the reality of the Wave Sheaf Offering to His return as the Messiah. The three thousand that were added to the Church on the day of Pentecost become a representation of the third part of humankind described by the prophet Zachariah (13:9). It is this third part of humankind that forms the bulk of the harvest of firstfruits:

- The 120 gathered when a replacement was chosen for Judas represents in type those disciples who will be chosen (i.e., glorified) between Calvary and the middle of the Tribulation; whereas the 3000 represent in type the third part of humankind that will endure in faith to the end.
- Very few disciples of the many now called and who have been called over the past two millennia will be chosen as compared to the seemingly great number of converts that constitutes the endtime harvest of firstfruits.

John the Baptist said that he baptized in water for repentance, but the one to come would baptize with the Holy Spirit and with fire (Matt 3:11). And what is seen on that day of Pentecost following Calvary is the shadow and copy of disciples being empowered with or liberated by the Holy Spirit, then baptized in fire when glorified. Two events, two baptisms that are separated by seven years of living without sin, these seven years being as the moments between hearing a sound like that of a mighty rushing wind and seeing the divided tongues of fire resting on these first disciples (Acts 2:2-3) for the third part of humankind, but as the ten days for today’s disciples.

As Moses obtained “rest” through being in the presence of God, disciples will enter into God’s rest through baptism by fire. But first, the Apostles went through a ten day period when they were without Christ Jesus.

The physical body of the man Jesus went without food or drink for forty days, a period of sufficient duration that the human body would die from dehydration if not supernaturally sustained as if resurrected; a period representing death followed by resurrection. Thus, what is seen in Matthew's Gospel is Jesus being baptized (with baptism by water representing death), followed almost immediately by Jesus fasting forty days and forty nights, the period that represents the death of the Body of Christ. Individual death followed by collective death, with disciples to be resurrected from both.

The forty day and night period is followed by Jesus' earthly ministry, which forms the shadow and copy of the works of the two witnesses during the first 1260 days of the seven endtime years. These two witnesses emerge from the dead Body of Christ as Jesus emerged from the temptation of Satan—the dead Body of Christ has spiritual safety in its lack of divine Breath, for Satan cannot tempt that which is not alive. Therefore, the generations of “Christians” who comprise the lawless Church were never born of Spirit and have had no life but that which came from the first Adam. Only to those who loved God and kept the commandments, all ten of them, was the Spirit given—and it was given under the terms of demonstrated obedience by faith, the terms of the Moab covenant as mediated by Moses even though the mediator has been Christ Jesus since He was with His first disciples for those forty days. And this is what those Greeks who constructed their *Roman horse* never understood: with God, there is no partiality. The faith of Abraham becomes the benchmark for the faith of disciples, with every disciple expected to make of journey of faith equivalent to the physical journey Abraham made. The meekness (as in breaking a horse and making it “meek”) of Moses becomes the benchmark for the meekness of disciples, with every disciple expected to keep covenant with God as Moses kept covenant with God—“meekness” means being transformed into a useable instrument of God, the instrument through which God will construct His people. No lawlessness, no usurpation of authority, no exultation of self is permitted. God lifts those whom He wants exulted. He then backs up those whom He has raised up with demonstrable power by having them deliver His speech-acts in this world.

The relationship between the dual objects for the icon /God/ and the use of linguistic case endings to distinguish between *Theos* and *Theon* is a relationship akin to marriage in which two are one. In marriage, two are one, but they are still two, with one in a subordinate position to the other. Marriages between two equals do not work, as evidenced by the high divorce rate in Western culture. One must voluntarily become subordinate to the other, which does not make the subordinate one inferior. Jesus washed the

feet of His first disciples, and after doing so, He said that a bondservant is not greater than his or her master, with the implication standing that the master does more for the bondservant than the bondservant does for the master; for the one who serves the most is greatest. This, however, takes a moment for the human imagination to grasp: there is nothing any disciple can do for God that approaches what the Father does for disciples when He gives them spiritual life through giving them His divine Breath. Disciples can use what formerly had life and what presently has life to support and to serve them, but disciples are not able to bestow “life” upon what is not alive and has never had life although human beings are coming close to bestowing upon lifeless silicon chips intelligence of the sort associated with living entities. Therefore, the one who bestowed physical life to non-living red mud is greater than the mud, thereby making *Theos* greater than anything within His creation. But when *Theos* entered His creation as the man Jesus, the Father [*Theon*] bestowed upon the living man Jesus spiritual life in the form of His divine Breath descending as a dove, thereby making the Father greater than the man Jesus, who when judgments are revealed, either will or will not bestow immortality to the perishable fleshly body of the disciples, making Jesus greater than the glorified disciple’s spiritual life but less than the Father who raised Jesus from the dead.

The above subordination of *Theos* to *Theon* was seen in the marriage relationship and in the relationship of Aaron to Moses. Both *Theos* and *Theon* are God. Either can be the object assigned to the English icon. Both are correctly assigned as objects to the icon /God/; for when Philip asked Jesus to show the disciples the Father (John 14:8), Jesus’ answer that whoever had seen Him had seen the Father disclosed a hard link between the plural objects of the icon /God/ that had one looking like the other even when one was born of flesh and was visibly subordinate to the other.

God has a face, hands, body; God looks like what Daniel saw when he saw the Ancient of Days; God looks like what John the Revelator saw when he was in vision on the Lord’s day. The Holy Spirit, however, sounds like the wind when physically audible, and looks like tongues of fire when physically visible. The Holy Spirit *does not* look or sound like “God.” Therefore, any assignment of personhood to this *interpretant*, this element of *Thirdness*, is not of God, either Father or Son, both of whom are *God*, but of the *Roman horse* that learned Greeks used to defeat Roman emperor-worship and thereby capture the Empire for Greece.

The Holy Spirit as divine Breath functions to reveal the Father and the Son in a way similar to how deep human breath [πνευμα] produces commanding utterances as in shouting instructions.

3

Because Scripture is presented in figurative language and because Scripture is not a straight forward presentation of thought, explication of Scripture can be neither straightforward nor presented in a standard academic format no matter how much the desire is to do so. The essence of the heavenly realm is timelessness, where all activity occurs in the same unchanging moment. Thus, *when explicating this simultaneously occurring activity* that has been transcribed in metaphors bumping against metaphors and metonymic expressions, the subject matter of a paper must be continually retrieved as if the subject were a duck drifting in a narrative current and the writer were a hunting dog.

Because of Hebraic poetry's inherent structure of doubling, of presenting ideas in thought couplets with the first presentation representing darkness, the natural world, the community, the hand, and with the second presentation of the same idea representing light, the spiritual world, the individual, the heart—with both presentations being part of the one artifact whose focus is not the thing but the artifice—narrative distance and representational distance is achieved, creating a stair step relationship, with the highest tread being spiritual, a godly desire inside the heart, the words of *Yah* concerning salvation, or as in the latter Psalms of David, the revelation that the Tetragrammaton *YHWH* represented two deities, with *Yah* being the one the seventy elders saw atop Mount Sinai.

The above is easy to write and easy to read without grasping that the two presentations of the same thought is directly analogous to two being one as in a man and his wife, or as in Moses and Aaron, or as in *Theon* and *Theos*. Now, when it is understood that the focus of poetic discourse is not the mimetic representation of the discourse but the discourse itself, with the mimetic representation serving as the shadow of the discourse, the auditor should grasp that in Hebraic poetic discourse, the auditor encounters a two-squared situation that produces four levels of meaning, with linguistics objects assigned at each of these four levels to the icons presented in the discourse. These linguistic objects will have, between themselves, a taxonomical hierarchal relationship that can be seen in the great chain of life, with plants being below animals which are below human beings which are below God. Below plants is the dry land, and below the dry land is the sea, and below the sea is undefined nothingness. Therefore, in Hebraic poetic discourse which has four levels of representation inherently present at all times, every gap or step up in the discourse would add four additional levels of representation.

Since the “P” creation account is presented in perhaps the finest poetic discourse ever written in Hebrew, with this discourse structured in alphabetical order which should have pointed readers to a different focus than the words’ mimetic representations [regardless of whom the account’s author is or when it was initially written or rewritten], the obviously apparent focus of this creation account isn’t the physical creation, but the account.

Can the *Roman horse* Greek philosophers constructed so long ago be ridden? It is this horse that tows the cart through which Creationist Studies threatens to enter the compromised American educational system that has, within the past century, embraced humanism, environmental studies, and cultural diversity as modern forms of urban atheism. Why not add corruption to that which has already been corrupted with other sets of myths?

If the alphabetical focus of the “P” account is the ephemeral nature of words rather than the thinginess of water, land, seed-bearing trees, fish, birds, beasts, men, then the account is not about that which is represented on the page or in the scroll, but what is represented in the mind. And if it is (and it is), then is this an account of an *ex nihilo* creation?

Christian Creationists will argue that the “P” account is the infallible record of an *ex nihilo* creation. And they, like wild cattle scenting water, will stampede the apologist who stands between them and their teaching this creation account in the public school system.

Is the known universe a young universe? Yes, it is, a statement that can be substantiated by the decay of dark matter and dark energy that results in the expansion of the universe with all quadrants having a background temperature of three degrees Kelvin. But the apparent age of rock would argue against a young universe: if the rocks are as old as they seem, then 13.5 or so billion years ago, the creation came into being. However, if the passage of time is determined through the perception of time’s passage and not by a fixed count of orbits or ticks on an atomic clock, then time and its passage exists as a function of “stress,” with increased *stress* slowing time down and periods of little *stress* speeding time up. In this model, human beings determine the age of the universe through the *stress* being presently experienced: as stress levels rise once the Tribulation starts, scientists will conclude that the universe is “older” than what is presently claimed. In the Millennium, when stress levels will be low, some of the same scientists will, examining the same evidence, conclude that the universe is much younger than they presently claim. So it isn’t the age of the universe that changes, but the perception of time by those who make claims concerning the universe’s age, with today’s increased stress levels causing the universe to have great antiquity . . . for Korah and

his friends in the fissure that opened to swallow them (Num chap 16), time stood virtually still; it seemed an eternity before the fissure closed. But from the perspective of Moses and Aaron, the fissure opened and quickly closed. Likewise, the rift in the fabric of heaven that allowed the formation of the *Tzimtzum* [i.e., the bottomless pit and the creation] seems to take billion of years to close from the perspective of being inside the *Tzimtzum*.

Was Jesus a man, the *Adoni* of Psalm 110:1? Yes, He was. But does the passage from the Psalm prove that Jesus was fully God in the flesh as Trinitarian Christianity has used the passage for centuries? No! It does not. What the Psalm establishes is that the Messiah would come as a man, a human lord, who would become a high priest after the order of Melchizedek.

Likewise, the “P” creation account is about a young earth, but this account does not establish that the earth was created in six days; for the “P” creation account is not about and has never been about the physical creation of the world.

In English, Genesis 1:1 reads, “In the beginning, God created the heavens and the earth.” What part of the heavens is not created in this first verse? What part of the earth is not created? Is any of either not created, not finished?

The “J” creation account [Gen 2:4-25] begins, in verse,

These are the generations
Of the heavens and the earth when they were created
In the day that the Lord God made the earth and the heavens
(2:4—emphasis added).

In what day? One day? Six days? How long did it take for *YHWH Elohim* to create the heavenly void that is akin to the physical fissure that opened to swallow Korah, and then to create the cosmos inside this void? Looking from inside backwards, what is seen is a sudden creation, a Big Bang, a rupture in heaven that starts at one point and develops as if a living thing.

Is *in the day* an open time period that does not close until darkness returns? If so, is this *day* regulated by the setting of the sun? Evening doesn’t occur until after Adam and his wife eat of the Tree of Knowledge. So what is to be made of *in the day*?

Following the giving of the *Decalogue*, the Lord, addressing the importance of Israel keeping the weekly Sabbath, told Moses, “It [the Sabbath] is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed” (Ex 31:17). This statement seems unambiguous: Genesis’ opening lines, “In the

beginning,” has the beginning occupying six days. And what’s seen is the physical creation concealing that which is spiritual.

The six apparent days of the “P” creation account—from day one through the sixth day—are assumed to be the six days referenced by the Lord after Israel received the Law. But in the *Tzimtzum*, the physical universe conceals that which is spiritual, or of heaven. Thus, the existence of this world concealed a spiritual creation that departs from the physical creation. A *lacunae* appears between verses one and two, a gap that has swallowed the billions of words shoveled into it without belching or even seeming full. It is as if these many words were hollow, lacking substance and uttered without understanding. These words come from shallow attempts to justify unbelief; they belong to those pastors who smile when preaching repentance. They are used by all who propose a gap-theory to slip in Darwinian Evolution without seeming to be unbiblical.

That which is spiritual has been openly set before Israel in the form of poetry. Again, this is true with all of Hebraic poetry, which uses *thought couplets* consisting of natural/spiritual referents in organizational patterns that move inward from darkness to light, from public to private, from hand to heart, but this is especially true of the “P” creation account. However, the holy nation’s focus has been on the first creation account’s mimetic representations. Thus, even spiritually circumcised Israel has not understood the words of the Apostle Paul:

And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God . . . For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Co 4:3-6 emphasis added)

Paul’s gospel has been concealed by the things that are from those who are perishing because of their lawlessness; for where does God say, *Let light shine from darkness*, with this light being Christ Jesus? Does He not say this in Genesis 1:3? Indeed, He does. Therefore, the light that comes from darkness—the light that establishes the first day—is not the afterglow of a Big Bang, but the coming of Christ Jesus as the Son of *Theos*. In the “P” account, the dark portion of the first day began with rebellion against God and continued until *Theos* entered His creation as His only Son, the man Jesus of Nazareth. Then when Jesus died on the Cross at Calvary, the first day ended.

And the Father and Son saw that it was good, quite a statement considering that when this day ended, the body of Jesus lay dead in the Garden Tomb.

Paul's gospel was rejected by Pharisees, rejected by rabbinical Judaism, rejected by the constructionists building the *Roman horse*. It was concealed from the spiritual nation when the Body of Christ lived, for even the Body rebelled against God as Israel rebelled against the Lord under Samuel, demanding a king like other nations had—and through rebellion, through lawlessness, the Body died spiritually.

What appears to have happened is that the spiritual nation of Israel became a vassal of Caesar in the model of God sending natural Israel into Babylonian captivity, with God sending the spiritual nation into captivity in spiritual Babylon, where most of this second nation of Israel remains to this day, the bondservants of the Adversary. Israel in Babylon is dead. Only when Israel is in Jerusalem does Israel have life. Thus, a remnant of Israel returning to Jerusalem after seventy years is a resurrection of Israel in a manner similar to that of Moses twice coming down from the mountains after fasting forty days. Likewise a return to separation from this world after 1200 years [i.e., from 325 to 1525 CE] of being a world ruling power, the “authority” crowning emperors, the largest land owner in Europe would have been a symbolic physical resurrection of the Body of Christ if this resurrection would have taken—it almost took, but unfortunately, the Radical Reformers [Anabaptists] were mostly overwhelmed by the Reformed Church, Lutherans, and the Roman Church. Where colonies of Anabaptists did survive, the leaders of these colonies, with the principle exceptions of the Amish and the Hutterites, returned to being active participants in governing political entities of this world. By extension, the Radical Reform remnant returned to spiritual Babylon within a few generations where the Body of Christ lay dead in lawlessness.

The above discloses an important concept that cannot be escaped: the Body of Christ as the Body of the Son of Man is to rule with its Head, Christ Jesus, when the single kingdom of this world becomes the kingdom of the Father and His Son (Rev 11:15; Dan 7:9-14). *If any part of this Body participates in the governance of this world before time, this part usurps authority by making a covenant with the prince of this world.* The Body of Christ is to remain separated from this world and its prince until the court of the Ancient of Days strips away the dominion it gave to “Babylon” to rule the single kingdom of this world. Thus, genuine disciples are to be political and cultural Separatists.

The logic for disciples to be Separatists was perhaps more evident to the Radical Reformers who were closer to that extended period when Greeks ruled through the guise of the *Roman horse*. Since the authority of the Roman

and Greek churches was given, by the prince of this world, to secular entities [i.e., kings and democratic coalitions], disciples have not as easily seen the necessity of separating themselves from civil governance just as disciples (with few exceptions) no longer see any need for women to cover. The Amish appear quaint—interesting but odd—to modern disciples, whereas the Amish, along with a few conservative Mennonite sects, are all that remain of when the last Elijah first lay over the Body of Christ to resurrect it from death [the main thrust of this first attempt was through the ministry of Andreas Fischer].

The man Jesus of Nazareth came as the last Adam, a life-giving spirit (1 Co 15:45). The first Adam was a type of the last Adam (Rom 5:14), just as the glorified Jesus is a priest forever after the order of Melchizidek, the type of whom the glorified Jesus now is (*cf.* Ps 110:4; Heb 5:6; 6:20; 7:1-22). This Melchizidek came as His Son, His only; so it is right that this Melchizidek's presence in Scripture conceals from those who are blinded by unbelief the perfection attained by the Cross, perfection that the Levitical priesthood could not obtain through the blood of bulls and goats. And in obtaining this perfection, the type vanishes as Scripture will when the void passes away, but the reality resides at the right hand of the Most High forever.

All that is written on the hides of lambs, on copper scrolls, on paper, in binary codes will pass away. Only epistles written on the hearts of men, not with ink but with the soft Breath of God will endure, will escape this bottomless void; only what is written in the Book of Life will be read when fire closes the *Tzimtzum* opened by rebellion. These words will not survive except as they cause human beings to repent of their lawlessness, turn to God, and by faith mentally journey to spiritual Judea where the person will keep the precepts of the Law, believing that Jesus is Lord and that the Father raised Him from the dead. This journey, this profession of belief, this faith will be counted as righteousness. This faith will cleanse the heart, permitting the heart to be spiritually circumcised. This spiritual circumcision causes the person to be of Israel, for no one is a Jew outwardly but inwardly (Rom 2:28-29). Circumcision is not a matter of mutilating the flesh, a practice that conceals through the physicalness of the flesh the activating power that comes from being born of Spirit. Rather, circumcision is the paring away of all disobedience.

4

As previously discussed, the focus of poetry is the words of the poem: how those words sound, how they appear, their rhythm, the effect they produce.

The importance of the artifice or artifact [i.e., the poem] exceeds the value and importance of the thing[s] for which those words serve as mimetic representatives. The use of poetic language to convey knowledge signifies the importance of the delivery of that knowledge, thereby making the vehicle for the delivery and the delivery itself the focus of the auditor. Note the preceding: *poetic discourse makes the delivery of greater importance than the knowledge being delivered*. The story or thing described by the poem is only of secondary importance; the apparent subject of the poem is not the focus of the poem, but only the phenomenon that caused the production of the poem. Thus, for reasons known to the poet the vehicle used for the delivery is of greater worth than what is being delivered.

An example of the above can be shown in the following poem:

SO YOUNG

A swan from Montana, you flew
 North in September, passing
 Ducks winging south in
 Rigid V's. Overhead,
 Excited chatter
 Arches across the moon,
 forging bonds
 of love on
 rising white wings—

young foxes, snowy
 owls, lone wolves hunt
 under flaring northern lights
 while we lie
 on frost-nipped tundra and
 watch V's merge.

The above poem, one I wrote while in graduate school, has a specific audience: Andrea Dixon, also a graduate student at University of Alaska Fairbanks (UAF). It is not about requited or unrequited love although that would seem to be what words of the poem represent. It is about satisfying a request for a poem that conveys a message through the first letters of each line: “ANDREA for you, wow.” It was written after Andrea read the following poem:

WHITE PETALS OF ROCK

Jasmine, Frigid Shooting Stars,
 Indian Rice, Pixie Eyes,
 Lanquid Lady, Shy Maiden,
 Long-leaved Sundew, Touch-me-not—
 all blossoms like you, Canada's
 sweetheart, who braved record cold

and bloomed out of season—
 ladies' tresses spiral with
 windflowers and silverweed,
 arctic forget-me-nots and
 yarrow in stories I write,
 seabeach yarns set from Port

Hope to Vancouver Island,
 often obscure, deliberately
 marbled like Yukon beardtongue,
 endemic to alpine mountain
 roads chiseled in ice

by the white sun—
 you read them, and
 earned my respect.

The message delivered through the first letter of each line is: "JILL as always Homer, bye." This second poem also has a specific audience: Jill Robinson, a promising Canadian short story writer, who was then a graduate student at UAF.

Do the words of the above two poems only convey a determinable message, or do they convey information through their mimetic representations? Can they be read as an expression of sexual interest and an expression of mutual respect? In the first case ["SO YOUNG"] that would be a wrong sentiment, but not so in the second case ["WHITE PETALS"]; for the first poem was produced as an exercise similar to the writing of fictional love scenes found in novels

If a reader did not know to attach significance to the first letters of each line, the message each poem conveys would be missed—a key is needed to

unlock the message. Likewise a key is needed to unlock meaning in Hebraic poetry, and this key is the mystical *Key of David*.

- The key that unlocks Scripture is typology.

Jesus told the Samaritan woman, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. . . . God is spirit, and those who worship him must worship in spirit and truth” (John 4:21, 24). God can only be worshiped in heavenly Jerusalem, a spiritual city that has no geographical coordinates. Physical Jerusalem, extremely meaningful to physical Israelites and to physically minded Christians, serves only as a shadow and copy of the heavenly city of spirit and truth.

There are some who teach that certain prophecies must be fulfilled before Jesus will return, with one such list of seven prophecies featuring the reestablishment of a Jewish homeland that includes ancient Jerusalem. But the reestablishment of a Jewish homeland is only spiritually significant in that it represents in type a yet future repopulation of heavenly Jerusalem by circumcised of heart Israel, with the physical geographic coordinates of earthly Jerusalem being a shadow and copy of the mental theological coordinates of the heavenly city.

- The world’s attention will be focused on earthly Jerusalem during the Tribulation, but the focus of genuine disciples will be on heavenly Jerusalem.
- During the first 1260 days of the Tribulation, the world will watch battles unfold between humanly governed nation and armies composed of human beings—and the world will miss seeing the unfolding war waged against genuine disciples who keep the commandments of God.

It is those who lack spiritual discernment, who lack spiritual understanding that are now anxious about events effecting earthly Jerusalem. Likewise, once the seven endtime years of Tribulation begin, it will be those who remain physically minded that look to what occurs in physical Jerusalem, for the war of spiritual significance to disciples will not be between an endtime European Union and Islam, or between Europe and America, but will be between Arian and Trinitarian Christians, with the false prophet, a demonic king, bringing Islam into Arian Christendom . . . during the first 1260 days of the Tribulation, Islam will bring its zeal for the one true God and its military

persistence into the camp of the man of perdition, who attempts to change times and the law (Dan 7:25). Sabbatarian disciples tend only to look at Rome as the future source of persecution, little realizing that behind them stands the greatest threat to their physical safety, the Arians from Salt Lake City. Trinitarians will recognize the man of perdition for who he is, but they will not be able to stop his inevitable theological conquest of visible Christendom, for as God raised ancient Babylon up under King Nebuchadnezzar to be His instrument by which He punished Israel, God has raised up the Arians of Salt Lake City as His destroying weapon which He will, when the time comes, destroy Himself. And as the prophet Jeremiah delivered an extremely unpopular message to Israel for 23 years—the message that God would deliver Jerusalem to the Chaldeans—the two witnesses will deliver to Trinitarian Christendom the unwelcome message that God will deliver these lawless disciples into the hand of the man of perdition for the destruction of their flesh and their spirit.

Sabbatarian disciples who have been focused on Rome, the Vatican, and the EEU will be taken unaware when food is leveraged into discipleship after their second Passover liberation, when God again gives the lives of firstborns not covered by the blood of the Lamb of God for their lives as He gave the lives of Egyptians as ransom for the liberation of ancient Israel (Isa 43:3-4). The economy of the world will crash overnight. And the Arians from Salt Lake City have been preparing for this day since their prophet Joseph warned them to be ready. So, yes, God will have raised up a spiritual nation to punish spiritually circumcised Israel and its equally lawless neighbors as He raised up a physical nation [Babylon under Nebuchadnezzar] to punish physically circumcised Israel and its lawless neighbors, including Egypt.

- In type, endtime prophecies about physical Babylon and its king pertain to the single kingdom of this world and its spiritual king, the prince of this world (Isa 14:4).
- Endtime prophecies about the king of the North pertain to the fourth beast of Daniel chapter 7, who is also the fourth horseman of the Apocalypse.
- The visible application of endtime prophecies about the king of the North will be seen through the acts of Arian Christians, not through the acts of a European Union.

The concept of the first Adam being a copy and shadow of the last Adam, of ancient physically circumcised Israelites in Egypt being a type and copy of

spiritually circumcised Israelites in spiritual Babylon, of physical Jerusalem being a type and copy of the heavenly Jerusalem seems too difficult for most of Christendom to comprehend. Therefore, Scripture remains an “encoded” message that is unreadable by most Christians.

At the Council of Nicea (ca 325 CE), the Roman Emperor Constantine handled the *key* that unlocks Scripture when he proposed using the Greek word *hypostasis* to explain the nature of the Godhead, but he mishandled the *key* even though the Apostle Paul left this *key* to disciples “on whom the end of the ages has come” (1 Co 10:11), with the warning: “Therefore let anyone who thinks that he stands take heed lest he fall” (v. 12) . . . most modern English translations attempt to render Hebraic poetic passages as translated poetry whereas the King James Version did not. And using the first four verses of Isaiah chapter 43 as an example and the English Standard Version’s rendering of this passage, a person reads:

Verse 1a:

But now thus says the Lord [*YHWH*],
 he who created you, O Jacob,
 he who formed you, O Israel:

The thought imbedded in “he who created you” and in “he who formed you” is complimentary—actually, they are the same thought, but presented from differing narration stances. The two presentations of the single thought form a “thought couplet,” the basic poetic unit of Hebraic poetry.

The relationship between the first presentation and the second presentation of the same thought—the relationship between the poetic stances or positions—is disclosed in the relationship between “O Jacob” and “O Israel.”

The natural name of the second son of Isaac was “Jacob,” which conveys the meaning of being deceitful—the name describes the prevailing attribute of the person. As such, the name conveys information about the person that is part of the imbedded thought, “he created you, O Jacob,” for God said of Rebecca’s younger son that He loved him (Mal 1:2-3; Rom 9:10-13) while Jacob was still in the womb even though He knew Jacob was deceitful.

- God consigned all of humankind to disobedience so that He could have mercy on all (Rom 11:32), with this consignment to disobedience being foreshadowed in loved sons of God by Jacob being deceitful.

Yes, God has consigned human beings to disobedience; Satan did not. God knows that human beings in bondage to sin are deceitful, disobedient, unrighteous, and ungodly. So being deceitful and disobedient as a “natural” human being does not prevent God from loving the person; rather, covering oneself with his or her own righteousness (as Esau was covered with hair) causes God to hate the person.

Both the loved son and the hated son are needfully covered by Grace, for all have sinned and come short of the glory [righteousness] of God. It is the son that justifies wrongdoing, that does not sigh and cry about the abominations committed in Israel, that doesn’t “hate” what he or she does as Paul hated what he did (Rom 7:18-20) that constitutes the hated son, Esau.

Jacob was the second son in a second generation born of promise. He was not born righteous but as a scoundrel . . . righteousness comes by faith, not by the works of the person. But faith without works cannot save anyone (Jas 2:14); for faith without works is hollow rhetoric, lying wind, words without meaning. So from birth, God knew that Jacob would have to strive with Him and with men, and would have to overcome through striving. Thus, the name “Israel” is given to Jacob after Jacob strove with God until the coming of the light.

- *Jacob* is the natural name of Isaac’s second son, and the first presentation of the imbedded thought informing the thought couplet is the “natural” or physical presentation.
- *Israel* is the name God gave to Jacob after Jacob strove all night with God; thus, the second presentation of the informing thought is the spiritual or godly presentation.
- *Israel* incorporates all that *Jacob* was and all that *Jacob* would become through striving; thus, “Israel” as a name reflects a second naming or a second birth.

The thought couplet “he who created you, O Jacob, / he who formed you, O Israel,” together, forms the “natural” or physical presentation of a larger, encompassing thought couplet that has as its spiritual presentation the couplet “Fear not, for I have redeemed you; / I have called you by name; you are mine.” Thus verse one of Isaiah 43 is one primary thought couplet that consists of two secondary couplets:

- 43:1a consists of the couplet “he who created you, O Jacob, / he who formed you, O Israel,” with the first presentation of the imbedded

thought about creating Jacob/Israel forming the natural presentation, and with the second presentation forming the spiritual portion of the couplet.

- 43:1b consists of the divinely uttered couplet “Fear not, for I have redeemed you; / I have called you by name, you are mine,” with the uttered “for I have redeemed you” being the physical presentation of the imbedded thought about redeeming/calling and with “I have called you by name” being the spiritual portion of the couplet.
- 43:1—the complete verse represents one thought couplet that consists of a couplet forming the natural or physical presentation *and* of a second couplet forming the spiritual presentation of the imbedded thought that God created/formed and redeemed/called Jacob/Israel.

The structure of Hebraic poetry is built upon thought couplets, with groupings of couplets expressing movement from physical to spiritual, this movement occurring within each couplet and within the groupings of couplets . . . the poetic conceit continues with verse 2 (Isa 43:2) being one thought couplet consisting of two sub-couplets, the first [natural or physical] representing water and the second pertaining to fire; thus, the pattern presented in verse one repeats in verse two. It can now be said that the encompassing couplet [again, consisting of two couplets] forming verse one forms the natural presentation of an expanded couplet that represents verses one and two, with the physical presentation being about being created and redeemed and the spiritual presentation about being saved from death, physically (by water) and spiritually (by fire).

Here, now, is where comprehending Hebraic poetic conceits opens Scripture and causes poetry to function as prophecy: verses three and four (Isa 43:3-4) form one thought couplet that is like the couplet formed by verses one and two. The natural portion of this second expanded couplet [verse 3] pertains to the first Passover and Israel’s exodus from Egypt as recorded in the Book of Exodus. The spiritual portion pertains to a second time when the lives of men are given for the ransom of Israel, now a spiritually circumcised nation rather than a physically circumcised nation. Thus, in the structure of Hebraic poetic conceits is a previously unrevealed prophecy about a second Passover liberation of Israel . . . being able to “see” that a second Passover liberation of Israel—this time from indwelling sin and death through being empowered by the Holy Spirit—will occur in a manner foreshadowed by the first or physical Passover liberation of Israel comes from employing the *key of David*, typological exegesis.

Psalm chapter 146, verse 1; chapter 148, verse 1; and chapter 149, verse 1 should now be read.

English translators have, through their use of the linguistic icon /LORD/, concealed an important distinction that King David, a masterful poet, understood or at least understood late in his life: in 146:a, 148:1a, and in 149:1a, the Hebrew icon that has been translated as LORD is *Yah*, whereas the Hebrew icon in 146:1b, 148:1b, and 149:1b is the Tetragrammaton *YHWH*. It has been generally taught that *Yah* is a contraction for *YHWH*, but this is factually wrong. *Yah* was the *Logos* or Spokesman for the conjoined Tetragrammaton.

The Tetragrammaton *YHWH* was previously linguistically deconstructed, so now using contextual evidence, *Yah* is the deity that in these poetic conceits of David's equates to Isaiah's use of "Jacob" in 43:1a, while *YHWH* is the conjoined [two being one as in marriage] deity that equates to Isaiah's use of "Israel" in 43:1a. *Yah is the deity who did not give Jacob His name when Jacob asked* (Gen 32:29). *Yah* is the deity that Moses, Aaron, Nadab, Abihu, and seventy elders of Israel saw on Mount Sinai (Ex 24:9-11). *Yah* is the deity that Moses saw from a cleft in the rock (Ex 33:17-23); for no one has seen the Father except Christ Jesus (John 1:18). Neither Jacob nor Moses nor the seventy saw the Father. *Yah* is *not* the Father, but He is the God of the Old Testament. He was the *Logos* or Spokesman for the conjoined *YHWH*, who was one Spirit as Adam and Eve were one flesh.

The Tetragrammaton *YHWH* includes *Yah*; it does not exist apart from *Yah*. Although this analogy can be easily misapplied, it should nonetheless be used: the patriarch Israel was Jacob and never exists apart from Jacob. Wrestling with God and prevailing added righteousness to the man who was deceitful; hence, the natural man plus righteousness obtained by striving with God equaled "Israel," a new creature because of what had been added. Therefore, the flesh [*soma*] and physical breath [*psuche*] needed to sustain the flesh of every disciple equates to the patriarch Jacob. To the flesh must be added an element of thirdness: *pneuma*, the Breath of God, which now strives with the flesh as Jacob strove with God.

The relationship between Moses and Aaron formed the lively shadow and copy of the relationship between the Father (*Theon*) and the *Logos* as *Theos*. This is why *Yah* said to Moses that he, Moses, shall be as God to Aaron, and he, Aaron, shall speak for Moses to the people (Ex 4:16).

- Aaron and Moses, together, formed one unit analogous to *YHWH*. They were physical brothers.

- *Yah* spoke to Moses who spoke to physically circumcised Israel through Aaron. Likewise, the Father spoke to the man Jesus who spoke to His Apostles, who would become spiritually circumcised Israel.
- The man Jesus spoke not His own words but only the words of the Father, as Aaron was to speak only the words of Moses.
- Therefore, from the context of Scripture, it can be asserted that *Yah* entered His creation which concealed His existence from Israel (Eccl 3:11) as His only Son, the man Jesus of Nazareth. And He came to reveal the Father [*WHI*] to those human beings who would be born of Spirit.

King David, a man after God's own heart, knew that *Yah* was not the conjoined Tetragrammaton *YHWH*, but only the physical or natural portion of the conjoined Godhead; i.e., the "God" of physically circumcised Israel. And David revealed what he knew about *Yah* and *YHWH* through his use of poetic conceits structured in thought couplets, with some of the structuring as complex or more so as any phonetic structuring of an English poetic conceit.

Again, the focus of poetry, regardless of the language, is the artifice, not what the artifice describes. The words and their arrangement are the focus, not those things that the words mimetically represent. Thus, in regard to narrative distance, words in poetic use form mental or non-physical associations at least one degree removed from words used mimetically. Therefore, David's poetry physically equates to Christ Jesus' use of figurative language. But David's Psalms contain four tiers of representation, and sometimes four squared. They are every complex and they have barely been explored by those who have been born of Spirit. Much remains to be unlocked with the *key* King David left with those who have come behind him.

The Bible is an encoded book, but the code of importance is not a substitution of letters and of finding names and event dates closely clustered in the Hebraic text. The code of importance is the code unlocked by the *key of David*, with this key disclosing that there will again be a Passover slaughter of firstborns that can be likened to the slaughter of firstborns in Egypt when *Yah* set His hand to liberate a physical nation from physical bondage to a physical king. This second Passover liberation will be of a spiritually circumcised nation from bondage to sin and death.

Employing the *key of David* will have a disciple practicing typological exegesis with a second shadow present that incorporates the "natural," a shadow that bridges the physical and spiritual, a shadow equivalent to the

man Jesus during His earthly ministry . . . physically circumcised Israel forms the shadow of spiritually circumcised Israel, but “natural” Israel is already one step removed or elevated from Jacob, which will make spiritually circumcised Israel a minimum of two steps or terraces above Jacob. Considering now that Jesus came as a “natural” son of Israel, and following death became a life-giving spirit, Israel, following the second Passover, will become a nation of empowered or liberated disciples who will not return to sin, and who will be like Jesus, and will be three terraces above Jacob.

But this *key of David* cannot be fully employed by those who have not been born of Spirit. Neither sufficient faith nor belief is present in those who are of the synagogue of Satan for them to use this *key* . . . the *key of David* is not knowledge of who the endtime descendants of the ancient kingdom of Samaria are. It really isn't possession of legitimacy to rule. It is a disciple understanding typology as multi-layered or tiered shadowing.

5

The use of Hebraic poetics becomes a narrative device that signals the reader or auditor that the linguistic icons employed have a meaning apart from what these icons seem to represent. To focus on mimetic representations will cause the auditor to miss the significance of the poetry.

Thought couplets utilize the night/day, darkness/light metaphor in which physical night (“the twisting away”) becomes death or spiritual darkness as in having turned away from God, Since *meaning* is an assignment made by the auditor, the auditor who is “clued” by the linguistic icon appearing in poetic discourse will assign to the icon a spiritual or non-physical meaning, whereas the auditor unaware of the clues will assign to the same icon a physical or surface meaning. An example of this is seen in the “WHITE PETALS” poem in which the icon /Hope/ appears as the first word of the fourth stanza. To the totally *unclued* auditor, Port Hope is just somewhere in the North. To the partially *clued* auditor (the reader who prides him or herself on possessing specific knowledge) Port Hope is a specific geographical location where a settlement exists on Alaska's west coast. But to Jill Robinson and to Andrea Dixon, the icon was only important in its conveyance of the letter /H/ that was part of the vertically inscribed message.

The “P” creation account conveys a message to the fully *clued* auditor that is decoded through Jesus saying that He is the first and the last, the *alpha* [α] and the *omega* [ω], the first letter of the alphabet and the last letter. Now,

take this information back to the “P” account and the fully clued auditor will find what John records at the beginning of his gospel.

In a very real sense, the auditor that is *spiritually minded* will assign to all icons appearing in Hebraic poetry spiritual meaning while the auditor who seeks a “literal” interpretation of Scripture will assign a physical referent to the same icons. However, in addition to an initial assignment of a non-physical [i.e., spiritual or metaphysical] meaning to both presentations of the thought within the couplets, the second presentation of the thought will have moved inward from the first presentation. So the presentation of a phenomenon in Hebraic poetry rather than in prose will cause the *clued* auditor to first move from the physical realm to the mental realm (or to move upward), then to move from the mental realm to the spiritual (or to move inward).

Whereas there is not incorporated doubling in early Greek poetry such as Homer’s *Odyssey* where the return trip home by Odysseus serves as a complex metaphor about social behavior (Odysseus’ trip into the land of the dead is not a mimetic representation of an actual voyage), Hebraic poetry makes a metaphor into a second metaphor. Therefore, the apparent subject of the poetic discourse can be easily dismissed as myth, for the subject becomes the twice removed focus of the poem. Or for the still *unclued* auditor, the scholar who is not a poet, two people actually laid on “frost-nipped tundra” in the SO YOUNG poem . . . no, they didn’t. And seed-bearing plants were not created before the sun and moon were.

Since the focus of poetry is words, poetic discourse in any language always conveys a dual message, the first being that which could be told in any form of mimetic language (i.e., language that seeks to imitate phenomena), and the second concerns the created artifice of the word selection (i.e., the poem itself). Thus, the Genesis creation account found in chapter one becomes two accounts in one, or better, the poetic abstract for a second creation foreshadowed by an earlier creation that is complete in the first verse. Said another way, the “P” creation account, by its poetic construction, is not a mimetic account of the creation of the natural world, nor purports to be, but is, rather, an account of a creation of the mind. The “P” account is first about a mental creation that forms the shadow or copy of a spiritual creation. And the required wisdom to understand Scripture asserts that the earlier creation complete in Genesis 1:1 is partially described in the “J” creation account that begins in Genesis 2:4. In other words, the “J” creation account is fully contained in Genesis 1:1. The remainder of the “P” account is about a spiritual creation foreshadowed by a mostly undescribed (within the “P” account) physical creation.

As God used the shadow fulfillment of the Prophet Daniel's visions to seal and make secret endtime revelations about a war in the heavenly realm within the *Tzimtzum* or rupture—that there is another dimension (two dimensions) within the *Tzimtzum* is a necessary realization to comprehend rebelling angels being cast into outer darkness, and sons of God having actual spiritual life domiciled in tents of flesh—God as *Theos* used the revelation that in six days He had created the heaven and earth to conceal in plain sight the abstract of salvation, which is His plan [*Theos* and *Theon's*] for His [*Theon's*] procreation.

Jesus spoke in parables [literary tropes] to fulfill Scripture: “I will open my mouth in parables; / I will utter what has been hidden since the foundation of the world” (Matt 13:35 *cf.* Ps 78:2-3) . . . in the structure of Hebraic poetic discourse, the natural presentation of the thought is, *I will open my mouth in parables*. The spiritual presentation of the *same* thought is, *I will utter what has been hidden since the foundation of the world*. Parables, now, are the physical telling of what has been hidden, the dark things of old. And because the focus of poetry is the artifice, not what the words mimetically represent, the explanation of the parables that Jesus gave to His disciples [and recorded in the gospels] are the physical disclosure of a hidden spiritual thing.

The spiritual understanding of the spiritual thing contained within the parables would have to wait until after Jesus spoke plainly to His disciples, this plain speech coming after His disciples had received the Spirit of God. This plain speech is not recorded in Scripture, but remains as knowledge to be recovered in the restoration of all things; for the first disciples would have received this knowledge during the forty days that Jesus was with them following His resurrection. So this knowledge has awaited the restoration brought about by the last Elijah, the glorified Jesus Christ, not recognized when He came (*cf.* John 1:11; Matt 17:12), beaten and slain by those who did not know or recognize Him.

Peter, James, and John, following the transfiguration, questioned Jesus about why the scribes say that first, before the resurrection, Elijah must come again (*cf.* Matt 17:10; Mal 4:5). He answered them, “Elijah does come, and he will restore all things. But I tell you that Elijah has already come, and they did not recognize him” (Matt 17:11-12). They [Peter, James, John] understood that Jesus was speaking of John the Baptist (*cf.* Matt 17:13; Matt 11:14), the physical type and copy of the spiritual Elijah to come, the “Elijah” who restores all things. Jesus is that spiritual Elijah who was not recognized—from the heavenly realm, the glorified Jesus will do an endtime work like that which John the Baptist did prior to when Jesus’ ministry initially began.

Note the chronology: the glorified Jesus will do from the heavenly realm a work like John the Baptist did in the wilderness, a work of baptizing into repentance, a work of “making straight” the paths of the Body of Christ prior to when Jesus’ ministry began here on earth. The two witnesses do the work that Jesus did during His earthly ministry. Thus, the glorified Jesus will do from the heavenly realm a work of making straight the paths to salvation for the Body when this Body is resurrected to life, this work to be done prior to the resurrection of the Body. Therefore, when Jesus comes to complete the second half of His earthly ministry (Jesus comes to complete His earthly ministry during the second half of the seven endtime years of tribulation), the work of the endtime Elijah has been fully completed. Thus, Jesus comes to restore all things prior to when the kingdom of this world becomes the kingdom of the Father and His Christ, and possibly prior to the Second Passover 1260 days earlier. He comes and is with the two witnesses, the two olive trees and two lampstands that stand before the Lord of the earth (*cf.* Zech 4:11-14; Rev 11:3-4). But He begins restoring through the physical shadow and type of the two witnesses. And this restoration has begun.

Although modern scholarship contends that the “J” creation account seems to end with the institution of marriage, this “J” account actually continues through the end of chapter four. Scripture is constructed in “narrative units,” for lack of a better word or concept that extend from one passage of genealogy to the next passage of genealogy. These narrative units, because of their length and subject matter, resist translation errors; thus, when studying Scripture in narrative units, disputes over words and word nuances cease to exist. These narrative units, therefore, are the structural components of typology. And the unit that begins with Genesis 2:4 continues through the temptation account, the Cain/Abel account, and the birth of Seth. This narrative unit is the shadow and copy of the Church era, from the birth of the last Adam through the seven endtime years of tribulation to the beginning of the millennial reign of the Messiah, with the next narrative unit being the story of Noah and of the baptism of the world with water and into death—this baptism into death is the shadow of the baptism of the world in Spirit unto life.

But whereas the long-form “J” accounts ends with the life of Seth, the third-born son of the first Adam, the “P” account continues through to the coming of the new heavens and new earth. The seven day structure of the “P” account incorporates the latter chapters of Revelation into its last four days. As a result, the seventh day of the “P” account will find glorified sons of God resting in New Jerusalem, where the Lord God Almighty and the Lamb are the temple (Rev 21:22). The “P” account, in summarizing the creating

of day five and six, reveals some knowledge about what will happen during and immediately after Christ Jesus' thousand year reign; so the poetic "P" account is prophetic.

Two creation accounts. Both valid. Neither myth, but both biblical prophecy.

6

Two Creations:

"In the beginning, God created the heaven and the earth" (Gen 1:1)—again, what portion of the earth is not created? This declarative sentence is complete; the creation of the earth is likewise complete. Verses 4 and 5 of chapter two read, "These *are* the generations of the heavens and the earth when they were created, *in the day that the Lord God made the earth and heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew*" (emphasis added). A single day in the beginning, in the darkness of the first day of the "P" account—the generations of the earth, starting with the first Adam, began before either plant or herb were in the field.

When Adam was made from red clay, no plant had yet been created—this is either true or false. If it is false, then Scripture is not the inspired word of God, but is a collection of fables and myth, laced with a little history and some social commentary. This seems to be the consensus of skeptical modern scholars, who contend that separate authors (someone other than the *Logos* inspiring Moses) wrote the differing "P" and "J" creation accounts, the first with plants and seed-bearing trees appearing on the third day with humankind created on the sixth day, and the latter with Adam being created before there was any vegetation on earth. These skeptical critics are not able to reconcile the two accounts, so they label both myths and dismiss both with prejudice.

Again, what is at stake is the credibility of the Bible as the divine word of a creating deity. If two irreconcilable creation accounts occur in the first two chapters of Genesis, then the skepticism of modern scholarship is justified:

- Either the "J" and "P" creation accounts are reconcilable, or a Christian's faith has been miss-placed in the Bible being the inspired word of a living God.
- If the two creation accounts are reconcilable [the argument here is that they are], then every exegesis strategy except typology is flawed.

Before the time of the restoration of all things, the best attempt by men to reconcile what have become known as the “P” and “J” creation accounts is through the so-called “gap theory,” which would have an indeterminable period of time occurring between Genesis 1:1 and 1:2. The problem of evolution neatly fits into this gap, as does the problem of a sudden creation 13.5 or more billion years ago.

But the gap theory introduces a fundamental problem: if the present world began with a recreation of the earth’s surface beginning with Genesis 1:3, and beginning six thousand years ago, there remains one Adam who was created before there was vegetation, and created on the sixth day of this recreation week, thereby retaining the irreconcilability between the two creation accounts. Or perhaps, there were many “adams” that survived the destruction that came upon the earth’s surface—and the possibility of many *adams* allows for fossils of great antiquity, and genetic diversity, and for Christian racism, the ugliest stain yet upon tarnished Christendom.

One Adam or many? One physical creation or two? Choice seems simple. However, any choice made retains the paradox that undoes the gap theory. Was *the Adam* created before there was vegetation *the Adam* about whom the Apostle Paul said was a type of Christ Jesus (*cf.* Rom 5:14; 1 Co 15:45, 47)? Or was the man created on the sixth day of a recreation of the earth *the Adam* with whom Paul compared Jesus? They cannot be the same *Adam* according to the gap theory.

Christian racists adopted the gap theory to explain “mud people” (people of color) and Jews, whose father, Jesus said, was Satan. To these Christian racists, all people of color are physically and spiritually inferior human beings over whom the “white Aryan” sons of Adam should have perpetual dominance. These racists in both their “civilized” congregations and in their radical, skinhead rallies place importance on the flesh; i.e., the tents of flesh in which born-of-Spirit sons of God temporarily dwell. These Christian racists tend to gravitate to the Christian Identity Movement (CIM), the modern counterparts to the errant 1st-Century Circumcision Faction, for their spirituality is confined to the flesh.

A somewhat respectable concept within Christian racism manifests itself in most denominations: Christian sexism. If a born-from-above son of God dwells in a tent of flesh and is neither male nor female, Jew nor Greek, free nor slave (Gal 3:28), the disciple is no more the tent of flesh than an in-the-flesh circumcised Israelite is the house in which he dwelt while in Egyptian slavery. Christian sexists and Christian racists are as wrong as is the gap theory,

which, unfortunately, like sexism and racism, has also been accepted by the Sabbatarian Churches of God.

The so-called gap theory does not reconcile the two creation accounts, but requires dismissal of some portion of Genesis chapter one. Therefore, laying skepticism aside, the irreconcilable conflict between the “J” and the “P” creation accounts occurs largely from the poetic naming of “what is,” and of what is created. And here wisdom is required—

- Poetic conceits do not require a thing (a linguistic *object* or linguistic *signified*) to be named with any particular sound or symbol (linguistic *icon* or *signifier*).
- Movement within a poetic conceit can be in any direction or directions;
- Movement within a *lacunae* will be radical, and equivalent to a stanza break;
- When movement in a conceit is first vertical or heavenward (Gen 1:2), followed by horizontal or additional upward movement, the linguistic *icons* or *signifiers* [words] used to convey this second tier of movement must continue to be familiar to auditors [the audience];
- But because the conceit has first movement vertically, the linguistic *icons* or *signifiers* used to show additional movement *cannot* have the same *objects* or *signifieds* [meanings] within the conceit as would be commonly assigned in the natural world.
- Therefore, the linguistic *trace* or element of Thirdness that connects *icons* to *objects* or *signifiers* with *signifieds* functions to conceal rather than reveal knowledge; for this *trace* or element of Thirdness will cause auditors to, say, think of “trees” as trees, not as some living entities in the heavenly realm. In fact, all “literalness” has been removed from the poetic discourse.

The relationship between water, plants, fish, fowl, beasts, and finally humankind created in the image and likeness of God conveys a taxonomical hierarchy of *icons* that are imaginable to human beings confined within the dimensions of space-time. These *icons* convey an ordered hierarchy that concludes with the rest of God. But these *icons* do not represent the *objects* that have been historically assigned through the cultural trace that has harnessed the poetic “P” account to the natural world.

Thus, the reader who expects to find a six-day creation account of the natural world in Genesis one finds this account—yes, they do—but

they find this account only by ignoring the detail that seed-bearing plants produce sugars through photosynthesis, an anomaly that doesn't trouble biblical literalists.

Traditionally, Christians have not been troubled by anomalies that disturb logic. Modern scholars are; so the skeptic who believes that both the "J" and "P" creation accounts are myths or folktales finds more than sufficient reasons to dismiss these accounts because of the anomalies. As the faithful Christian literalist reader produces ready but odd natural explanations for what cannot be "naturally" explained, the skeptic is very seldom able to rise above his or her skepticism to use the tools of modern scholarship to read anew these creation accounts. Hence, the restoration awaited the last Elijah.

If the six days that it took to create heaven and earth (the Exodus 31 reference) are not the six days of Genesis one, but fully occur in the first verse of Genesis one—and if these six days form the natural shadow of a spiritual creation that is six spiritual days in length—then as no life preceded Adam in the "J" account, no spiritual life (including that of seed-bearing plants, fish and fowls, or beasts of the field) precedes the last Adam in the "P" account. Again, poetry used as mimetic language conveys an additional level of meaning or a separate set of *signifieds*. The rabbinical community has written about multiple accounts of creation being told in Genesis one, with verse one covering the completed creation, or "filling" of the earth. What this linguistic (and cultural) community has not understood is that these multiple accounts are of two creations, not one filling.

The natural or physical creation, which apparently took six days, forms the dark shadow of the spiritual (of spirit; i.e., of heaven) creation that has seed-bearing trees (on the third day) appearing before the greater and lesser lights are created to rule day and night (on the fourth day). These trees, now, "suggest" the vegetation of the natural world, but are symbolic representations of what has been created from the elemental elements of this second, spiritual creation. But these seed-bearing trees are not created in the image and after the likeness of God, but are quite low on a taxonomical hierarchy that ends with the Sabbath. They are the meat or food of humankind, of beasts, and of fowls (Gen 1:29-30). They are also, at the end of the age, upon what the fowls of the air will feast.

- Any poetic conceit that has a taxonomical hierarchy with human beings created in the image and likeness of God completely incorporated within it must also have bridges between water and plants, between plants and animals, and between man and God.

- Despite successful attempts to show that randomness can produce robust gene sequences, randomness doesn't accommodate the taxonomical leaps necessary to significantly increase biological complexity; nor will the mind leap these gaps in a mimetic narrative.

Interestingly, the scholar who cannot accept the "P" account's narrative leaps will accept similar leaps in a biological theory, whereas the Believer cannot accept these leaps in a biological theory but will accept them in the "P" account . . . over four millennia after its initial creation, *Yah* or *Theos* entered His creation as His son, His only, the man Jesus of Nazareth. Finally, light came from darkness (Gen 1:3; 2 Co 4:6). And there was the evening and the morning, *day one* [Hebrew distinguishes between "one" and "first", and *day one* is not called the first day although the succeeding days are the second through sixth days: it is convenient for English users to call *day one* the first day, but English users should be aware of the linguistic distinction made in the Hebrew text]—*day one* ended at Calvary, when the light that was among humankind (John 12:35-36) entered the heart of the earth for three earth days and three earth nights, with these three days and nights forming the night or dark portion of the second day of the "P" account.

The light of the "P" account is the Son of Man, thereby making the greater light that is to rule the day not the sun, but the glorified Son of Man, Head and Body. The fourth day of the "P" account is descriptive of the resurrection to glory of disciples upon Christ Jesus' return. The darkness will now be ruled by the lesser light, spiritually liberated and empowered Israel during the Millennium reign of the Son of Man, which will have Christ Jesus as King of kings and Lord of lords, the Head of this glorified Son. Thus, the resurrection of firstfruits occurs the morning of the fourth day. The fifth day now becomes the thousand years of the Millennium, with its dark portion being illuminated by the lesser light and described in Scripture by the prophet Ezekiel (chapters 40-42—chapter 43 describes the return of the glory of God to the temple, or the dawning of the light portion of this fifth day). And the sixth day is the great White Throne Judgment, with its dark portion being the little while [three and a half years] when Satan will be loosed from the bottomless pit.

Since in the "P" creation account *day* and *night* already existed before the greater and lesser lights are created on the fourth day to rule day and night respectively, if the greater light were the sun as Christian Creationists teach, then what cause existed for the presence of darkness/light cycle prior to the fourth day? The answer usually given is God was the light. And these

Creationists run counter to the Apostle Paul, who, inspired by the Holy Spirit and properly understanding the darkness/light metaphor, insists that the natural always precedes the spiritual (1 Co 15:46). The natural is spiritually lifeless, or in spiritual darkness. Light is life. Thus, if God is the light of the darkness/light cycle that precedes the fourth day, then God remains the light throughout the entirety of the “P” creation narrative, and the greater light becomes the glorification of many sons (Rom 8:30), with the lesser light being the reflected glory of these many sons after the Holy Spirit has been poured out on all flesh. Hence, Christ Jesus as head of the Son of Man shall rule as King of kings, and Lord of lords (Rev 19:16).

As the first Adam was created in the earthly image of, and after the likeness of *Elohim* [singular in usage], the last Adam (1 Co 15:45-49) came as the spiritually living image and likeness of the Most High God (John 14:9) that the world had not known (John 17:25). As the first Adam was red mud before being formed into the corpse into whose nostrils *Elohim* [singular] breathed the breath of life (Gen 2:7), the second Adam was the *Logos* who was with *Theon* and was *Theos* (John 1:1-2) before He descended from heaven to be born of a woman.

Aligning the accounts of the natural and spiritual creations begins by placing John 1:1-34 over Genesis 2:4-7. Matthew 3:16-17 now sits atop the second part of the predicate clause of Genesis 2:7, and inside John 1:32. For the first and last Adams serve as pattern notches/dots [in sewing] or witness marks [when barreling guns] or timing marks [in engine mechanics] that allow Scripture to be properly understood . . . the witness mark—a single chisel cut made across machined parts when these parts are properly fitted together (this mark made so that the machined parts can be disassembled, then properly reassembled)—that aligns both creations is the receipt of breath. The receipt of the physical breath of life for the first Adam, and receipt of the Holy Breath of the Father for the last Adam sit one atop the other. This witness mark aligns Genesis 2:7 with Matthew 3:16 with John 1:32. Now when read, a disciple can better understand why the Gospel of John starts as it does: again, the passage from John 1, verse 1 through verse 34 aligns the spiritual creation with that portion of the physical creation described in Genesis 2, verse 4 through verse 7.

In all of Scripture, the visible things of this natural world reveal the invisible things of the heavenly realm (Rom 1:20). And throughout Scripture, the physical or natural creation foreshadows or anticipates the spiritual creation: as a time-linked shadow falls on the side of an object farthest away from the light source, the lifeless spiritual shadow of heavenly beings

falls on the side farthest away from God. Hence, the physical shadow of a heavenly being, whether an angel or a born-of-Spirit son of God, always precedes in space-time the reality casting the shadow. God is no longer at the beginning of the historical record, but awaits the glorification of many sons in humanity's near future. This glorification of endtime disciples remains ahead of humanity; thus, the shadow of these collective disciples lies lifeless behind the present era.

But the shadow of that which is invisible to the human eye is also invisible to the eye. This shadow falls on the mental topography of humanity, for as the surface of the earth forms the base upon which natural shadows fall, the collective mindscapes of human beings forms the base upon which heavenly shadows fall. The spiritually-lifeless, physically circumcised nation of Israel forms the now-observable shadow of the spiritually circumcised Church, composed of all born-from-above sons of God.

Thus, the visible natural world forms a copy and shadow of the spiritual creation of glorified sons of God, these two creations sharing common markers as if one were folded over the other so that the first Adam aligns with the last Adam. As vegetation sprang forth from the garden of God in Eden after Adam was placed in this garden ("J" account: Gen 2:8-9), so too does vegetation sprout from the earth in the "P" account after the waters have been divided, with an expanse made between the waters that are above heaven and those below heaven . . . birth by Spirit causes a division to be made in the peoples or waters of the earth. The English *icon* /water/ is used prophetically to represent peoples in the visions of Daniel, and in Revelation; so the use of /water/ in the "P" account to show spiritual birth or birth from above is well within the linguistic logic of the poetic conceit.

A quick check of where humanity is in this abstract of the spiritual plan of God reveals that until the single kingdom of this world becomes the kingdom of the Father and His Christ, light will not again return. Day one ended at Calvary. The second day ended when the glorified Jesus was caught up in the clouds (Acts 1:9), not with the death of the Body of Christ: although the first disciples were lights, albeit small ones like candles set on a hill, these first disciples would not have been seen in the light of day; they could only be seen in the darkness of night. Thus, the dark portion of the third day began ten days before the first disciples were baptized in the Holy Spirit (*v.* 5).

The third day is a complex day, for on it dry land appears, and God declares the land's appearance "good" [note: God does not declare the second day *good*]—then later, without a reference to night or day, vegetative matter appears on the dry land, with these plants and trees bringing forth seed and

fruit . . . in the “P” creation account, the waters not above the heaven will be gathered, and dry land will appear (Gen 1:9-12)—that which is brought forth on the dry land is the great endtime harvest of firstfruits [there have been no fruits before them, except the man Jesus] that will be glorified on the fourth day. And it is Moses who divides the waters: whereas the man Jesus walked on the water, those who follow Moses walk on dry land. So the great endtime harvest of God brings forth fruit of the Spirit through following Moses. Therefore, the dark portion of the third day will end when all of humanity is baptized in the Holy Spirit; this dark portion of the third day ends with the heavenly signs described by the prophet Joel. And the light or “day” portion of the third day occurs when Jesus concludes His seven years of earthly ministry as the man [angel] Gabriel revealed to the prophet Daniel (Dan 9:20-27).

The “P” account *does not* contain a record of God bringing forth vegetation on a lifeless earth. That record is in the “J” account. Rather, from verse two on of the “P” account, the subject of this account is the spiritual creation, which will have an early and a latter harvest of God, foreshadowed by the early barley harvest and the later, maincrop wheat harvest of Judean hillsides. It is the maincrop wheat harvest that becomes, from being the “meat” of the man and the woman [i.e., that which feeds and sustains them], the earthly pinnacle of the taxonomical hierarchy that begins with the dividing of the waters, and is followed by vegetation created on the third day. The man and the woman that *Elohim* [singular] creates on the sixth day of the “P” account—their creation deemed “very good” (Gen 1:31)—is a spiritual hierarchy reference to the brief passage about the great White Throne Judgment, when all of humanity that hasn’t previously been born of Spirit is resurrected and judged. This will be the great harvest of humanity that was foreshadowed by the earlier harvest of firstfruits, gathered into the barns of God when Jesus came as the Messiah. And that portion of humankind which *will not be glorified* is resurrected first as the beasts of the field are created before the man and woman.

- At Solomon’s dedication of the temple 22,000 oxen and 120,000 sheep were sacrificed.
- The temple built by Solomon was a shadow and copy of the temple built by God from living stones, with Christ Jesus being both the cornerstone and capstone.
- At the dedication of the temple of God when saints are glorified, the livestock sacrificed by Solomon becomes a shadow and type of the spiritual livestock sacrificed by Christ.

- The vessels of wrath prepared for destruction that God has endured with much patience (Rom 9:22) will be as spiritual livestock sacrificed.

That which is flesh will die and return to being dust [elemental elements] of the ground (1 Co 15:50), while that which is spirit will return to the heavenly realm: those disciples who were born of Spirit but who rebelled against God by returning to lawlessness when sin had no dominion over them were made into vessels of wrath.

One prominent religious leader of the 19th-Century [Joseph Smith] took the principle of “that which is spirit returning to the heavenly realm” to mean that human beings have little angels inside them. Plato, lacking spiritual understanding, believed human beings have immortal souls, and almost all of Trinitarian Christendom believes that human beings are born with immortal life within them. Thus, most of Christianity—Arian or Unitarian, and Trinitarian—believe what one or the other of these two men believed. Yet neither understood spiritual birth; neither understood what Jesus told Nicodemus. And Jesus asked how Nicodemus could be a teacher of Israel and not understand an earthly example of heavenly things (John 3:1-15).

Spiritual birth occurs when a person receives the Holy Breath [*Pneuma Agion*] of the Father, just as “birth” for the first Adam occurred when *Elohim* [singular in usage] breathed into the nostrils of the corpse He had formed from red mud. The model for spiritual birth is that of Jesus of Nazareth, who was first made—so that all righteousness could be fulfilled—a spiritual corpse as a living, breathing human being before He became a quickening or life-giving spirit (1 Co 15:45).

The natural mind of human beings rejects the idea that a living, breathing human being is a spiritual corpse in that same way that a lifeless human body is a physical corpse . . . the icon /corpse/ is usually reserved for the body of a person who has died. In the natural world, death does not precede life as it did for the first Adam, who was not born as the infant of a woman, but was created first as a lifeless adult human being from red mud. For the first Adam, death both preceded life, and because of his sin, followed life. And all of humanity has since died as the first Adam died.

Humanity, unfortunately, is not physically born as the first Adam was; so human beings do not easily comprehend the concept of death preceding life. Yet in this dark portion of the third day—in the *lacunae* between *alpha* and *omega*—humanity is spiritually born as the last Adam was, for Jesus established the example that fulfilled all righteousness. Every disciple was a

child of disobedience, dead in trespasses and sins, before being quickened by the Holy Breath [*Pneuma Agion*] of God (Eph 2:1-2, 5). So every disciple was a spiritual corpse, with no more life in the heavenly realm than the first Adam had life in the physical realm prior to *Elohim* [singular] breathing into his nostrils. But when born of Spirit, every disciple became a new creature, with life in the heavenly realm that disciples can neither see nor know from where it comes or to where it goes (John 3:8).

The pattern created that fulfilled all righteousness has a physically circumcised Israelite, who lives by faith within the laws of God, being submersed in a watery grave, then raised from this grave to receive life from the Breath of God [*Pneuma Agion*]. And this pattern of death, followed by resurrection and spiritual birth that fulfills righteousness will be the order of events for the vast majority of humanity (the maincrop wheat harvest) resurrected in the great White Throne Judgment. However, when the division of humanity caused by circumcision was abolished (Eph 2:14), this pattern of death/baptism preceding spiritual birth through receipt of the Holy Spirit was modified: a Gentile [a person of *the nations*] would not leave the world and cease being a son of disobedience unless the Father first drew the person (John 6:44, 65) from the world by giving him or her the earnest of His Breath. This pattern modification begins with Cornelius and his household (Acts 10:44-48) and continued to the death of the Body. So from when Cornelius was empowered by the Holy Spirit prior to his baptism until the Body of Christ died from loss of the Holy Spirit, the pattern that fulfilled righteousness had a person made a spiritual Israelite though receipt of the Holy Spirit prior to baptism, with baptism now beginning a journey of faith that makes the infant disciple a member of the household of God. This will be the pattern again seen when the Holy Spirit is poured out on all flesh.

Presently, disciples receive the Holy Spirit as the earnest of life, and by the terms of the Moab covenant—which has an Israelite in a far land turning to God by faith, loving God with heart and mind, and keeping the commandments and all that is written in Deuteronomy—disciples receive circumcised hearts after these hearts have been cleansed by faith. Disciples receive the Holy Spirit when drawn by the Father from this world. Being born of Spirit is receipt of the Holy Spirit. No person causes by his or her works or by his or her professions of faith the Father to draw and call the person from this world. Rather, God initiates this action for reasons known only to Him. But many are called. Many have been called, and many will be called. However, of the many called, few will be chosen (Matt 22:14). Most will be

made into vessels of wrath, for when “the promise of entering God’s rest” was open to the person, he or she elected to remain under the dominion of sin.

7

The testimony of Scripture is that David was a man after God’s own heart. Apparently David was given otherwise concealed knowledge that was lost when the nation entered a period of extended lawlessness; for in David’s poetry, David places the icon *Yah* in the natural or “this world” first presentation position of thought couplets that are completed with when he uses *YHWH* in the spiritual or heavenly second presentation of the same idea. In doing so, David discloses that he knows God in this world through the icon *Yah*, an extremely important disclosure in Christological debates; for it will be *Yah* who enters His creation as David’s son. And David’s juxtaposition of *YHWH* and *Adoni* [used for a human lord] in Psalm 110:1 discloses that David was aware that the Messiah would be first a man, and strongly suggests that David knew that *Yah* would come as a man. In other words, David, as a man after God’s own heart, understood most or all of what Jesus came to reveal to His disciples. David had privileged knowledge.

But when David’s son Solomon married an Egyptian princess, sin was introduced into the monarchy: Israelite men were not to marry foreign wives. Plus, Egypt remained the geographical representation of sin as Judea represented God’s rest (Ps 95:10-11). So when this sin that Solomon introduced revealed its sinfulness—when the sin of Solomon was fully manifest in all of its ugliness through Solomon building altars to foreign gods for his aging wives—God stripped away the knowledge Israel had of Him.

God did it: God hid Himself from Israel long before Israel went in captivity. Neither the northern house of Israel nor the southern house of Judah worshipped *YHWH* in spirit and in truth. As Israel’s glory in this world would never again be what it was under David, Israel’s knowledge of God would never again be what David had. Note this well: the post Babylonia period saw Israel as a vassal nation to Persian and Greek kings, with Israel’s knowledge of God reflected in the size of the kingdom. Israel controlled how much land? The Temple Mount, Jerusalem, how much more? The post Babylonia period was a spiritual disaster period that resulted in Israel’s leaders constructing a hedge of works around the Law of Moses so that the Law would not kill again—and it is to this period that rabbinical Judaism looks to resolve spiritual questions.

Israel's visible representation in this world throughout this post Babylonia period closely reflected Israel's invisible representation before God: how Israel appeared as a nation became the mirror through which the nation could see how it appeared to God. So when Rome burned Jerusalem (ca 70 CE), natural Israel no longer appeared before God—and would not again appear before God until it becomes time to gather the sheep from which the endtime Passover lamb, offered as the acceptable sacrifice for the lawlessness of the third part of humanity, would be selected from the physically and spiritually circumcised nation.

As the man Jesus of Nazareth was selected and offered as a Lamb without blemish, endtime Israel will become a nation without blemish when empowered by the Holy Spirit. And this endtime nation of mixed Israelites, foreshadowed by the nation gathered at Moab (Deut 29:1-15), will be received by God as the acceptable sacrifice made by Israel's high priest, the glorified Christ. This means, however, that except for the 144,000 named of the twelve tribes, all of the physically circumcised nation will die; and except for the remnant that keep the commandments and have the spirit of prophecy, all of the spiritually circumcised nation will die, with death being physical and/or spiritual.

A moment of silence, a prayer for the dead, a prayer for additional harvesters—there has been a failure of faith within Israel, a failure that has caused the physically circumcised nation to build nuclear weapons and to have the resolve to use them; a failure within the spiritually circumcised nation that has caused this nation to abandon Moses, who wrote of Jesus, and now to even abandon Paul, who called himself *a Hebrew of Hebrews* yet who did not teach the traditions of the learned rabbis of his day. So how shall we use this moment of silence? The rabbi who today argues that 1st-Century Pharisees were very good readers of Scripture must understand why the temple was destroyed and has never since been rebuilt: the promise of entering into God's rest doesn't remain an open door, but closes due to unbelief. And when closed, it never again opens to those upon whom it closed. It is this concept, this realization that has been underappreciated throughout Israel's history. So shall we use this moment of silence to pray that the door that is closing on the Sabbatarian churches of God doesn't fully latch shut, but remains ajar, open far enough that a few more disciples escape unbelief before the darkness of death again fully settles over the Body of Christ?

The last Elijah's second restoration effort began with the Great Awakening and continued through to the ministry of the Radio Church of God, yes it did! But this attempt ended when additional revelation was rejected in 1962.

The Body remains dead, and is left dead until the last Elijah initiates His successful third attempt that will see life return to the Body at the second Passover liberation of Israel. But a few disciples who “breathed” on their own during this second attempt still cling to the life they received from receipt of the Holy Spirit. Should this moment of silence be extended through prayer that they renew their mostly lost faith? Let’s get personal: should this moment of silence be extended through prayer for Gavin Rumney that he has his faith renewed? Who else still clings to life when those around them have died? Christ spoke of going after the one when the ninety nine were still in peril. Can those that still live do less, especially when those that live received faith directly from God?

The writer of Hebrews said, “Now faith is the assurance of things hoped for, the conviction of things not seen. . . . By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible” (11:1, 3).

If what is seen is not made from what was previously seen but from the invisible, then these words (this document or manuscript, what you, the auditor, see and read) is not made from what you have seen, but from what is invisible to you—but from what I have seen. Yes, from what I have seen.

More than once I have seen the evidence of a co-existing dimension: in a snag falling across the top of me; in a tide rip off Lava Point, Akutan Island; crossways in heavy seas off Kodiak, with gear snagged on the bottom. The occasions have not been frequent, but they were numerous while fishing a small boat in the Bering Sea, and at other times when I had managed to get myself into tight spots in rural Oregon and along the Alaskan coast. So my faith isn’t the product of an active imagination, but of the “unseen” intervening in this world where phenomena can be photographed and analyzed, examined and measured. My faith is truly a gift that has come so a particular job can be accomplished, that of rereading prophecy.

The evidence of being called to reread prophecy is in the production of this text and others, not within the texts themselves where meaning must be assigned to words, but in the existence of these texts. For if nothing occurred, the writing of these texts is an exercise of futility by an otherwise reasonably intelligent and sane person. For what I have written is not what will produce personal disciples, or income through sales or donations. Rather, what I have written is argumentative and should actually offend those individuals who today believe that they are “saved.” What I have written, though, is the manifestation of the faith given through many small interactions with a supra dimension in which living entities exist.

The competent researcher will remove him or herself from the experiment, but it is not an experiment that's being conducted; it is a demonstration, with humankind being the laboratory animals under observation—with humankind consigned to disobedience so that the fruit of lawlessness becomes obvious for all to see. God, however, will do nothing without first revealing what will happen to His servants. This means, simply, that before the Body of Christ is resurrected, He will, through His servants, announce the Body's resurrection from death on a second Passover liberation of Israel. He will cause this resurrection to be announced for the lives of human firstborns will again be given as ransom for Israel's release from indwelling sin and death.

When the nation of Israel left Egypt, the nation repeatedly tested God's patience. The tenth time, though, was the last time (Num chap 14). Except for Joshua and Caleb, no man numbered in the census of the second year entered God's rest; for they did not enter into God's rest while the promise stood. Instead, they desired to return to what they knew—they were unwilling to make a journey of faith.

Consider the logic of Israel's desire to return to Egypt: the kingdom had lost its army in the Sea of Reeds after the kingdom was devastated by the plagues. Literally, Egypt had been destroyed by God. So if Israel had returned to Egypt, it would not have returned as slaves or as a people in physical bondage, but as a conquering people easily able to assert its independence and to oppress its former oppressors. Thus, what gets overlooked when reading about Israel's whining to go back to Egypt isn't that Israel desired to return to slavery in exchange for a full belly, but that undefeated nations in which there were giants lay before them while behind them was the defeated land of the Nile, a land they could easily conquer; for Israel was previously as many in number as were the Egyptians (Ex 5:5), and this was before the firstborns of Egypt and its army had perished.

The spies brought an accurate report about the Promised Land. It was a good land, but a land in which dwelt strong nations and giants. But the spies, each a selected leading man of the tribes, did not accurately relay to the people what God could or would do. Except for vocal Caleb and silent Joshua, they slandered God, thereby causing the people to decide to stone Moses and Aaron, Joshua and Caleb (Num 14:10), the visible representatives of God.

Consider the scene: Moses is as god to Aaron, who is Moses' spokesman, with the brothers by blood being one in function as *YHWH* is one. Joshua is Moses' assistant and is as a son to Moses in a manner analogous to the man Jesus being the beloved son of the Father. Caleb has about him a different spirit than has the rest of Israel, including the Levites. So Israel's picking up stones

to slay Moses and Aaron, Joshua and Caleb foreshadows Israel's rejection of, and rebellion against *YHWH*, and against the glorified Son and those disciples who will become the Bride. Moses and Aaron are two who function as one as *Elohim* consists of two functioning as one. Joshua and Caleb are two who function as one as the Son and His Bride, who will comprise the Son of Man, Head and Body. Together, the two pairings foreshadow Christ Jesus being the *alpha* and *omega*, the first and the last, the cornerstone and the capstone. And Caleb was not a natural born Israelite, but the son of Jephunneh; so Caleb was probably of Esau, the rejected son of promise.

The writer of Hebrews establishes the correspondence that the Promise Land representing God's rest [from Ps 95:10-11] also represents the weekly Sabbath (Heb 3:16-4:11), that as the nation that rebelled in the wilderness (Num chap 14) could not enter into God's rest when the promise closed due to unbelief, Israelites also will not be able to enter into Sabbath observance when the promise closes due to unbelief. The epistle to the Hebrews was written primarily to natural Israelites, but is profitable as doctrine for all Israelites—and the promise of entering into God's rest that was immediately before natural Israelites in the mid-1st Century was accepting Christ Jesus as the *Adoni* who would become a priest forever after the order of Melchizedek (cf. Ps 110:1, 4; Heb chaps 5-10). However, the promise of entering into God's rest that was placed before spiritually circumcised Israelites was keeping the weekly Sabbath. As a natural Israelite, who by habit and conviction kept the weekly Sabbath, must accept Christ Jesus, professing with his mouth that Jesus was Lord and believing in his heart that the Father raised Jesus from the dead (Rom 10:6-9), the spiritually circumcised Israelite who has been drawn from the world by the Father must mentally journey from the land of his or her nativity to Judea where the disciple will mentally live as a Judean, keeping the weekly Sabbath and desiring to be holy as God is holy. And as the promise of entering into God's rest closed to the nation that rebelled in the wilderness, and as the promise of entering into God's rest closed to the natural nation of Israel when it rejected Jesus, the promise of entering into God's rest closed to the spiritually circumcised nation when this latter holy nation rejected living "by every word that comes from the mouth of God" (Matt 4:4), choosing instead to live by human dictates rather than God's—choosing to worship God on the 8th-day rather than the 7th; choosing to take the sacraments daily or weekly or quarterly rather than on the 14th of Abib, the night that Jesus was betrayed; choosing to commemorate Jesus' resurrection on Easter rather than as the Wave Sheaf Offering. Thus, the promise of entering into God's rest closed, thereby barring, especially, the Post-Nicene Church from entering

into God's rest until a time spiritually equivalent to the forty years natural Israel wandered in the wilderness had passed. The Body of Christ was as dead as was the nation that was numbered in the census of the second year.

- When Israel rebelled against God in the wilderness of Paran, God pronounced death upon those numbered in the census of the second year, with Joshua and Caleb being the only exceptions and with death being not entering into God's rest.
- When spiritually circumcised Israel rebels against God (2 Thess 2:3) by taking sin back inside itself, God will send a great delusion over this nation so that it cannot repent; thus, lawless disciples will spiritually be as Israelites numbered in the census of the second year were, alive but dead.
- When disciples in the 1st-Century rebelled against God by accepting or embracing the mystery of lawlessness, Christendom became as Israel was after rebelling against God in the wilderness of Paran. The Body of Christ was alive but dead.

Because King Solomon apparently feared the ire of his aging foreign wives more than he feared God, Solomon's heart and ways were not perfect before God—and Solomon's reign foreshadows the thousand years of the Millennium, with Satan being loosed for a short while at the end of these years used by God to disclose the concealed lawlessness that will lie hidden in Israel's bosom as Solomon's idolatry was revealed when he was old (1 Kings 11:4-8), idolatry first apparent by him marrying foreign women, desiring what was not lawful for an Israelite to have. Solomon made his political and fleshly needs of more importance than obedience to God. And in doing so, Solomon caused the door of spiritual understanding that David had opened to close.

As God tore the kingdom from Solomon, God tore most of Israel's spiritual understanding from the nation, leaving a little for David's sake. Thus, the prophets became necessary mediators between God and Israel, revealing to the nation the will of God, revealing to Israel what the judges had previously revealed.

Note the above: *the prophets were called by God after Solomon's reign because Israel no longer had but one-tribe's worth of spiritual understanding.* And spiritual Israel today has need for teachers who are called by God as the prophets of God were; for spiritual Israel has less than "one-tribe's worth of spiritual understanding." These teachers will do the work of restoration through God's gift of faith to them. In the quiet recesses of their minds, they will hear the soft voice of Jesus—and they will be treated by the spiritually

circumcised nation as the prophets of old were treated by the physically circumcised nation; hence, the two witnesses' need for fiery breaths once the Body again lives. (Since the Body is now dead, the Body lacks the strength to kill the teachers sent by God, the strength that ancient Israel had to kill the prophets sent by God.)

During the course of the Millennium Israel will lose much of what the last Elijah restores at the end of this age because the political and fleshly needs of those who, for a thousand years, will rule under Christ will seem of more importance than ruthlessly obeying God, showing no mercy on any manifestation of lawlessness. Faith will fail. It won't seem astonishing that a tree does no harm when it falls on a person.

Will Christ find faith when He returns, a real question? Or will He find *faith* tokenism of the sort that requires a physical explanation for why the "P" account reflects Judaic post-Babylonia thought? How about one more poem, one where the sentiments are genuine? Do you suppose you can read it?

MARCH 1995

Calls & cards weren't enough
 After years alone. You wanted more—
 Romance would do for now, you said.
 Ocean moonlight, soft sand & hands held,
 Lighted candles, drips forming puddles—
 You weren't desperate, you said, no,
 Not desperate. But you wanted a
 husband, respectability; you wanted in
 after looking through stained windows—
 parents & hymnal, bowed heads, amens . . .
 perhaps your shared crescent of wilderness,
 yesterday's whaleboned manacles, has

become today's center where juggling
 injury against job, you delete nothing,
 running errands, cleaning, sifting
 those stained glass shards, separating
 hope & faith, love & mercy from the
 dust & splinters of mortar & beams—
 at 46, life refuses to pass
 you by, Love.

What do you read? A single woman wanting love, perhaps now marriage, someone outside the accepted community of Believers, working as hard today as her female ancestors worked? Do you see all of that? All of that is there. What about more? How about, “CAROLYN happy birthday”? If you don’t see both the sentiment and the message, then you *must* ask yourself, Why would this poem be included in this manuscript?

Why is the “P” creation account written in poetic discourse that cannot be well translated into any other language? Would the birthday greetings in the above poem [MARCH 1995] be present if the poem were translated into another language? They would not be, would they? Nor would Jesus being the *alpha* and *omega* be present in the “P” creation account in another language—unless the auditor knows from other “clues” that He should be found in the discourse in these positions.

Go back to an acrostic poem of David’s like Psalm 112. Read it again, not forgetting for a moment that Jesus is the *alpha & omega*, the first and the last. What *Theos* began, He will finish when the slain of the Lord are many. And He will not compromise with evil, which is nothing more than determining for oneself whether the person will keep the laws of God. But in the sentiments between the first and the last letter of the alphabet are dictates to Israel about how to live physically and spiritually. Thus, the artifice delivers not one message, not two, but four messages that are not separable.

You make the determination of what is evil—and thereby become evil—when you do not, by faith, keep the precepts of the law as if law-keeping were instinct.

The false prophets and priests of Christendom focus on that which is physical rather than on what is spiritual. *This focus on what is passing away ultimately becomes the only reliable test of whether a teacher of Israel is of God, or is of Satan.* If a minister in the Church teaches disciples to break the Sabbath commandment because physically assembling together is more important than when disciples come together, the minister is not of God. If a prophecy pundit teaches the Church that the endtime beast is a physical nation or union of nations such as a united Europe or the United Nations, the pundit is false. If the pundit teaches the Church that the physical nations of the United States or Britain or the modern nation of Israel is endtime Israel, the pundit is false. If the pundit teaches that the mark of the beast is an imbedded computer chip or a Social Security card or an internal passport, the pundit is false. If the pundit inserts Rome, the Roman Empire, the Roman Church, or the Roman See anywhere in Scripture, the pundit is false. Who is left? Only the few through whom the endtime Elijah works to restore all things.

Again, of the many who have been called, only a few will be chosen (Matt 22:14). Most will washout. Salvation is a very narrow path blocked by the mystery of lawlessness. The Elect must overcome lawlessness by faith, which is not of themselves but is the gift of God.

* * *

PART TWO

Typology Exegesis: the Periscope

CHAPTER EIGHT

1

Forty years ago in the timber town of Toledo, Oregon, the son of a sawmill owner pointed to an eight foot wall in the gunshop where I was bluing a rifle, and said, “When you’re in the alders on Kodiak, and a bear stands up that can look over the top of that wall, it doesn’t make any difference what caliber you’re packing, you’ve got a rat gun in your hands.” I didn’t then know that I would spend years on Kodiak Island, or that I’d participate in *The Most Dangerous Catch*, fishing for a few seasons out of Kodiak and Dutch Harbor, or that I would kill a bear with a cap & ball rifle of my own construction. What I knew was that I’d already killed far more than my share of big game animals with *rat guns*, light rifles shooting small cartridges, and I knew that once a beast was in my crosshairs, harvesting the animal was merely a matter of pinching off the shot.

Pulling the trigger, however, on the beasts the prophet Daniel saw in vision adds another dimension to big game hunting.

With great seriousness and considerable silliness, a host of prophecy pundits have sought the four beasts the prophet Daniel saw between the bindings of secular history books. Their hunts spawned many self-congratulating tracts and pamphlets, but these terrifying beasts remained at large for the visions of Daniel were sealed with their shadows, but no more. These beasts have been sighted, their identities confirmed, and their fates sealed.

Because many prophecy pundits have one beast succeeding another, the destruction of the four beasts of the Prophet Daniel’s seventh chapter vision needs to be seen:

As I looked, thrones were placed, and the Ancient of days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.

I looked then because of the sound of the great words that the horn [from *v.* 8] was speaking. And as I looked, the beast [from *v.* 7] was killed, and its body destroyed and given over to be burned with fire. As for the rest of the beasts [from *vv.* 4-6], their dominion was taken away, but their lives were prolonged for a season and a time.

I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed (Dan 7:9-14).

Dominion had previously been given to the third beast (*v.* 6), and this beast apparently retained its dominion even though the fourth beast “devoured, broke in pieces and stamped what was left with its feet” (*v.* 7). But the court of the Ancient of Days takes away the dominion of the third beast, as well as any authority to reign over the kingdom of the world possessed by the other three beasts, and gives all dominion to the one like a Son of Man.

While all four beasts have joint dominion when the court begins to sit in judgment and when the books are opened, the fourth beast is killed or dealt a deathblow and its body is given over to be burned. The first three beasts, while losing their dominion, temporarily retain their lives; thus the first three beasts outlive the fourth beast. Then one like a son of man (i.e., one that appears like a human being as opposed to a lion, bear or leopard) will receive everlasting dominion. The one like a son of man is the revealed Son of Man, composed of Christ Jesus as the head and spiritually circumcised disciples as its body. And the authority by which Christ reigns as King of kings during the Millennium comes from Him receiving the collective dominion of the four beasts. Therefore, the dominion of the four beasts equates in narrative to the *one like a son of man's* authority to rule the kingdom of the world, this single kingdom being the collective of all worldly kingdoms. The four beasts together had world ruling authority. It isn't the fourth beast that ruled the world. If it would have been, the other three beasts would have had no dominion to lose when the court sits in judgment.

Virtually without exception, neo-Arian, Evangelical, and Sabbatarian Christians identify the fourth beast as the Roman Empire, even though Rome is never mentioned in endtime prophecies. These teachers of spiritually

circumcised Israel, like the drunk priests of Ephraim in the prophet Isaiah's day, use precept-upon-precept or grammatico-historical exegesis to cause a spiritual nation to stumble backwards, fall, be broken, snared and taken (Isa 28:1-13) through determining that an endtime European union is a modern resurrection of the Holy Roman Empire. They find Babylon, Persia, and Greece identified by the prophet Daniel. Then cutting and pasting from an uninspired history book, they insert Rome and the Roman Church wherever their muddled minds locate a *lacunae* [gap] in Holy Writ large enough to fit this spiritual prostitute, not realizing that they, themselves, commit even greater abominations in the restored house of God. But not to be outdone, the Roman Church, teaching a realized eschatology, would have this present evil age being the manifestation of the kingdom of God, with the wheat harvest being thrashed in purgatory, and they have been selling this same stale loaf for so long that their bread is no longer a recognizable part of the Body of Christ. Nevertheless, they continue to offer the same product to a hungry world from a vendor stall adjoining their Salt Lake City rivals that hawk, along with another testament of Christ, instructions on how to lay aside a year's worth of food.

The kingdom of the world is presently ruled by "the prince of the power of the air, the spirit that is now at work in the sons of disobedience" (Eph 2:2), among whom all disciples once were (*v.* 3). All of humankind has been consigned to disobedience so that God could have mercy on all (Rom 11:32). All of humanity has been given to the prince of disobedience, to a kingdom identified as spiritual Babylon, its identity taken from its head. And this kingdom of the world will not become the kingdom of the Most High and of His Christ until halfway through seven, endtime years of tribulation, even though the Most High or Ancient of Days retains ultimate control of the kingdom. Again, for a while, *the Most High has given humanity to the prince of disobedience to produce a situation that is the inverse of what happened in the heavenly realm when an anointed cherub dragged a third of the angels into disobedience.* The Most High will draw a third part of humankind into obedience and into the kingdom of heaven (Zech 13:7-9).

- From the perspective of heaven, there is one kingdom of this earth: all human governance is derived from this one kingdom.
- The prince of this world presently reigns over this one kingdom that is based upon disobedience to God.
- The prince of this world is collectively and presently represented by the humanoid image King Nebuchadnezzar saw in vision.

The image king Nebuchadnezzar saw in vision (Dan chap 2) is that of the spiritual hierarchy of Babylon, with the prince of disobedience as its head. The division of this image occurs in the bronze portion of the statute (*v.* 32—the thighs are bronze), and the bronze kingdom shall rule the world (*v.* 39). The fourth kingdom initially appears divided, and though strong, is never united, with one leg being the image of the other.

Read Daniel chapter 2, verses 31 through 45. Four metals are present, plus miry [unfired] clay. All four metals are present when the image is broken and blown away like chaff from a thrashing floor (*v.* 35). And while the instincts of prophecy pundits are to identify these four metals with the four beasts of chapter 7, these instincts produce falsity because when the kingdom of the world is given to one like the Son of Man, there is no body for the fourth beast.

- The iron of the legs, and the iron and clay of the toes are present—along with the gold, silver, and bronze—when the kingdom of this world is given to the Son of Man.
- Nebuchadnezzar’s vision is about “what will be in the latter days” (Dan 2:28), so the king’s vision was about the distant future.
- Daniel’s visions were sealed and kept secret until the end of the age (Dan 12:4, 9; 8:26). They could not be understood earlier than the time of the end.

All that remains of the fourth beast of Daniel chapter 7 is a head that has been dealt a mortal wound. Thus, these four beasts with their seven heads appear as the first beast of Revelation chapter 13, and appear in the endtime chronological record at the same time as the first beast appears (which is just after Satan and his angels have been cast from heaven). Yet the iron of the lower legs and toes of the image King Nebuchadnezzar saw remains with the bronze, silver, and gold when all are blown away by the wind. More than just a head dealt a death wound remains of the iron until all of the metals (along with the unfired clay) disappear before the Breath of God.

When the four metals and the miry clay are blown away now becomes at issue: they are blown away when the God of heaven sets up a kingdom that shall never be destroyed (Dan 2:44) by destroying the image Nebuchadnezzar saw with a stone cut from a mountain by no human hands (*v.* 45). This stone is the split Mount of Olives as will be seen (Zech 14:3-4).

When the Roman Empire overran Greece, the Empire was united. There wasn’t an Eastern and Western Empire until centuries later. Plus, biblical

prophecies are confined to the geographical region that was pre-Flood Eden. China, which was a great empire by the time of the Greeks, is not mentioned in biblical prophecies, for China never reigned over the geography of Eden, whereas Babylon, Persia, and Greece did. The geography of pre-Flood Eden serves as the visual representation of humanity's mental topography. Thus, when Daniel tells king Nebuchadnezzar that into his hands God "has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making [him] rule over them all" (Dan 2:38), Daniel doesn't speak hyperbole, but addresses the reality that has king Nebuchadnezzar being the type or shadow of the prince of disobedience, this prince of disobedience reigning over the mental topography of human beings wherever they live. Likewise, the broadcast of this prince of disobedience affects both beasts and birds just as the prophesied outpouring of Holy Spirit (Joel 2:28) will change the natures of the great predators, thereby allowing the lion to lie down with the lamb (Isa 11:6-9). Human nature is a received nature in that it is not the product of only biology but is produced by the broadcast of the prince of disobedience, and is altered or affected by receipt of the Holy Spirit. The demonstration of human nature being a received nature occurred when king Nebuchadnezzar was given the mind of a beast for seven years (Dan 4:28-36) as the shadow of the prince of disobedience being given the mind of a man when he is cast from heaven. Wisdom is here required, for the false prophet is also given the mind of a man.

A mistake that goes back to the conflict for the intellectual heart of Christianity between Ephesus and Alexandria, between biblical literalists and allegorists, is the triumph of realized eschatology, the study of last things that holds the kingdom of God arrived with the man Jesus of Nazareth. Realized eschatology supports a monotheocracy, such as the Roman Church's reign in Western Europe, but it contains within itself the argument against its validity. Christ Jesus' reign as King of kings on this old, physical earth is a millennium long. A new heaven and a new earth will come after approximately a thousand years (the length of the great White Throne Judgment is unknown) of the glorified Jesus' reign. If realized eschatology were true, the new heaven and the new earth would have come at the conclusion of the first millennium of the Common Era. And the Roman Church taught that the new earth would then come as evidenced by the great amount of land and money donated to the Church during the latter portion of the 10th-Century. The Church scared even the minor aristocracy into building churches as it leveraged belief in the coming of the end of the age into it becoming the dominant landholder in societies where land was the primary means of determining wealth.

But Jesus identified Satan as the ruler of this world. Isaiah describes the king of Babylon, giving to this king the description of Satan (Isa 14:4-21). And Satan rules humanity as the spiritual king of Babylon by reigning over mental landscapes. Human kings such as Nebuchadnezzar reign over a physical landscape and over physical subjects. Spiritual kings reign over a mental landscape and over spiritual subjects; they reign from the supra-dimensional realm usually identified as heaven. And the kingdom of the world (i.e., control of human beings' mental topography) will not be given to Christ Jesus until the Ancient of Days' court sits in session, even though Christ qualified to reign when He defeated Satan mentally.

The kingdom of this world will be given to Christ Jesus only once, not many times. In Scripture, it is seen being given to the Son of Man in Daniel 7:9-14, and in Revelation 11:15-19. These passages are two descriptions of the same event; thus, they can be used as a witness mark to align all endtime prophecies. And when they are used as a witness mark, the four beasts of Daniel chapter seven, after losing their dominion, immediately appear as the first beast of Revelation chapter 13—and Michael and his angels making war on Satan and his angels (Rev 12:7-10) occurs in heaven on the same day that the Lord fights on a day of battle here on earth (again Zech 14:3-4). When the earth, now, swallows the flood Satan sends after the woman (Rev 12:16), the split Mount of Olives closes to swallow the armies surrounding Jerusalem as prophesied by Moses (Ex 15:12) and Daniel (9:26). This swallowing of the spiritual king of Babylon's armies is analogous to the Sea of Reeds swallowing Pharaoh's armies.

Jesus said His kingdom was not of this world (John 18:36). The Apostle Paul said that Hagar corresponds to present day Jerusalem, but Christians are of the Jerusalem above, which isn't a city anywhere now on earth. Plus, Paul said that disciples are epistles from Christ delivered by the ministry, written not in ink but with Spirit on the tablets of the heart (2 Co 3:3). These epistles are recorded in the Book of Life, with this Book of Life bearing to Scripture the same relationship that the laws of God written on stone tablets have to the laws of God written on hearts and minds—the same relationship that the first Adam has to the last Adam. Thus, *the kingdom of the world that the Son of Man receives bears to earthly kingdoms of this world the same relationship as the Book of Life has to Scripture.*

Note the above: flesh is to stone as Christ's kingdom is to the kingdoms of human kings. In typology, Israel's return to Judea moves upward to become salvation when moving from physical to spiritual (*cf.* Rom 9:27-28; Isa 10:22-23). The archangel Gabriel quotes Malachi's prophecy to Zechariah,

father of John the Baptist, leaving the physical portion of the thought couplet the same—“he will go before in the spirit and power of Elijah, to turn the hearts of the fathers to the children” (*cf.* Luke 1:17a; Mal 4:6a)—but moving what Malachi writes into its spiritual equivalent: “the hearts of the children to their fathers” (Mal 4:6b) becomes “the disobedient to the wisdom of the just” (Luke 1:17b). And the quality of the kingdom of Christ compared to a human kingdom is revealed in the relationship between Judea becoming salvation, and *turning the hearts of the children to their fathers* becoming *turning the disobedient to the wisdom of the just*.

When the glorified Jesus comes as the Messiah, He will be Lord of lords and King of kings (Rev 19:16), thereby reigning over both physical and mental landscapes through controlling human thoughts and desires. When He comes, there will be no other religion but Christianity, false (under the Antichrist) or genuine. There will not be Buddhists, or Muslims, or Atheists. For when the kingdom of the world is given to Christ Jesus, the Holy Spirit will be poured out upon all of humanity (Joel 2:28). All human beings will have become part of Abraham’s spiritually circumcised seed. Satan will be cast from heaven (Rev 12:9-10), so he can no longer deceive human beings by being the prince of the power of the air. When cast down, though, he will arrive on earth claiming to be the Messiah. He will physically try to recapture his former mental slaves by requiring all who buy and sell to accept the physical mark of the beast (*chi xi stigma*, or the tattoo [*stigma*] of the Cross [Xx]). He will give his usurped authority to the dominionless beasts of Daniel 7 that collectively form the defeated king of Greece, and he will make an image of the fourth beast, whose body is destroyed, and he will make this image speak. But as the Antichrist (the imitation of the returned Messiah), he will not make additional Buddhists and Muslims. All of humanity will have been born-from-above through receipt of the Holy Spirit. So Satan, when cast from heaven, will try to subvert these newly born spiritual Israelites, thereby causing these Israelites to lose their salvation, a sure promise to all who endure to the end (Matt 24:13) without taking the mark of the beast.

Realized eschatology developed when Alexandrian Christianity prevailed against the theologians at Ephesus. The allegorists of Alexandria did not take Scripture as their primary source of thought and theological structure. They did not use Scripture to provide definitions and distinctions, or as the basis of their homilies. And they could not win their arguments with the theologians at Ephesus as long as only Scripture was used to support pagan Greek concepts such as human beings having an immortal soul, received at human conception. Thus, the Alexandrian school devalued individual Bible

study by claiming that the laity could only read Scripture literally, and was thus unable to understand Scripture. Therefore, when disagreements between the Alexandrian school and the theologians at Ephesus (who became identified as Arians) required that the pagan Roman Emperor Constantine determine the nature of Christ Jesus, the realization that Satan as the spiritual king of Babylon reigns over human beings was aborted. *What theologian was willing to tell the Emperor that he, Constantine, was an agent of the devil?* So in the 4th-Century, the spiritually holy nation of God was formally taken as mental captives to spiritual Babylon. Constantine wasn't about to identify himself as an agent of Satan, nor were bishops that he compelled to come to Nicea about to argue that position. And this position would not be argued again until the 16th-Century when God ordered that His spiritual house be rebuilt.

As an aside but one of importance: when the conflict between Alexandria and Ephesus was extended into the 4th-Century, both schools were teaching error, and both schools were subservient to spiritual princes [*sars*] who were not of God. The spiritual king of the North reigned over the Arians, and the spiritual king of the south reigned over the Alexandrians. These two spiritual princes fought wars, with the Vandals sacking Rome as the last generally recognized war between Arians and Trinitarians. But spiritual princes outlast generations of human beings. The king of the North reigns today over neo-Arian denominations—this king is the fourth beast of Daniel 7, and he has not yet emerged from the stump of the first king of Greece, the great horn that will be broken at the beginning of the endtime years of tribulation. The little horn appears on the head of this fourth beast, so the man of perdition will be a neo-Arian Christian. He will not be a pope, or someone to whom the pope assigns his authority. Rather, he will make war against Trinitarian Christianity, and will eventually prevail only to be dealt a deadly wound thirty days after declaring himself God.

- Assyria represents the mental landscape of death as Egypt represents the mental landscape of sin.
- The king of the North represents death and is named Death when he appears as the fourth horseman of the Apocalypse.
- But dominion is given to the king of the South, who represents sin, when the great horn, the first horn, of the king of Greece is broken.
- Today, Sin and Death (the kings of the South and of the North) are conjoined in Paul's "law of sin and death" (Rom 8:2), but are seen separating in Daniel's long vision (11:5).

- When disciples are liberated from indwelling sin and death, neither will any longer be inside disciples who, though, remain subject to death coming from outside sources, hence the return of martyrdom.

The four beasts that share dominion are the four horns of the he-goat (Dan 8:7, 22 & 11:4), two of which are the kings of the South and of the North; these two kings are the iron legs of Nebuchadnezzar's image. From the king of the North comes the man of perdition, who takes away the daily and sets up the abomination of desolation (Dan 11:31; Matt 24:15) at the time of the end, or shortly before the court of the Ancient of Days sits in judgment. The setting up of this endtime abomination that desolates is dated to 1290 days before the coming of the Messiah (Dan 12:11). The court sits in session (Dan 7:9-10; Rev 11:15) forty-two months or 1260 days before the return of Christ. Thus, the reign of the man of perdition after he declares himself god is thirty days.

2

The seventh chapter of Daniel doesn't say what prophecy pundits would have it say. Babylon, Persia and Greece did not outlast Rome and the Holy Roman Empire. They would do so if the fourth beast were Rome and the first three Babylon, Persia, and Greece, as is usually taught by Evangelical theologians. But again, Rome is not mentioned by Daniel, for the horizontal shadow of the Satan's standing hierarchical government stretches from the reign of Nebuchadnezzar to Antiochus Epiphanes IV, who polluted the temple by sacrificing a pig on the altar and placing a statute of Zeus in the Holy of holies. These physical abominations are the shadow of the endtime abomination (Matt 24:15) who is the man of perdition declaring himself God (2 Thess 2:4) 1290 days before Christ Jesus returns to restore all things. So the prophecy pundit who identifies the fourth beast as the Roman Empire needs reading glasses. Then for this person to further identify the ten horns of the fourth beast as ten revivals of the Roman Empire and to identify the little horn as the Pope reveals the person's bigotry.

The visions of Daniel were sealed until the time of the end; they could not be understood by anyone earlier than the time of the end. They were sealed with their shadow. Therefore, until typological exegesis reemerged from the annuals of history at the beginning of the 21st-Century, no person could spiritually understand the sealed and kept secret visions.

Prophecy pundits who find the Roman Empire in the visions of Daniel do real damage to the spiritually circumcised descendants of Abraham. They do not prepare the firstborn son of the last Eve to keep the commandments of God during the Tribulation, nor will they prepare a spiritual Seth, the third-born son of the last Eve, to refuse the mark of the beast. Instead, many of them teach that the born-again Church will escape the Tribulation by a pre-Trib, or mid-Trib bodily rapture, which is akin to prophesying *Peace, peace, when there will be no peace*. And the penalty for doing so is having the prophecy pundit's name cut off from the Book of Life.

The spiritually holy nation was sent into mental bondage in spiritual Babylon when this nation refused to walk in the ways of God, profaning His Sabbaths, while teaching a gospel of lawlessness. The nation was mentally exiled as physically circumcised Israel was physically exiled to Nebuchadnezzar's Babylon. And in spiritual Babylon all of the Church, still holy to God, remained a captured nation for twelve full centuries (325 CE through 1525 CE), with God's instructions to this nation being what the Prophet Jeremiah wrote to the captives in physical Babylon: "But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare. . . . For I know the plans I have for you, declares the Lord, plans for wholeness and not for evil" (Jer 29:7, 11). This verse is today unwittingly cited by Evangelical theologians to congregations that have remained in spiritual Babylon after a remnant of the Church left the city through the theology of the Radical Reformers of the 16th-Century.

To leave the kingdom of this world requires a disciple to separate him or herself from the governance of this world, and from the desire for the things of this world. No person can vote in local elections or hold even local offices without becoming ensnared in the governance of this world, which is not now being governed by God, but by Satan. Therefore, the person who seeks to reform this world prior to the governance of this world being given to the Son of Man gives aid and comfort to Satan through attempting to help him "fix" the ills of disobedience.

But the desire to correct what is wrong with this world is a righteous desire.

Most of spiritually circumcised Israel will remain a mentally captive nation in Babylon until liberated at the second Passover, when firstborns, spiritual and physical, will again be slain if not covered by the blood of the Lamb of God. The plan God has for Israel is glorification. But because His holy nation would not be ruled by Him in the 1st, 2nd, or 3rd Centuries, He

first caused the Church to separate into a spiritual house of Judah and a spiritual house of Israel. He then sent both houses into captivity, with the prince of the North reigning over the spiritual house of Israel and the prince of the South reigning over the spiritual house of Judah, as foreshadowed by the physically circumcised nation. And just as the world today recognizes the descendants of the physical house of Judah as all of Israel, the world recognizes the descendant denominations from the spiritual house of Judah as all of Christianity. The descendant denominations from the spiritual house of Israel (Arian or neo-Arian Christianity) are identified as cults. They are not recognized as Christians by the spiritual house of Judah. Yet it is one of these neo-Arian sects that will dominate Christianity immediately prior to when the kingdom of the world becomes the kingdom of the Father and of the Son.

The neo-Arian sect that will dominate Christendom when the man of perdition declares himself God has been preparing to leverage food into discipleship for decades. This sect is well prepared for evangelism in the first half of the seven, endtime years of tribulation. But a disciple bets against God with his or her spiritual life if the disciple trades even a little lawlessness for food. The disciple will have made him or herself a spiritual descendant of Esau rather than of Israel, to whom the promise goes.

Put more bluntly, the Apostle Paul identified the 1st-Century Church as the infant Isaac, the son of promise. During the millennia between the 1st and 21st Centuries, Isaac matured, married, and with the schism in the 16th-Century, two sons were conceived that today struggle within the womb of Isaac (Rebekah's womb is Isaac's womb), one son hated, one loved, even though both remain under Grace with no sin imputed to either. But the faith of the hated son will not cause the natural branches of Israel to be jealous (Rom 11:11, 13-14), whereas the faith of the loved younger son will, for this loved son lives as a Judean even though this son is physically uncircumcised. Because this loved son keeps the precepts of the law, the uncircumcision of this loved son is counted as circumcision (Rom 2:26-29). Therefore, because the faith of the hated son is not sufficient to cause any physically circumcised branch broken from the cultivar *Israel* to be jealous, this hated son is a worthless son, destined to be a vessel for dishonorable use, a vessel broken in the potter's field because of the filth it contains.

The prophecy pundits of the spiritual houses of Israel and of Judah have married teachers of lawlessness who, too often, berate disciples for remaining in covenant with God the Father. These teachers of lawlessness accuse God of *legalism*. Their doubly accursed gospel is the *legalism* that would have

disciples living by the laws of God that should be written on heart and minds through spiritual circumcision. But neither the pundits nor their wives will be recognized by Christ, despite the mighty works they do in His name (Matt 7:21-23), when they are resurrected to condemnation. Again, Jeremiah's words pertain: "Send to all the exiles, saying, "Thus says the Lord concerning Shemaiah of Nehelam: Because Shemaiah had prophesied to you when I did not send him, and has made you believe in a lie, therefore thus says the Lord: Behold, I will punish Shemaiah of Nehelam and his descendants. He shall not have anyone living among this people, and he shall not see the good that I will do to my people, declares the Lord, for he has spoken rebellion against the Lord"" (Jer 29:31-32).

The ultimate expression of rebellion against God is refusing to enter His rest when told, and attempting to enter on the following day. For this reason, the nation that left Egypt, with the exception of Joshua and Caleb, was slain as if they were a single man (Num chap 14). And this nation that left Egypt is a type and shadow of the Church during the great falling away (2 Thess 2:3).

There is a very high price attached to misleading Israel. The endtime good news that must be proclaimed to the world as a witness to all nations (Matt 24:14) is that all who endure to the end will be saved (*v.* 13). A gospel about Christ has been taken to the world; a gospel about Christ's soon-coming Millennium reign has also been taken to the world. The gospel that remains to be proclaimed is that when the court of the Ancient of Days sits in judgment and dominion is taken from the four beasts of Daniel 7, the Holy Spirit will be poured out upon all of humanity (Joel 2:28 & Acts 2:17). All peoples will become spiritual Israelites. All who then endure without taking the mark of the beast will be saved.

Endtime prophecies are about Israel. The Egyptian and the Assyrian will live as Israelites live, keeping the commandments of God and coming to Jerusalem on the high Sabbaths. However, the Jerusalem to which they will come is not the physical city, but the heavenly city. When Christ returns, there will be no other spiritual nation but Israel, the single great nation promised to Abraham. And immediately prior to Christ's return, there will only be genuine spiritually circumcised Israelites, and false Israelites. Genuine Israelites are those saints "who keep the commandments of God and their faith in Jesus" (Rev 14:12). And keeping faith in Jesus will not be easy when Christ reveals, "If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints" (Rev 13:10). And the saints are those disciples who are

legalists; i.e., who keep the commandments of God. All who are not legalists once Israel has been mentally liberated will be resurrected to condemnation. They will be dogs that return to their vomit, to swallow again the lies of Satan and his demons that these saints puked out when liberated.

The prophecy pundits who identify the fourth beast of Daniel 7 as the Roman Empire inevitably identify either the modern nation of Israel as the *Israel* of endtime prophecies, or the United States and Britain as the *Israel* of endtime prophecies. The first case is the error of all modern Alexandrians and most neo-Arians; and the second case is the error of the Christian Identity movement, Armstrongites and most sacred name cults. In both cases, the pundits' vision is horizontal, not vertical. They are physically, not spiritually minded. These pundits fail to realize that physically circumcised Israel no longer has an exclusive covenant relationship with God (Eph 2:15). They fail to recognize that all endtime references to Israel are about the greater Christian Church . . . a spiritual Israelite is a person who has the Holy Spirit (Rom 8:9-14), and who has a circumcised heart (Rom 2:29; Col 2:11). Today, the physically circumcised descendants of the patriarch Jacob have no covenant relationship with God except through Christ Jesus.

3

A vision that has been sealed and secret until the time of the end (Dan 12:4, 9; 8:26 *et al*) can only be opened through the creation of another text through *hypertextuality*, for no new written text will be widely accepted because of the concept of *Sola Scriptura*. Yet, only through the creation of a new text can a vision having been sealed and supernaturally kept secret become understandable.

Through typological exegesis, all of Scripture is linked to the Book of Life, this link being a special form of *hypertextuality*—and this is an especially difficult concept to accept since the first restoration attempt of the spiritual house of God in the 16th-Century; for typology was devalued by scholars who were fleeing Roman Church dogmas.

When Israel was physical, the creation of texts came from a prophet receiving a physical vision, with the last of these visions being received shortly after a remnant of Israel returned to Jerusalem from Babylon. And since Israel became a spiritual nation, Holy Writ expanded through the inscription of selected deeds of Jesus of Nazareth, and by inclusion of epistles inspired by the Holy Spirit. The sole exception is the vision of the Apostle John [the book

of Revelation], which is the self-declared revelation of Christ Jesus given to Him by the Father. Therefore, the introduction of extra-textual narrative must be viewed with suspicion. However, a sealed text cannot be unsealed except through the generation of a text or texts that does the unsealing. Without an additional text, a sealed text will forever remain sealed. It cannot be unsealed.

Christian literalists tend to disbelieve what they profess to literally believe. They choose to apply their extra-textual knowledge of history to how the sealed text of Daniel's visions reads. They then, to create understanding, leave Scripture to create an uninspired additional text that inevitably inserts Rome and the Roman Empire into prophecy, thereby adding to Scripture. Of course, they will deny that they have added to Scripture. They insist that they merely interpret existing symbols; yet, they will reject interpretations differing from their own, thus elevating their own additional text, created from how they read the sealed visions, to the status of Scripture.

The vision the Apostle John received purports not to be sealed (Rev 22:10), because the time is near. But despite disciples having access to John's words for nearly two millennia, the events John saw haven't yet taken place. The vision wasn't for a time that was *soon* (Rev 1:1 & 22:6-7), or *near* to those disciples living in the 1st-Century. Rather, the vision was for the Lord's day (Rev 1:10), which begins when the kingdom of the world becomes the kingdom of the Father and of the Son. Thus, the vision was sealed through one literary trope, which allows those individuals in the vision to say that the time is *soon* or *near*, but has the vision actually occurring two millennia in the future. A second literary trope is also employed to make sure that the vision doesn't cause the premature unsealing of the visions of the prophet Daniel. This trope has the appearance of entities being how these entities function in the plan of God, an example being that Jesus of Nazareth functions as the spiritual paschal Lamb of God so He appears as a Lamb (Rev 5:6-14). The seven spirits serve as His eyes; hence, they appear as eyes. And this trope of appearance being functionality continues forward, thereby creating the need for an additional text to untangle these figures of speech.

Jesus' physical ministry in Judea forms the shadow of a spiritual endtime ministry that is a continuation of His physical ministry. The Book of Acts, now, forms the shadow of spiritually empowered saints during the first half of seven endtime years of tribulation. The Creation Account of Genesis 1:1 through 2:3 actually presents the typological summation of the plan of God (it serves as the abstract for the spiritual creation of God), and throughout the account, physically created life forms become taxonomically more godlike.

Elohim creates humankind, male and female, in *Elohim's* image the afternoon of the sixth day. Thus, the physically created life forms becoming more godlike forms the shadow of the spiritual development of the descendants of Abraham. Typology reveals an endtime conversion of Israel in the spiritual realm, not the conversion of the physical descendants of the ancient patriarch (which will happen), or the conversion of that portion of humanity that has never known God, but the conversion of the Church.

Again pause for a moment: the vast majority of the Christian Church identifies itself as the Body of Christ without realizing that not just the head of a lamb is sacrificed, but also its body. Jesus said it was enough for the student to be like his or her Teacher, and the servant to be like his or her Master (Matt 10:24-25 & John 12:25-26)—and if the Teacher and Master was sacrificed, why would the student and servant not also expect to be sacrificed? They shall be, but they are not today an acceptable sacrifice for sin still dwells in their flesh. However, when the Son of Man is revealed, both the uncovered Head and cloaked Body will be revealed. Disciples will put off the garment of Jesus' righteousness, for every disciple will be empowered or filled by the Holy Spirit. No longer will sin dwell in the flesh. Every disciple will become an acceptable sacrifice. But the majority of the Church will take sin back into themselves, thereby making themselves into part of the great falling away with repentance no longer allowed (2 Thess 2:11-12). They will be spiritually slain as if they were a single man, for they will attempt to enter God's rest on the following day (Num 14:40-41, with Ps 95:10-11 & Heb 3:16-4:10).

Typology discloses the reality of the Days of Unleavened Bread, when those who are of God will live seven years without sin and with no covering for sin but their obedience to God. The cloak of Christ Jesus' righteousness will be removed when the Son of Man is revealed (Luke 17:26-30). Disciples will be naked before God. They will cover their sins with their obedience to God. And they will be driven from the presence of God if they lose this covering of obedience. They will not eat of the tree of life.

The prophecy pundits that find Rome lurking in the visions of Daniel will then be like the false prophets and priests of Jeremiah and Ezekiel's day, leading many saints astray and into iniquity. And these same pundits will now scream, *Foul*, as the discussion of producing additional texts is resumed.

If no additional text addresses a sealed and secret prophecy, the prophecy will forever remain sealed. But once physical Israel became spiritual Israel, *Holy Writ isn't produced through additional visions. No supplemental visions are needed. The complete shadow of events in the spiritual realm has been recorded for every spiritual Israelite to read.* This is why Scripture isn't of a private

interpretation. But such private interpretations have been taught by Ellen G. White, by Herbert Armstrong, and now by Perry Stone, as well as by a host of other prophecy pundits. So *the additional texts needed to open sealed and secret prophecies are produced through the concept of hypertextuality, where the received text creates an additional text once the spiritual Israelite realizes that what is recorded in Holy Writ constitutes the physical shadow of spiritual realities.*

Unless a person is spiritually minded, the person cannot understand spiritual things, a trite expression, the meaning of which cannot be realized by those who are not spiritually minded. Sealed prophecies are now open to everyone through typological exegesis, the reading strategy taught at Ephesus even after the scholars there went into spiritual bondage to the spiritual king of the North. The prophecies, themselves, produce the additional narrative needed to unseal them—an academic sounding way of saying the prophecies must be reread to tell a new story that reveals the fate of spiritual Israel.

No text of human origin will be inspired. While Babylon, Persia and Greece are mentioned by name in the visions of Daniel, Rome is not. Rome could have been if the empire belonged in endtime prophecies. Alexander's reign was still more than a century in the future. So an argument that Rome isn't mentioned because its reign was futuristic lacks intellectual integrity. It isn't mentioned because it forms no part of the physical shadow of spiritual events. Therefore, to project Rome into the sealed words of Daniel is adding to Holy Writ through the production of a false additional text.

The shrillness of the denunciation of the prophecy pundits who find Rome, the Roman Empire, the Holy Roman Empire, or the Roman See in the visions of Daniel comes from an implanted need to gather the scattered sheep of Israel that have wandered far from the laws of God. These sheep are being milked for tithes and offering by the wolves that are devouring them with doctrines of lawlessness. Disciples are no longer under the law, for the laws of God are written on hearts and minds of those who have been spiritually circumcised. But spiritual infants, like physical infants, cannot read. Only by looking into the mirror of the perfect law of liberty can these infants see what has been written on their hearts and minds—these infants still need spiritual milk (1 Co 3:1-4; Heb 5:12-13) as evidenced by one saying he is a *Mennonite*, and another saying he is a *Hutterite*, and a third saying that he follows Herbert Armstrong, and a fourth saying that she follows Ellen G. White or Mary Baker Eddy or whomever else that equates to Paul and Apollo. They are not yet mature enough to resist the blandishments of wolves who say that Christ can be found if they jump over this cliff, or if they follow that dry ravine, or if they spurn the terms of the eternal covenant into which

they were placed when drawn by the Father, or if they give enough money to this ministry or to that denomination. They attend spiritual pep rallies at which a wolf will claim that he or she feels the presence of the Holy Spirit. The wolf might, indeed, feel the presence of a spirit, but that spirit isn't the Breath of God.

The cities of the lost sheep of the house of Israel (Matt 10:6) to which endtime disciples are sent aren't physical cities, but denominations and fellowships, most of which teach that the fourth beast of Daniel 7 is the Roman Empire, thereby milking the animosity that exists between the endtime followers of Paul and the endtime followers of Apollo for additional tithes and offerings so that the saints disciplined by *the other* will be converted either from dead works or from having left the universal church. These wolves have corralled the lost sheep of Israel in blind canyons, and these wolves must be confronted. The inspired text must be used against them, which means deconstructing the traditional understandings of Daniel's vision, especially his vision of the four beasts that are four kings (Dan 7:17), and producing a new text, a spiritual text produced from its physical antecedent.

Biblical criticism for Believers is a special form of literary criticism. Much of post-modern literary criticism focuses on locating textual *lacunae* to pry open the text so that cultural values can be examined; therefore, criticism often focuses on what has been excluded from a text. Theoretical Feminism focuses on the "other," or that which is background. The assumption is that what has been included or foregrounded in the text can be readily discerned by even novice readers. And while this might be true with secular texts, it isn't with inspired Scripture, as evidenced by the thousands of schisms, divisions, and denominations of the greater Church.

Again, to understand Scripture, a person must be spiritually minded. The corollary to being spiritually minded is to set one's mind on the things of the flesh. This person is hostile to God (Rom 8:7), and if hostile to God, the person reads Scripture without spiritual understanding, then reads to pick a fight with God the Father, Christ Jesus His Messiah, and with Christianity. This person can be extremely intelligent, very well educated, and biblically illiterate without any contradiction existing. And many such individuals are tenured in academia. They know the nuances of *koine* Greek. They know the writings of the Church fathers; they have read these writing in their Greek and Latin original language. And these individuals have constructed a parasitic body of works based upon what is missing in Scripture.

In order to focus on what is absent from Scripture, scholars have been, borrowing Matthew Arnold's words, educated unto unbelief. Hermann

Melville a century and a half ago questioned how could a received text be believed. His conclusion was what a text gave it could take away, thereby leaving a person having read many words but knowing nothing. And scholars who focus on Scriptural absence have read many words and know nothing except what isn't in Scripture.

Scholars who know nothing are a relatively recent phenomenon. Earlier generations of biblical scholars believed they did understand Scripture. They lacked skepticism about whether God exists, or if Scripture can be trusted. They might now be considered naïve, but because they had faith, they were able to read Holy Writ as the instruction manual God sent with humankind. They realized that disciples had to live within the laws of God. But they were not able to understand sealed and secret prophecies. They thought they could, and they assigned meanings to words sealed until the time of the end. They read much, but understood no endtime prophecy. Yet it is to these men and women, with few exceptions, that Evangelical pundits turn for their understanding of prophecies.

What has been needed is a body of biblical criticism that incorporates *structuralist* principles while being both *modern* and *post-modern*. The close readings of such critics will focus on what has been included in Scripture while noticing absences.

Historical exegesis doesn't focus upon close reading of the text, but upon the traditions taught by early Church scholars at Alexandria. It is actually an anti-textual reading strategy, and it stems from the triumph of allegory over literalism.

The theology of every Christian denomination will either be text based or tradition based. When a denomination first forms the denomination tends to be text based. The few exceptions are denominations theologically based upon the teachings of a prophet, such as Joseph Smith of The Latter Day Saints [Mormons], and Ellen G. White of the Seventh Day Adventists. Most denominations have begun like the Radio Church of God did—the Radio Church of God used the text-based teachings of Herbert Armstrong to separate its disciples from the rest of Christianity. But following Herbert Armstrong's death, the majority of the splintered fragments of his administration ceased being text based, and become tradition based, with the largest fragment, The Worldwide Church of God, returning to grammatico-historical exegesis. The majority of the fragments now teach Scripture, especially prophecy, as Herbert Armstrong taught Scripture. They refuse to reread Holy Writ for themselves. One fragment, Gerald Flurry's *Philadelphia Church of God*, even goes so far as to publicly state that Herbert Armstrong restored all truth, thereby being

the endtime Elijah. And the practices of these fragments closely mirror what happened to fellowships following the death of Martin Luther, John Calvin, John Knox, Menno Simon, and others.

Herbert Armstrong used precept-upon-precept exegesis to lever disciples away from tradition-based denominations. As a result, he poorly understood some theological concepts such as being born again, or born-from-above. But most importantly, his precept-upon-precept exegesis caused him to believe that he and his organization represented all of the saints on earth; he claimed to be the only true church. And his administration displayed little love toward saints in other fellowships. But then, the tendency of all denominations with theology derived from precept-upon-precept exegesis is to have little or no love for anyone not in their fellowships. These denominations are spiritual elitists; they are pharisaical. They have, indeed, fallen backwards, been broken, snared and taken (Isa 28:13).

Denominations with their theology based upon historical exegesis teach the traditions of men. And where all of this seemingly unrelated (to the beasts of Daniel 7) discussion leads is in a circle back to *intertextuality* and *hypertextuality*. The supplemental text necessary to understand what has been sealed and secret until the time of the end was given when Daniel received his sealed visions.

The above creates a problem for theologies based upon historical exegesis. If a prophecy has been sealed until the time of the end, the prophecy cannot be understood by any scholar or pundit earlier than the time of the end. Grammatico-historical exegesis now stands in the way of understanding endtime prophecies; it is actually the bane of good scholarship. The prophecy pundit and his teacher wife who advocates the continued use of historical exegesis advocates keeping endtime prophecies sealed, certainly a concept Satan will support.

If the age of “revelation” ended centuries ago, then *the additional revelation necessary to unseal a prophecy must already be an unread part of the text*. No other statement can be true. Thus, how spiritual Israel receives revelation must necessarily differ from how physical Israel received revelation. For the endtime Church, revelation comes by being able to read the formerly sealed words of the book of truth; revelation comes by spiritual realization. This “realization” or ability to read what had been sealed comes as a gift, just as the visions of Daniel came as gifts necessary to fulfill the plan of God.

Whereas much of modern literary criticism tends to focus on what has been excluded from a text, typological exegesis focuses on what has been included. *Typology isn't about absence, but about textual presence*. The unread

part of the text needed to create the additional narrative necessary to open a sealed prophecy isn't cached in a textual gap. It will be hidden in plain sight within what is present. So when typology is brought to bear upon Daniel's vision, the reader still notices gaps; such as Daniel would have seen the body of the fourth beast. But Daniel doesn't describe the body except that it had iron teeth, and devoured and broke in pieces and stamped with its feet, and that it had ten horns (*v.* 7). Daniel could have certainly described the beast's body that was destroyed and given over to be burned. All he writes, though, is that it was different from the beasts that were before it. So this fourth beast's body is missing from *the sum of the matter*, what Daniel recorded (Dan 7:1), an important omission when readers again meet these four beasts. What is most important, though, is the presence of the other three bodies without them having dominion. Therefore, the scene recorded in verses 11 and 12 of Daniel's summation can be precisely dated.

A second omission in Daniel's summation of his vision is who or what did the fourth beast devour, break in pieces and stamp what was left with its feet. That who or what cannot be the third beast, for the Ancient of Days takes dominion away from all four beasts. The third beast still has dominion of some sort after the fourth beast stamps whatever is left. Good biblical criticism still incorporates the basic strategies of literary criticism, but under the umbrella of belief in God. This belief will cause the critic to accept what is present in Holy Writ as factual. And if what is present in the text is factual, then the derivative texts generated by *hypertextuality* aren't parasitic, aren't about what is missing, but about what occurs in the supra-dimensional realm usually identified as heaven. In actuality, the critic who stands atop typological exegesis sees into the Promised Land from the mountains across the Jordan, just as Moses did; sees as if using a periscope. It will be the two witnesses (Rev 11:3-13) who cross into the Promised Land and acquire spiritual power as the reality of the two spies Joshua sent to view the land, especially Jericho (Josh 2:1).

4

In the first year of Belshazzar as king of Babylon, the prophet Daniel saw a vision that greatly alarmed him. Daniel wrote the dream down, and told the sum of the matter. So what readers receive is *the sum of the matter* through the principle of *narrative economy*, which will have only what's important being recorded with again, the key to understanding prophecy being that in all

things, the physical precedes the spiritual (1 Co 15:46) and the visible reveals the invisible (Rom 1:20). What has been recorded in Holy Writ is that portion of a historical narrative about Israel that is relevant to the spiritual reality. This recorded portion forms the physical shadow of a spiritual phenomenon, which is why the books of the Maccabees are not canonical Scripture, for Christ will break the reign of the spiritual king of the North in a different manner than how the Hasmonean family broke Antiochus IV's reign over Jerusalem. The Maccabean wars are not the lively representation, in Jonathon Edwards' phrasing, of an endtime spiritual war even though they represent, again in Edwards' words, true history . . . the leading Puritan thinkers of the early 18th-Century were very close to breaking open the sealed visions of Daniel before the time of the end arrived.

Therefore, treating Daniel's summation of the vision he saw in the first year of Belshazzar king of Babylon as inspired text rather than as an idol or as myth, understanding of the vision begins by locating the vision in prophetic context. Working backwards from the end of the matter (Dan 7:28), Daniel's summation has "the kingdom and the dominion [of the beasts] and the greatness of kingdoms under the whole heaven shall be given to the people of the saints of the Most High" (*v.* 27). Notice that the kingdom and dominion of the fourth beast doesn't encompass all of the greatness of kingdoms under the whole heaven, but all of the kingdoms and dominions will be given to the saints. Daniel told Nebuchadnezzar that he shall rule, as king of Babylon, the children of men wherever they were. Satan as the spiritual king of Babylon (Isa 14:4-21) has ruled the children of men as the prince of the power of the air (Eph 2:2). So the fourth beast doesn't exercise control over all of spiritual Babylon prior to when "the court shall sit in judgment, and his dominion shall be taken away" (Dan 7:26) supernaturally.

Daniel's vision occurred with a unified chronology: one event follows another. The four beasts appear, one after another, with the fourth beast having ten horns. Then the little horn came up and uprooted three of the ten horns. Then the Ancient of Days takes His seat, and the court sits in judgment. The little horn spoke great words, but the fourth beast is killed, and its body burned, while dominion is taken from the other three beasts. Then one like the son of man came to the Ancient of Days, and dominion was given to him. So in reverse, the kingdom and dominion will be given to the people of the saints of the Most High (Dan 7:27). Then the court sits in judgment (*v.* 26). Then 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 [the saints] shall be given into his [the little

horn's] hand for a time, times, and half a time" (*v.* 25). *A time, times, and half a time* is usually recognized as three and a half years. It is the same length of time as forty-two months, and 1260 days. But the expression *time, times, and half a time* reckons this length of time from God's perspective rather than from the perspective of angelic beings, or human beings. Therefore, verse 25 expounds the latter portion of verse 8 and the first of verse 11. The saints are given into the hand of the little horn for 1260 days immediately prior to the fourth beast being destroyed.

A host of prophecy pundits have concluded that these 1260 days represent 1260 years when the Roman Church had control of Christianity in Western Europe. They have identified the fourth beast as Rome, so they could ignore everything north and east of Byzantium, and everything south and east of Egypt. They might conclude that the dominion of the other three beasts represent the reigns of the Orthodox Churches and the Coptic Church, but they have already identified the first beast as secular Babylon, the second as Persia, and the third as Greece, thereby making these four beasts match the reigns of their assignments of kingdoms to Nebuchadnezzar's image, where each dynasty represents less quality and more strength. So the traditional explanation of these beasts has an inherent flaw that negates its validity. The fourth beast cannot be Rome if the first is political Babylon, the second Persia and the third Greece. The text hasn't yet ruled out the fourth beast being spiritual Rome, with the third being spiritual Greece. But this ruling will come.

Continuing to work in reverse, the ten horns are ten kings that arise from the fourth kingdom (*Dan* 7:24). They are all in place prior to when the little horn arises: "and another shall arise after them; he shall be different from the former ones, and he shall put down three kings" (same verse). So the little horn isn't the Roman Church gaining control of the Roman Empire and uprooting Roman paganism. The ten horns are not ten successive kings or kingdoms, but contemporary kings. They are not ten revivals of the Roman Empire. They are ten kings who can telephone each other, for they co-exist 1260 days before the fourth beast is judged and dominion taken from all four beasts. And three of them are uprooted by the little horn, who makes war against the saints of the Most High. Logic would have it that three of these kings will not go along with the little horn making war on the saints. The little horn "seemed greater than its companions" (*v.* 20); so it was able to uproot three of *its companions*.

All eleven horns temporarily coexist in power. And all eleven are of the fourth beast, or king (from *v.* 17) who shares dominion with three other

kings, even though this fourth king is different from the other three and is terrifying, dreadful and exceedingly strong (*v.* 7). Because the saints have been given into the hand of the little horn (*v.* 25), the fourth king devours and tramples saints with its iron teeth and bronze claws (from *v.* 19) so the beginning hunter now knows more about this fourth beast than do the many prophecy pundits that will have the horns being historic revivals of the Roman and Holy Roman Empire.

The Roman Church doesn't successfully devour and trample saints. It misteaches disciples, and it has usurped authority not given it, but it has also nurtured many disciples who will be resurrected to life. It is an easy target at which to shoot. It is large enough that even the most blind prophecy pundit can hit some portion of it. And large numbers of very blind pundits have taken cheap shots at it, as if the Reformation were the opening day of duck season.

A question needs asked: why would a secular king wear out the saints for forty-two months? Christians are, for the most part, the best citizens a nation has. They should be the most law-abiding. They should be honest in their business dealings. They should be the least interested in overthrowing a human ruler. But the little horn shall speak words against the Most High and shall think to change times and the law (Dan 7:25); so the little horn isn't a secular king. He cannot be and speak words against the Most High to the Most High. He is king over a false Christianity, and he shall wear out the saints who are those disciples that by faith keep the commandments of God. Only a remnant of these saints—the ones who also have the testimony of Jesus (Rev 12:17)—from the beginning of the endtime years will escape (spiritual virgins are those saints that received spiritual birth after the Church has been empowered) into the second half of these seven endtime years.

All Israelites, physical and spiritual, that keep the commandments are the saints, with the Sabbath commandment being the sign that identifies these Israelites to the man of perdition. During the first 1260 days of the endtime years, Sabbath observance marks who is of God in the same way that accepting the mark of the beast [i.e., the tattoo of the cross—*chi xi stigma*] brands who is of the Antichrist during the second 1260 days of the endtime years. The man of perdition forms a type and time-linked shadow of Satan who comes as the reality of the Antichrist when he is cast from heaven halfway through the seven endtime years. The man of perdition comes by the workings of Satan (2 Thess 2:9); literally, the man of perdition is a human being possessed by Satan, with this human being convinced that the angel inside him is Jesus Christ.

The little horn rules theologically. He uproots three sects or denominations of Christendom by changing *times and the law*. He will wear out saints who keep the law. And at least two sects or denominations of today's Christianity are seventh-day Sabbath-keepers. One major neo-Arian denomination will not compromise with another even larger neo-Arian denomination. So the three uprooted kings reign over theological kingdoms. The remaining seven kings unite behind wearing out the saints for 1260 days prior to Satan being cast from heaven and coming as the Antichrist to further wear out all of humanity, which will be why enduring to the end becomes a trial of faith. The last Eve, in giving birth to many heirs, will experience genuine hard labor pains *after* she gives birth, not before.

Consider for a moment the theological incompatibility of Roman Catholicism and Mormonism. For the sake of argument [and because it is true] assume that there are genuine saints in both denominations. Would one wear out the saints in the other if one were to exercise great dominion within the larger nation composed of all spiritually circumcised descendants of Abraham? Would one try to convert the other? Would one wage real war against the other? The Vandals sacked Rome, and Trinitarian Christians lynched Joseph Smith. So yes, either would wage a shooting war against the other if the theological stakes were high enough. And stakes will be that high once the Tribulation begins.

Presently, most Evangelical prophecy pundits believe that the Church will be caught up to heaven in the *Rapture* prior to the trials of the Tribulation. These pundits have set their disciples up to be spiritually slaughtered if the second Passover leaves any firstborn among them for neo-Arian Christianity to convert. Saints will be sheep that are herded here, then driven there, only to be loaded in stock trucks to be sold at depressed prices because of how many are being sheared, then butchered.

The last Eve, like the first, will give birth to three sons, a spiritual Cain, Abel, and Seth. The prophet Isaiah, quoting the Lord, wrote, "Before she was in labor she gave birth; before her pain came upon her she delivered a son. . . . For as soon as Zion was in labor she brought forth her children" (Isa 66:7-8). The last Eve, created when Jesus breathed on ten of His disciples (John 20:22), has today in her womb two sons that will be delivered in a day, one son hated, one loved, with the hated son to be delivered first, this firstborn son a spiritual Cain whose offering to God is even before birth the fruit of the ground, bread and wine, the sacraments that would represent the Body and Blood of Christ Jesus, the Lamb of God, if taken on the Passover.

To clarify the preceding statement, the sacraments of bread and wine become the body and blood of the Lamb when eaten and drunk on the

Passover, taken on the same night that Jesus was betrayed (1 Co 11:23), which was on the 14th of the first month of the sacred year. At any other time, bread and wine is merely the fruit of the ground, leaving disciples who will be born as the spiritual Cain in the position in which the first Cain found himself. God told Cain, “If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it” (Gen 4:7) The sacraments, taken at any time other than on the night Jesus was betrayed, constitute merely an offering made to God of the fruit of the ground. Thus, the person who takes the sacraments on a night other than the night on which Jesus was betrayed will be accepted by God if the person does well, but this person must rule over sin or lawlessness through doing well, for the person has not covered his or her sin through taking the sacraments in a worthy manner. The person is outside the covenant by which the glorified Jesus bears the sins of the person in the heavenly realm. Bluntly put, the disciple who will not, by faith, keep the commandments of God is, even while under Grace and before empowerment by the Holy Spirit, hated by God for his or her lawlessness.

The firstborn spiritual Cain will slay his righteous brother who’s offering to God is a lamb; specifically, the Lamb of God offered through taking the sacraments on the night Jesus was betrayed.

Daniel didn’t understand what he was seeing, so in vision he approached one of those who stood by the throne and asked him the truth concerning all he saw (Dan 7:16). This angel made known the interpretation of the things (same verse). The angel said, “These four great beasts are four kings who shall arise out of the earth. But the saints of the Most High shall receive the kingdom and possess the kingdom forever” (*vv.* 17-18). And Daniel sees another vision which has four kings that reign until broken, “but by no human hand” (Dan 8:25) at the time of the end (*v.* 17). These are the four horns of the he-goat that arise when the he-goat’s great horn or first horn is broken (*vv.* 7, 22-23). The he-goat is identified by the angel Gabriel as “the king of Greece” (*v.* 21). This vision is sealed (*v.* 26), and is for the time of the end (again, *v.* 17). It refers to many days from when Daniel received it.

While a century and a half can be considered as many days from hence, a century and a half after Daniel lived was not *the time of the end*. The long vision Daniel received (chaps 10-12) was sealed and secret until the time of the end (Dan 12:4, 9), when the resurrection of saints was near, and “Many shall run to and fro, and knowledge shall increase” (*v.* 4).

There can be only one *time of the end*, and only one endtime abomination of desolation. Jesus, after saying, “then the end will come” (Matt 24:14), said,

“So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains” (v. 15). Jesus, thus, dates the sealed and secret words that are inscribed in the book of truth (Dan 10:21) to the time of the end. The “abomination that makes desolate” spoken of by Daniel is in chapter 11, verse 31. Forces sent by the king of the North take away the “daily” (i.e., the linguistic icon usually used to describe the regular burnt offering), and they set up the abomination that makes desolate.

The sealed and secret words Daniel recorded are no longer sealed: humanity has arrived at the generic *time of the end*. The words Daniel recorded in the long prophecy of chapter 11 revealed the physical shadow of endtime spiritual phenomena . . . no prophecy in Scripture seems more readily understandable than Daniel chapter 11. Yet the angel bringing the prophecy to Daniel said the words were sealed until the time of the end. An apparent contradiction exists. Either Scripture is correct and the prophecy has been sealed until the time of the end, or Scripture errs and the prophecy has been understandable since the Maccabean war. The prophecy cannot be understandable and still remain sealed.

Actually, what seems understandable hasn't been even though the prophecy accurately reflects the historic record. It has been this historic record that has kept the prophecy sealed, for the prophecy is about the successive regimes of powerful spirit beings in the heavenly realm. These angelic beings reign “by the activity of Satan” (2 Thess 2:9) who is the prince of the power of the air (Eph 2:2) as well as the spiritual king of Babylon (Isa 14:4-21). The kingdom of the world doesn't become the kingdom of the Most High and of His Christ until the court of the Ancient of Days sits in session. Only then does the fourth beast lose its body and its dominion, and the other three beasts lose their dominion. And the timeframe for this court session is shortly before “the greatness of the kingdoms under the whole heaven [is] given to the people of the saints of the Most High” (Dan 7:27). Until then, the kingdoms of the world belong to Satan and his cohorts.

The Roman Church teaches otherwise. Most Evangelical Christians refuse to believe that Satan is the ruler of this world. Secular songs have God holding the whole world in His hand. Countless hymns identify God or Christ as the Lord of this world. So it is difficult for a “Christian” to understand that this world is not now the Most High's. God the Father wouldn't have to draw a person from this world (John 6:44, 65) if this were His world.

Satan reigns by controlling mental landscapes through him being the prince of the power of the air. He can only do this from the spiritual realm. He

cannot do this when he is cast to earth. So we have another date to establish when the court of the Ancient of Days sits in session.

Halfway through seven endtime years of tribulation (after the little horn of Daniel 7:8, 20-21, 25 has the saints given into his hand for *a time, times, and half a time*), the court of the Ancient of Days sits in session. The first three beasts of Daniel 7 keep their bodies but lose their dominion; the fourth beast loses its body and is dealt a mortal wound. All four beasts are horns on the head of the spiritual king of Greece, and in Revelation chapter 13, these beasts appear immediately after their judgment:

And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast. And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?" (Rev 13:1-4)

Who can fight against Death and live? Only the one able to give life can prevail against Death.

The first three of the four beasts of Daniel 7 are described thus:

And four great beasts came up out of the sea, different from one another. The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it. And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, "Arise, devour much flesh." After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it. (Dan 7:4-6)

Since the not-described body of the fourth beast is given over to be burned, and dominion is taken from the beast when the Ancient of Days court sits in session, disciples would not expect to see, post-judgment, the body of the fourth beast or beasts with dominion. And disciples see neither in Revelation 13. Disciples see one composite beast that has the attributes of

the first three beasts of Daniel 7. Again, these beasts are the four horns that arise from the head of the he-goat, identified as the king of Greece (neither the four horns nor the first great horn are identified as the king of Greece, but as kings coming from the single king of Greece). So the king of Greece, “which shall rule over all the earth” (Dan 2:39), includes these four beasts plus a great king who will be supernaturally broken before these four horns can come to power. After dominion is taken from this king of Greece, it will look like the first beast of Revelation 13. It will need Satan as the old dragon to give it whatever authority it reacquires.

Because western nations have become almost entirely secular societies, even the prophecy pundits spawned within these societies think in secular paradigms. A literary critic, though, when deconstructing Scripture will not find secular social constructs supporting the surface text, but will find the underpinnings of Christ Jesus’ reign as King of kings, a theocratic reign that will resume animal sacrifices as sin offerings. When humanity is described after Satan is cast to earth, all of humanity has received the Holy Spirit (Joel 2:28). All have been called by God (Rev 18:4). There will be only one religion: Christianity. And Satan will pose as the messiah. The authority Satan will have is as the Antichrist, a spirit being claiming to be the Lord. He will literally usurp authority from Christ, to whom the world then belongs. So the first mistake prophecy pundits make is to think physically. They then compound this mistake by perceiving Islam as Israel’s principle enemy. But Islam will be no more [will cease to exist through being incorporated into Arian Christianity] before the Antichrist comes. The fourth beast devoured and trampled something. It wasn’t all of Christianity, for a remnant of the saints who keep the commandments and hold the testimony of Jesus (Rev 12:17) will still exist. The little horn coming from this fourth beast was wearing out the saints, most of whom were under the dominion of the third beast, the four-headed king of the South and of the spiritual house of Judah (i.e., Trinitarian Christianity). And this dominion isn’t taken from the third beast until the court of the Ancient of Days sits in session.

Christ Jesus as the paschal Lamb of God is also the reality of *the daily*, the morning and evening sacrifices. The lambs that were daily sacrificed form the shadow of Christ Jesus’ sacrifice; thus, the daily putting on of Christ Jesus’ righteousness as if this righteousness were a garment (Gal 3:27) cloaks disciples with the spiritual brilliance of the sun (Rev 12:1). And this putting on of Christ will end with the great rebellion of saints when the lawless one or man of perdition is revealed (2 Thess 2:3). Then, “the transgression that makes desolate” (Dan 8:13) will have put an end to the daily sacrifice, or

will have put an end to disciples covering themselves with righteousness. This end is dated to 2300 days before “the sanctuary shall be restored to its righteousness” (*v.* 14), thereby placing the great rebellion 2300 days before Christ Jesus’ return, or approximately 220 days after disciples are empowered by the Holy Spirit.

The seven endtime years are prophetic years of 360 days each, or 2520 days for seven years. Seven solar years are 35 days longer than seven prophetic years; hence, from a second Passover liberation of Israel [on the 14th day of the second month at even] until the paschal Lamb is selected [on the 10th day of the first month] seven years in the future is 2520 days. So the great rebellion will be about Christmas time of the first year of these seven endtime years.

The firstborn son of the last Eve, 2300 days before Jesus returns, will attempt to enter God’s rest on the following day, just as the nation that left Egypt attempted to enter God’s rest on the following day (Num 14: 40-41 & Ps 95:10-11). This will be the great rebellion for which [as if a single man] this firstborn son is condemned to die in the wilderness of sin. This son, born before the last Eve experiences her labor pains, will after rebelling against God slay his righteous brother. This son will then be marked by God. And the last Eve will give birth to a third son, a spiritual Seth, born-from-above when the Holy Spirit is poured out upon all flesh. This third son only has to endure to the end to be saved (Matt 24:13), to enter God’s rest.

When the seven endtime years of tribulation begin, the last Eve [the Church] will through being filled with the Holy Spirit in a way directly analogous to what happened in Acts 2 (a type and shadow of this liberation from bondage to sin) bring forth the two sons that presently wrestle in her womb, one son hated, one loved—one son lawless, one son keeping the commandments of God by faith, with this faith counted as righteousness. The lawless son will, even though liberated from sin, return to his sinful ways (for he would never sigh and cry against the abominations committed within the Church), with the outward manifestation of this sinfulness having this son attempting to enter God’s rest on the following day, the 8th-day. And this 8th-day observing lawless son will pursue Sabbath-keepers wherever they flee as this lawless son becomes the active agent of the spiritual king of Babylon, thereby sacrificing the Body of the Lamb of God as the Head was sacrificed.

The Passover lamb is selected on the 10th day of the first month and sacrificed on the 14th at even. Jesus entered Jerusalem on the 10th of the first month and was sacrificed on the 14th (*cf.* John 19:31; 12:1, 12). The uncircumcised children of the nation that left Egypt crossed the Jordan and

entered into God's rest on the 10th of the first month (Josh 4:19)—this holy nation of Israel was selected and penned in God's rest, the Promised Land as well as the Sabbath, in the same way that Jesus was selected and penned in Jerusalem. Therefore, when empowered [or filled] with the Holy Spirit, thus liberated from the sin that presently dwells in the flesh, not in the heart and mind, the Body of Christ will become an acceptable sacrifice to God, so that the righteous requirements of the law can be fulfilled. The lawless son will slay his righteous brother, whose righteousness comes not through works of the hands but through the faith that will have this brother keeping the commandments of God and professing that Jesus is Lord, believing in hearts that the Father raised Jesus from the dead (*cf.* Rom 10:6-9; Deut 30:1-14). Thus, halfway through the seven endtime years, the beloved righteous son, except for a remnant and the 144,000 virgins (observant Jews who have professed that Jesus is Lord during the first 1260 days after empowerment), will be dead. The hated lawless son will be marked for spiritual death upon Jesus' return. And with the kingdom of the world becoming the kingdom of the Most High and of His Christ, the Holy Spirit is poured out upon the third part of humankind, thereby causing all of humanity to be born of Spirit as Seth was born to the first Eve. This Seth only has to endure to the end to be saved. And it is this prophetic birth announcement of this spiritual Seth that is the good news that must be proclaimed to the world as a witness to all nations before the end comes.

The endtime gospel isn't another message about Jesus being the Bread of Life [*You shall not live by bread alone, but by every word that proceeds from the mouth of God*]. Nor is it another message about the soon-coming kingdom of God, which will be evident once the seven endtime years begin. Rather, it is the good news that all of humanity will be born of Spirit when the kingdom of the world becomes the kingdom of the Father and His Son. Then, everyone who endures to the end shall be saved.

Neo-Arian Christian sects and denominations will convert large portions of the world to their brand of false Christianity prior to when "if those days had not been cut short, no human being would be saved" (Matt 24:22). Satan as king of Babylon will still rule as king of kings, but there has been a subservient [to him] spiritual king over Islam, and a different one over Buddhism. The fourth beast of Daniel 7 goes after them, while not ignoring the saints who keep the commandments of God, one of those commandments being the Sabbath commandment. The reign of the fourth beast and the rise of the little horn will cause genuine saints great difficulty, but non-Christian religions will be devoured. Some won't appreciate being devoured, so there will

be war. The outcome of these wars has already been determined: “Christianity” wins, but the Christianity of the Cross. Not the Christianity of liberated (at the second Passover) saints, who keep the commandments of God and have the testimony of Jesus.

God is not a respecter of persons. He is not in the business of creating additional Adversaries. A saint who lived prior to the time of the end will have died in faith. This saint will have lived without ever physically seeing the promise around which this person’s life centered. But during the great endtime harvest of humanity, saints will see physical evidence of God, and many *will believe for the sake of the miracles*. These individuals will now be tried in fire to determine whether they will obey Christ when their lives and their fortunes are at stake. If their physical lives, or if their fortunes are more valuable to them than salvation, they will wash out.

During the second half of the Tribulation—the forty-two months when the composite first beast of Revelation 13 is allowed to exercise authority received from the dragon—all of humanity will have received the Holy Spirit. All will be spiritual Israelites. There will only be one faith: Christianity. And the saints will be divided between those who have accepted the mark of the beast (*chi xi stigma*, or the tattoo of the Cross) and worship the beast, and those who refuse the tattoo and refuse to worship the beast. Some of those who refuse to worship the image of the beast will be slain (*v.* 15), especially if they are not inside the walls of spiritual Jerusalem, which has theological rather than geographical coordinates.

The fourth beast is Death, the fourth horseman of the Apocalypse, and this beast will be dealt a deathblow when the two witnesses are publicly resurrected. Death will have been defeated, but the Antichrist will construct an image of death and will make this image speak. And for some saints the following will apply: “[I]f anyone is to be slain with the sword, with the sword must he be slain” (Rev 13:10); and “‘Write this: Blessed are the dead who die in the Lord from now on.’ ‘Blessed indeed,’ says the Spirit, ‘that they may rest from their labors, for their deeds follow them!’” (14:13). The Antichrist, through constructing an image of Death, will kill some saints, but as Israel under Joshua and Caleb prevailed against the many kings of Canaan, so too will the saints prevail in mental or spiritual combat against the Antichrist. Led by the remnant that keep the commandments and hold to the testimony of Jesus, the third son of the last Eve will mentally defeat those who take upon themselves the mark of death (i.e., the tattoo of the Cross).

Today’s prophecy pundits find in Islam the endtime boogie-man, but Islam accepts Jesus as a prophet. It will not be a far step for Muslims to accept

the false prophet (Rev 19:20) as a genuine prophet, the Twelfth Imam, and for the man of perdition to convince the entire faith to convert to Arian Christianity. Islam presently has a recognizable flaw: there is no criterion by which a person can be certain of going to heaven other than dying in *Jihad*. A person can never be certain that he or she is good enough to go to heaven. As a result, the culture doesn't admit blame. So the Islamic belief paradigm needs the means of suspending the death penalty for sin for long enough that a person can mend his or her ways. The paradigm needs *grace*. And the false prophet will, with charisma, explain to Islamic clerics why they must accept Arian Christianity to stop their young people from blowing themselves up—only the false prophet can stop Islamic terrorism. And while wearing out Sabbath-keeping saints, the false prophet and the man of perdition will permanently put an end to terrorism (and to the modern state of Israel). Remember, the whole world follows the beast, and worships the dragon and the beast and even the image of the beast. The world won't worship the beast, or anyone else without cause. Hitler seemed like a German savior because he put an unemployed nation to work. The man of perdition will seem like a Christian savior for he will finally win the Crusades by bringing Christ to the "10-40 window."

So, for the last three and a half years of the Tribulation, there will be only Christians on the planet. Satan and his demons presently govern the mental landscape of humanity, but Satan rules over a motley crew. All of his dominion and authority will be taken from him when he is defeated by Michael and his angels. The only authority Satan has when he is cast to earth stems from him imitating Christ, his imitation based upon the *Christianity* of the kings of the South and of the North. Because most disciples will identify the *Christianity* of the beast as genuine when they are mentally liberated from bondage to sin, they will accept the mark of the beast. They will not understand why the seven bowls of the wrath of God are poured out upon them. They will curse God, and they will not repent (Rev 16:11). They will be unable to repent for God will have sent a great delusion over them (2 Thess 2:11-12). For they have returned to being slaves to Satan even though they were liberated when Satan was cast from heaven. Sin lurked at their door, and they let sin in.

When Satan, newly cast from heaven, comes as the Antichrist, many disciples will believe that Christ's Millennium reign has begun. Herbert Armstrong taught that Christ would come after three and a half years of tribulation. Saints who follow his teachings are primed to accept the Antichrist as the messiah. Only the rigidity with which they keep the seventh-day Sabbath

will prevent them from worshipping the beast, who had been wearing out all Sabbath-keepers before being dealt a mortal wound.

In spiritual Israel's shadow, Moses leads the circumcised nation into the wilderness of Sin on the fifteenth of the second month (Ex 16:1). The second year that Israel is in the wilderness, the second Passover's lamb is killed at even of the fourteenth of the second month. This second year, second Passover is the shadow of spiritual Israel being liberated from sin. So the events that happen immediately after physically circumcised Israel enters the wilderness of Sin forms the shadow of what happens to spiritually circumcised Israelites, who have previously been baptized, after they are liberated from bondage to the king of Babylon. And when Israel enters the wilderness, the nation begins receiving manna as a test of Israel to determine "whether they will walk in my law or not" (v. 4). But God has not yet given circumcised Israel His laws. He won't give Israel His laws for another three weeks. However, the laws of God are written on the hearts and minds of disciples when they were liberated from indwelling sin and death; so spiritual Israelites have God's laws when this test begins even though physical Israelites did not. And God said the test of Israel is, "On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily" (v. 5); and Moses said, "This is what the Lord has commanded: "Tomorrow is a day of solemn rest, a holy Sabbath to the Lord"" (v. 23). So the test of physical Israel was if the nation would keep the Sabbath. The test of spiritual Israel will also be if this holy nation will keep the Sabbath.

Through the indwelling of Christ as the Bread of Life (John 6:32-35), the holy nation of Israel will again be shown the Sabbath and tested by the Sabbath, which is considered by the greater Church as the least of the commandments, just as physical Israel was shown and tested by the Sabbath. Time, or more properly, space-time is a fluid that has been created by God. It is also the fluid in which humanity lives as fish live in water. A portion of this fluid has been made holy by God; i.e., set apart for His usage. That portion is the Sabbath. Humanity cannot make holy a portion of the fluid in which it lives any more than a largemouth bass can make holy a seventh of a lake and thereby create a no-fishing zone. Only humans can declare a portion of a lake a no-fishing zone, and only God can establish Sabbaths. So the eighth day is not the Sabbath, never has been the Sabbath, and is not holy time.

Christians who now assemble before God on the 8th-day are quick to point out that Israel in Egypt didn't keep the Sabbath. True. Israel was in physical bondage to Pharaoh just as spiritual Israel is in spiritual bondage to Satan today. And while the Christian who worships God on the eighth day

seeks to do well, this Christian lacks faith and is an unprofitable servant. The Mennonite, for example, whose ancestor by faith left behind the errors of the Roman Church and of the Reformed Church does not, today, have the faith of his or her ancestor, a faith that will be counted as righteousness; for this Mennonite, having grown up in the faith of his or her parents, is as the rich young ruler was (Luke 18:18) and cannot sell all he or she has and follow Jesus into keeping the Sabbath commandment, a type of His heavenly rest. In fact, this person usually profanes the Sabbath by doing most of his or her buying and selling in holy time. But this will change within a very short unit of time—a week—once Israel is liberated from bondage to sin at the second Passover, or this person will become like the circumcised nation slain in the wilderness.

The custom of both neo-Arian and Trinitarian Christianity is to profane the Sabbath and treat the 8th-day as the Sabbath. Christians are recognized by the world for worshiping on the 8th-day, and many who begin well will return to this custom once the little horn attempts to change times and the law (Dan 7:25); for the commandments of God will need a formal, ratified amendment to change the seventh day Sabbath to the 8th-day. This amendment won't come from God.

Therefore, when the little horn wears out the saints for a time, times, and half a time, the saints will have been liberated at the second Passover and shown the Sabbath. They will then be tested by the Sabbath as they resist the little horn that changes times and the law, compelling saints to return to an 8th-day Sabbath or be persecuted without mercy. And most Sabbatarian denominations have long warned their disciples that a future Pope will gain control of all of Christianity and will compel Sunday observance. These warnings have prepared their disciples to be tested on the Sabbath, but the attack will come from a source that will surprise them. Most 7th-day Sabbath-keeping sects and denominations are neo-Arians, and the attack on the Sabbath will come from within Arian Christianity. These sects will be uprooted horns that receive no help from the denominations ruled by the king of the South. They will either need to be ensconced within the walls of spiritual Jerusalem, or they will scramble trying to stay alive for the next seven years.

The Cross symbolizes the *Christianity* of the kings of the South and of the North; symbolizes Death. And when the spiritually circumcised descendants of Abraham were taken captive by these two beasts can be reasonably determined by when the Cross was adopted as the logo of recognized Christianity. The cross of the Roman Church still has a man hanging on it; the empty cross of the Evangelical Church is supposed to emphasize the resurrection; but both crosses emphasize the killing of Christ, for which Satan is responsible. The

Cross is, and always will be the symbol of death, which entered the heavenly realm when iniquity [lawlessness] was found in Lucifer and entered the created universe with Eve believing that she would not die if she ate forbidden fruit. Christ was resurrected from the grave, so the empty tomb would be the appropriate symbol of His resurrection. But no symbol is needed other than for each individual to live within the laws of God.

The kings of the South and of the North have reigned over Christianity since God the Father sent His holy nation into Babylonian captivity. They have reigned under the dominion of the king of Greece, who has ruled the Western Lands under the spiritual kings of Persia, who in turn rule under Satan, the spiritual king of Babylon who received authority over the children of men everywhere they dwell when God consigned all of humanity to disobedience so that He could have mercy on all. Again, Satan is a king of kings, just as Nebuchadnezzar was king of kings (Dan 2:37-38).

Christianity spread early across Western Europe, but it wasn't the united religion Catholic historians would like history to accept. Dominion was given to the third beast of Daniel chapter 7, the four-head leopard that is the king of the South . . . the "Trinity" [plus Mary] is a mystery because the four-headed leopard has never been able to explain his own existence without recognizing the Father as its creator. A god created in its image will be "of one substance," Philo's expression, and triune because early Church scholars couldn't read the Tetragrammaton *YHWH*, which is God + Breath + God + Breath, with the Breath [*Pneuma*] of the Father distinct from the Breath [*Pneuma*] of the Son (Rom 8:9, 11). Thus, dominion over *Christendom* was given to the author of *the trinity in fantasy and fiction*. And pundits of the spiritual house of Judah will attack anyone who is not a Trinitarian.

Disciples who stand on the shoulders of typological exegesis see into the spiritual realm and report back what they see. And the fishers and hunters God sends after Israel (Jer 16:16) have now seen the body of the fourth beast that the prophet Daniel saw, the body that will be given over to be burned, the image of which the Antichrist makes to speak. The whole world worships the image of this cross-shaped beast.

The old Dragon comes as the Antichrist; he comes imitating Christ. He steals authority to reign from Christ, and he does this by possessing the universally recognized symbol of Christ, the Cross, even to the point of him making this symbol/image speak. Why else would a Christian worship the image of this beast, let alone this dead beast?

The image of Death is the Cross. The mark of Death, the mark of the beast is the tattoo of the Cross.

5

The first and second beasts of Daniel 7 have received little attention. Disciples see, beginning with Christ's return, "And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur" (Rev 19:20).

When the first or great horn of the king of Greece is broken, four horns appear. Their shadow is the division of Alexander's empire between his four generals, with Ptolemy I of Egypt initially receiving dominion over the promised land of Judea. This human general forms the shadow of the spiritual king of the South, who received dominion (Dan 7:6) and has reigned over Christianity since the 4th-century. This general is also a type of Pharaoh, and a representation of sin, from which the spiritually circumcised nation will be liberated at a second Passover. The first, second and fourth beasts didn't receive dominion. But "the king of the south shall be strong, but one of his princes shall be stronger than he and shall rule, and his authority shall be a great authority" (Dan 11:5). The king of the North was a prince allied with or under the king of the South, just as sin and death today dwell together in the members of disciples (Rom 7:25). Sin and Death are, respectively, the spiritual kings of the South and of the North. And Death is the fourth horseman, thereby making Sin the third horseman of the Apocalypse. All of humanity has been consigned to disobedience or to sin; hence, dominion has been given to Sin, to the four-headed leopard. Sin will, in the Tribulation, make merchandise of the spiritual barley and wheat harvests. But this third horseman is not to harm the oil and the wine, the refined products of the branches that have been grafted onto the root of righteousness. These disciples have already been measured and weighed and found acceptable.

As the Ptolemaic and Seleucid Empires fought over control of the promised land in the shadow, the third and the fourth beasts as subordinate kings under the king of Greece have fought over Christianity since God sent His holy nation into mental bondage to Satan. But their warring was not foregrounded in the world because they were subordinate kings, and they are today, still subordinate kings to the great horn of the king of Greece. However, when the *sar* of Greece tramples and destroys the *sar* of Persia and has no more empires to conquer, this great horn will be supernaturally broken (because he is a firstborn not covered by the blood of the Lamb of God). He will be broken when the lives of men are again given as ransom (Isa 43:3-4)

for the liberation of the firstborn son of God (Ex 4:22; 1 Pet 2:9). He will be broken at the second Passover, and the four horns will arise in his place. These four horns or kings will then not be subordinate to any king but Satan, who continues to reign over humanity as the prince of the power of the air. But they aren't taking orders from Satan, who sowed rebellion and reaps rebellion. They are, in a colloquial expression, *going for it*. They know time is short; they know they are in the time of the end; they have to prove their ways will work; and they will somewhat work together to demonstrate how correct they were when they joined Satan's rebellion against God. They all have a role to play in the emerging dominance of Christianity in the world. They are the four horsemen of the Apocalypse.

The first beast is like a lion with eagles' wings, which are plucked off when it is lifted up and made to stand upright like a man; it is given the mind of a man. It now looks somewhat like a man, and thinks like a man. When this beast is seen again as part of the composite first beast of Revelation 13, its dominant feature, its mouth, from which thoughts like a man are expressed, is all that is seen. This beast is, again, a king. This beast is also the first horseman: "[A]nd I [John] looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer" (Rev 6:2). Remember, in Revelation, appearance is how the entity functions in the plan of God. The first horseman functions as a rider with a crown who goes forth conquering and to conquer. He isn't the little horn that speaks mighty words against the Ancient of Days, the little horn who attempts to change times and the law. Instead, this first beast, this first horseman is the false prophet who performed the miracles responsible for deceiving those who worshiped the image of beast and accepted his mark.

The false prophet is a spiritual king, for John "saw, coming out of the mouth of the dragon [Satan—from Rev 12:9] and out of the beast [who had been dealt a mortal wound, yet lives—from Rev 13:3] and out of the mouth of the false prophet, three unclean spirits like frogs. All three, the dragon, the beast, and the false prophet send forth demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty" (Rev 16:13-14). The false prophet is like, in authority and in substance, Satan and the beast. While the identity of the antecedent for the pronoun "they" in verse 14 can be argued, the two possibilities are that John tells readers that Satan, the beast and the false prophets are demonic spirits; or John tells readers that Satan, the beast and the false prophet command demonic spirits. Either possibility confirms the false prophet being a demon, one with near equal authority to the beast and to Satan.

The false prophet will, most likely, come to fulfill an existing office of “prophet.” The false prophet will be allied with the beast, the spiritual king that functions as and represents Death. The beast is the king of the North, the king who has traditionally reigned over the northern house of spiritual Israel, over Arian Christianity. Thus, the false prophet will, most likely, step into the office of prophet for the principle neo-Arian denomination, the saints from Salt Lake City.

The second beast appears like a bear, with ribs in its mouth. The feet of the composite king of Greece belong to this second beast, and disciples find that this beast is *Abaddon* in Hebrew, and *Apollyon* in Greek. He is the king of the bottomless pit, and he is king over the locusts that attack human beings who are not sealed by God. He alone can kill the two witnesses, who are human beings with spiritual powers.

The locusts the prophet Joel described destroy vineyards, fig trees, and grain fields, but the locusts under the command of *Abaddon* are not to touch any green growth. Both descriptions give the locusts lions’ teeth (Joel 1:6 & Rev 9:8). So there are differences with similarities between the two accounts of locusts.

Joel tells the priests to consecrate a fast (Joel 1:14) for “the day of the Lord is near” (*v.* 15—plus 2:1). Joel then goes on to describe what seems to be a supernatural army somewhat like the troops of cavalry that kill a third of humanity (Rev 9:13-19). Plus Joel describes the sun, moon, and stars not giving off their light in terms suggestive of the fourth trumpet plague (Rev 8:12-13).

The *day of the Lord is near* during only one period of human history. It wasn’t near during Joel’s lifetime. Nor was it near for the next two millennia. However, it is near when the good news that *all who endure to the end will be saved* is proclaimed to the world as a witness to all nations (Matt 24:13-14). This gospel is now going to the world. The extent to which it must be proclaimed is the Father’s decision. So with certainty, disciples can know that the day of the Lord is finally near.

What about *touch nothing green* versus *destroying crops*?

The last Eve will bear three sons, two of whom are delivered before or with her first hard labor pain. The third will continue to grow in the last Eve’s womb until the Holy Spirit is poured out upon all flesh, and this third spiritual son will not be ripe for harvesting until sometime during the second half of the seven endtime years of tribulation. Thus, this third of humanity is as growing green plants before the kingdom of the world becomes the kingdom of the Father and of the Son. In a scenario in which appearance has

become function, green crops typologically represent the physical shadow of humanity not yet born-from-above.

The four beasts of Daniel 7 are the four horns that arise when the great horn of the spiritual king of Greece is broken. They are indeed kings, and they have reigned over portions of the king of Greece's domain at least as far back as Athens and Sparta. They have reigned over the holy nation of Israel since the 3rd and 4th Centuries CE. And as the great spiritual harvest of humanity nears, they will reign for a short while over the earth. Their rule shall be hard as iron.

The little horn of the fourth beast is “the prince who is to come” (Dan 9:26) of the seventy weeks prophecy. “His [alternate reading] end shall come with a flood” (same verse). This is the flood the earth swallows (Ex 15:12; Rev 12:16). Then “to the end there shall be war” (Dan 9:26). So the Tribulation will be difficult to endure. Prior to the court of the Ancient of Days sitting in session, if the days of the third and fourth beasts' dominion were not cut short, no flesh would be saved alive (Matt 24:22). Then following Satan being cast from heaven, there will be war until Christ returns as the Messiah. The birth pains of Israel will, indeed, be hard labor.

The Apostle Paul writes in his second epistle to the Thessalonians, “The coming of the lawless one is . . . with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. Therefore God sends them a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness” (2:9-12). Paul's warning is that God will send a delusion, which is the spiritual equivalent of God sending circumcised Israelites into physical captivity. A delusion is mental captivity from which no repentance or escape is possible.

Paul believed he was living in the time of the end, as have most saints ever since—and they have been, for one long spiritual night began at Calvary, a night equivalent to when death angels passed throughout all of Egypt. So Paul directs his warning about God sending a delusion to saints who will be deceived by the coming of the man of perdition. But Paul's warning was sealed by a lesser delusion sending lawless saints into captivity in spiritual Babylon. This lesser delusion is only *lesser* to the extent that it forms a shadow or type of endtime Israel's great falling away when the kings of the North and of the South begin to reign over spiritual Babylon as the two legs of iron during the time of the end.

Therefore, little stalking will be required for a saint to locate the four beasts of Daniel 7 once the second Passover occurs—these four beasts will

come gunning for the saints. But they have already been defeated; they were defeated at the conclusion of the creation account. And the means by which the saints will slay these beasts is by enduring to the end, refusing the mark of the beast and remaining in covenant with the Most High and with His Messiah. It is comforting to be able to say, *My big brother has already whipped your king.*

* * *

CHAPTER NINE

A Philadelphia Apologetic was published in 2002 as a collection of “essays of definition.” However, there really is no way to avoid being defined by others. Even if effort is made to define oneself, these efforts will in turn be subjugated by the opinions of others.

In 2002, I had just heard the command to reread prophecy from the mouth of God, a claim that opens oneself up to being marginalized and ridiculed, not something that is particularly troubling but also not something to seek. Christ hated to be mocked, yet it was mocking that He had to endure that last day of His physical life. He had to remain silent while being mocked; He could not respond. . . . His response will come when He returns, for then “those slain by the Lord shall be many” (Isa 66:16).

The claim of whether I heard words from the mouth of God lies in whether a second Passover liberation of Israel occurs in a manner foreshadowed by Israel’s liberation from physical bondage in Egypt, a liberation from indwelling sin and death that will see the lives of firstborns again given as the ransom for Israel’s freedom.

The Apostle Paul was chosen to routinely hear words from the mouth of God, what it means to have the Holy Spirit [Breath Holy] speak to Paul as one man would speak to another (Acts 22:14). I cannot make the same claim, but what I can say is that I heard words twice, once on that Thursday of the second full week in January 2002, and a second time a few months later as a four word answer to a question.

I did not seek a sign. In fact, seeking signs is *prima facie* evidence of lack of faith. The person seeking a sign doesn’t trust God, doesn’t believe God, and has doubts about whether God even exists; for to seek a sign will have the person believing the sign rather than God; i.e., believing what is visible and physical rather than what is invisible and spiritual. Signs, as necessary reassuring reminders, become idols that will cause the person to stumble in the person’s walk with Christ.

Gideon sought a sign, and three times received a sign, but for his lack of faith, Gideon had to take 300 men against a Midianite army of 135,000. However, afterwards, when the men of Israel told Gideon to rule over them, Gideon refused, saying that “the Lord will rule over you” (Judges 8:23). He

rightly understood that God had given Israel release from the Midianites; nevertheless, he made a gold ephod that was set up in Ophrah, and all Israel whored after it there, worshipping it rather than God. Thus, the ephod became a snare for Gideon and his family (*vv.* 24-27). It stood as a marker revealing Israel's lack of faith.

When Jesus was asked for a sign, any sign He would have given would have likewise resulted in Israel building a snare for itself—and such is the case with the one sign that He gave: the sign of Jonah, which isn't a solar eclipse as some would have the spiritually circumcised nation of Israel believe; it isn't being in the grave for two nights and a day; it isn't resurrection Sunday morning. The sign of Jonah is being dead for three days and three nights, then being brought back to life to be the spokesman for God . . . Nineveh worshiped Dagon, the fish god. When the great fish spewed Jonah out, the prophet became a man sent from Dagon, a man the inhabitants of Nineveh would believe and did believe. Thus, the inhabitants of Nineveh will rise up in their resurrection (in the great White Throne Judgment) to condemn the men of Israel, who, when the *Logos* or Spokesman came from Israel's God, did not believe the One sent but killed the Spokesman. Therefore, the sign of Jonah became a snare for Israel by which this physical nation stumbled so that salvation could come to *the nations* [Gentiles] “so as to make Israel jealous” (Rom 11:11).

Although I have previously addressed the sign of Jonah and as I hesitate to cover the same material many times [but do for pedagogical reasons], I say again, the sign of Jonah didn't become a snare for just the broken off natural branches of Israel. It became a snare for most of Christendom, the means through which Christendom's disbelief and lawlessness has been readily visible to man and angel.

In believing the Gospels, disciples of Christ Jesus will acknowledge that Jesus was in the heart of the earth [i.e., the grave] for three days and three nights as Jonah was in the belly of the great fish for three days and three nights; for to deny the only sign that Jesus gave is to deny Jesus. Yes, the one who disbelieves this sign does not believe Jesus. The one who disbelieves might believe Jewish tradition that would have Jesus' disciples stealing away His body, or the one who disbelieves might believe Greek pagans who in their enthusiasm to convert cut the sign in half so they could avoid all things “Jewish,” or the one who disbelieves might believe a false teacher who had “a vision” that reinforced the tradition of early pagan converts. Regardless, the one who disbelieves does not believe Scripture, God, or Christ; so why this one who disbelieves continues to call him or herself a Christian remains the mystery that will not be resolved until judgments are revealed.

Using the timeline present in John's gospel, Jesus ate the Passover on the dark portion of the 14th of Abib, the first month, then was crucified during the daylight portion of the 14th, the Preparation Day (John 19:31, 42) for the high Sabbath of Passover, the 15th (Lev 23:6) . . . "Passover" is a linguistic icon that refers specially to the first day of the Feast of Unleavened Bread and generically to the entire period when Observant Jews assembled together in Jerusalem to select, pen, and kill Passover lambs and to keep the days of Unleavened Bread. Pharisees had, when determining when Passover lambs were to be slain, misread Moses (which shouldn't surprise anyone, for Jesus said none of them kept the Law—John 7:19), and were killing paschal lambs on the afternoon of the 14th, beginning at the ninth hour: at 3:00 pm, or halfway between noon, what Pharisees determined was the first "even" and 6:00 pm, sunset, the second "even."

To repeat what has been previously given, the instructions Moses gave for the first Passover were for Israel to kill the selected lambs on the 14th at even, and for Israel not to leave the nation's houses until daybreak (Ex 12:6, 22). Israel was not to leave the covering of blood during this long night of waiting and watching, not even after the firstborns of Egyptians (of man and beasts) were slain by the death angel. Therefore, Israel could not "spoil" the Egyptians until the daylight portion of the 14th; for the day when Israel left Egypt is the first day of Unleavened Bread, the first day of when Israel left Egypt in haste so that its dough could not be raised with the leaven [sin] of Egypt.

Jesus ate the Passover with His disciples when Israel in Egypt would have eaten that first Passover—on the night of the 14th, the dark portion of that day. And disciples of Jesus are to eat the Passover on this same night, the night that Jesus was betrayed (1 Co 11:23-26). Therefore, Luke's account that has, "Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed" (22:7), preceding when Jesus eat the Passover on the dark portion of the 14th does not conflict with John's gospel even though there would seem to be a discrepancy: the Pharisees had the wrong preparation day, and were killing Passover lambs on the wrong day. But apparently, the Pharisees having it wrong was necessary so that Jesus could both eat the Passover, changing the symbols from an actual lamb to bread and wine, an offering of the ground (Cain's offering) except on the night that Jesus was betrayed, as well as become the Passover Lamb, sacrificed for Israel's sins. And the previous sentence expresses an overlooked, but vital point: both Cain and Abel offered sacrifices to the Lord. Cain's sacrifice was of the ground and was rejected; yet Cain was not rejected and would have been accepted if he had done well (Gen 4:7). Righteous Abel's sacrifice of a lamb was accepted. Therefore, the

disciple who takes the sacraments of bread and wine on any night other than the night on which Jesus was betrayed offers bread and wine to God—offers a sacrifice of the ground. Nevertheless, this person will be accepted by God if this person does well, but sin lurks at this person's door, and sin will devour this person if it can (a personification of sin as disobedience or lawlessness that condemns the person to the lake of fire). But the person who takes the sacraments of bread and wine on the night that Jesus was betrayed—the dark portion of the 14th of Abib—offers to the Lord the Lamb of God as the person's sacrifice, thereby entering into the covenant by which forgiveness of sin covers the disobedience of the person (Mat 26:28).

The person who does not take the Passover sacraments on the night Jesus was betrayed has no covering of Grace, but will be accepted by God if this person does well, meaning if this person covers him or herself with obedience to God in a manner like that of Abraham who “obeyed [God's] voice and kept [God's] charge, [God's] commandments, [God's] statutes, and [God's] laws” (Gen 26:5). It was by faith that Abraham obeyed God's voice “to go out to a place that he was to receive as an inheritance” (Heb 11:8). So *doing well* is not simply a manner of professing that Jesus is Lord with one's mouth, then continuing in disobedience, living as a son of disobedience, a bondservant to sin, ignoring the Passover and occasionally offering to God Cain's sacrifice. The person who continues in uncovered disobedience after receiving the Holy Spirit will be made into a vessel of wrath to be endured for a season, a vessel of destruction to be broken “in order to make known the riches of [Christ's] glory for vessels of mercy” (Rom 9:23). This person lacked the faith necessary to take the sacraments on the night Jesus was betrayed, and if this person took the sacraments at all, he or she took them on another night, thereby offering to God bread and wine, the fruit of the ground.

Returning to the timeline found in John's gospel: Jesus was crucified on the 14th of Abib, died about the ninth hour, and was placed in the Garden tomb as the sun was setting to begin the 15th, the high Sabbath day, the first day of the Feast of Unleavened Bread, the day on which Israel left Egypt under the full moon of the first month. He now lay dead in the heart of the earth all of the 15th, one night and one day. He then laid dead all of the 16th, the second night and the second day. He then laid dead all of the 17th, the third night and the third day, and also the weekly Sabbath. Then before daybreak on the 18th, the first day of the calendar week—the weekly cycle based upon the physical creation—Mary found that Jesus was gone from the tomb. So sometime between the end of the weekly Sabbath and the daylight portion of the first day of the week, Jesus was resurrected so that after three days, He

was no longer dead but living even though He had not yet ascended to His Father and our Father (John 20:17).

Believing that Jesus was truly in the grave three days and three nights will now have Jesus crucified on Wednesday, mid calendar week, and resurrected on Sunday, mid day of the week of Unleavened Bread that would have begun on the 15th of Abib and run through the 22nd. This movement from mid physical week to mid spiritual week is in agreement with the differing reason for observing the weekly Sabbath as given from atop Sinai (Ex 20:11) and as given on the plains of Moab (Deut 5:15), where the weekly Sabbath goes from being a memorial to the physical creation to being a memorial to God's liberation of Israel. Thus, the days of Unleavened Bread that began when Jesus' first disciples ate His body in the form of bread and drank His blood from the cup of the fruit of the vine have continued forward and will continue forward for as long as disciples take the sacraments on the night that Jesus was betrayed, thereby covering their disobedience with Christ's righteousness; for no sin is imputed to disciples who take the sacraments. These disciples are no longer in bondage to sin even though sin and death continues to dwell in their mortal members.

- The movement from mid calendar week to mid holy day week represents the change of focus for the weekly Sabbath, from the creation to the liberation of Israel.
- The last half week of Jesus' ministry will begin after the third day of holy week represented by the "P" creation account.
- All of the Christian era—between the first Advent and the Second Advent—is represented by the first four days of the "P" account.
- The dark portion of the third day of the "P" account sees the restoration of all things; i.e., the return of life to the Body of Christ.
- The light portion of the third day sees the dry land bring forth the harvest of firstfruits, with the majority of this harvest coming from the third part of humankind born of Spirit when the world is baptized in Spirit. This light portion is the last three and a half years of the Tribulation.
- It is the last half week of Jesus' seven year [one week] ministry that sees the great endtime harvest brought to God, with this harvest not composed of today's "Christians," who will be harvesters if they keep the commandments and hold the testimony of Jesus.

Working backwards from Jesus being crucified on Wednesday, the 14th of Abib, John writes that Jesus came to Bethany six days before the Passover

(the 15th), meaning that on the 9th of Abib, Martha and Mary gave a dinner for Jesus (John 12:1-3). The following day, the 10th, the weekly Sabbath, Jesus entered Jerusalem on the colt of a donkey. This is what visible Christendom celebrates as Psalm Sunday, but the event did not happen on Sunday, but on the Sabbath—on the day when the Passover lamb was to be selected and penned.

Thus, Jesus entered Jerusalem on the 10th of Abib as both the Passover Lamb of God, a Lamb appropriate to the size of the household of God, and as high priest of the next generation of Israel. He entered the temple and drove out those doing business on the Sabbath; He healed on this Sabbath day the blind and the lame (Matt 21:12-14); then He returned to Bethany, two miles or so away (*v.* 18). The following day, He curses the fig tree (Matt 21:18; Mark 11:12-14).

In Mark's gospel, Jesus cleanses the temple on the day following when He enters Jerusalem. Luke's gospel seems to agree with Matthew's account. So either Jesus cleansed the temple on consecutive days [the 10th & the 11th], or there is a discrepancy between the accounts. Since Jesus had cleansed the temple in a similar manner six months into His ministry (John 2:13-17), and was asked, "What sign do you show us for doing these things" (*v.* 18), the cleansing of the temple was the precursor to the sign given when Jesus answered, "Destroy this temple, and in three days I will raise it up" (*v.* 19), the sign of Jonah. It is reasonable to believe that Jesus cleanses the temple three times, especially since this is the combined testimony of the Gospels. Therefore, it is most likely that Jesus thrice cleansed the temple, once when Passover was at hand three years before He was crucified, then twice again when Passover was at hand at the time of His crucifixion, with the doubling of the cleansing carrying typological significance.

Of course a person can say that Matthew, Mark, Luke, and John were writing about only one event—one cleansing of the temple—and that they just didn't get their facts right. But if they didn't their facts right as to when Jesus cleansed the temple, then what else isn't right? Either Jesus cleansed the temple at the beginning of His ministry, then again at the end of His ministry (and twice at the end of His ministry), or the Gospels simply cannot be trusted.

Teaching that Jesus cleansed the temple only once is analogous to teaching that Jesus was crucified on Friday and resurrected on Sunday—that Friday night, Saturday day, and Saturday night equates to the three days and three nights that Jonah was in the belly of the great fish. Any such teaching stems from simply not believing what the text says. This is the domain of skeptics, doubters, and apostates.

Let it here be asserted that cleansing the temple is a necessary part of the sign of Jonah, the message conveyed in John's account, and that cleansing the temple is analogous to Jonah being tossed into the sea, the event that immediately precedes Jonah being swallowed by the great fish.

The sign of Jonah, like Jesus being the Bread of Life, is a more complex sign than the sign initially appears. So the following correspondences pertain:

- Jesus said, "Destroy this temple, and in three days I will raise it up" (John 2:19).
- These three days equate to the three days Jonah is in the belly of the great fish, and are the three days Jesus is in the heart of the earth.
- Destroying the temple, now, equates to the death of the flesh.
- But it isn't Jesus that destroys *this temple*; rather, it is corrupt temple officials—the high court of Judaism.
- Cleansing the temple by driving out the moneychangers is a confrontational act that leads directly to *destroying this temple*, or to the death of the fleshly body of Christ.
- In this way, cleansing the temple is analogous to Jonah telling his shipmates to throw him overboard. They would not have thrown him overboard—they would not willingly be guilty of shedding innocent blood—if Jonah had not introduced the idea.
- After Jonah said that he was a Hebrew, and feared *YHWH*, the God of heaven, the ship's crew no longer prays to their gods, but prays to the Lord (Jon 1:14), and offers sacrifice to the Lord (*v.* 16) and made vows.

The sea upon which the ship sails is a universe that is analogous to the temple universe. Jesus causes a tempest in this "temple universe" when He cleanses the temple by driving out the moneychangers in a manner analogous to *YHWH* causing a tempest at sea that threatens the ship and its crew. In the Jonah story, the angry seas are calmed when Jonah is thrown overboard—and the sailors "feared the Lord exceedingly" (Jon 1:16). Two things: the life of one man is sacrificed for the whole of the ship, and the whole of the ship now fears God. Good immediately comes from Jonah being thrown overboard, with additional good to come when Nineveh, upon hearing the preaching of Jonah, repents of its wickedness.

God—in this case, Jesus—had to create a tempest in the temple in a manner similar to how He hurled a great wind upon the sea. In Greek, the same linguistic icon [πνευμα] is used for both wind and the Holy Spirit;

so for Jesus through the Holy Spirit to speak the words of the Father on the Sabbath day when He enters the temple to cast out the moneychangers is a type of the antetypical event of *YHWH* hurling a great wind upon the sea.

The tempest created by God—Jesus—is the precipitating event that causes the destruction of the temple that will be destroyed and rebuilt in three days. This is the temple about which Jesus told His disciples that there would not be left one stone upon another (Matt 24:2). Thus, the sign of Jonah is a sign pertaining to the destruction of the temple and to this temple being rebuilt after three days.

When asked for a sign after Jesus feeds the four thousand, Jesus told the inquiring Pharisees and Sadducees, “When it is evening, you say, “It will be fair weather, for the sky is red.” And in the morning, “It will be stormy today, for the sky is red and threatening”” (Matt 16:2-3) . . . one sign, but two differing contexts producing opposing meanings—the sign of a red sky pertains to sailing and the sea.

Jesus gives one sign—that of Jonah—which like a red sky has two differing meanings: one of peace when the sign precedes darkness, and a second meaning of turmoil and tempest when preceding the hot portion of the day.

Here understanding is required: as there was first the physical body of Jesus, crucified at Calvary, buried in the Garden Tomb, resurrected after three days and three nights to ascend to the Father as the reality of the Wave Sheaf Offering (the first handful of new crop barley harvested that year), there is also the spiritual Body of Christ, the great harvest of firstfruits that will be completely gathered into barns by the Feast of Weeks, with this spiritual Body crucified with Christ and buried with Him by baptism into death (Rom 6:3-7). Just as the gates of Hades did not prevail over the physical body of the man Jesus lest He suffer corruption, the gates of Hades will not prevail over the spiritual Body of Christ lest it suffer corruption. However, as the physical body of Jesus died and was resurrected after three days, the spiritual Body of Christ also died and will be resurrected the third day . . . the spiritual Body of Christ dies from loss of breath, or loss of the divine Breath of God, the Holy Spirit [Πνεύμα Ἅγιον], with this loss coming when hearts are not cleansed by faith so that they can be circumcised.

Infant baptism is of no value to the child, for physical birth and maturation reveals and must precede spiritual birth and maturation. An immature person will not be raised from the dead through a second birth by receipt of the Holy Spirit—and unless hindered by extenuating circumstances, a mature person must bury the old self in baptism before the heart is cleansed so that it can be circumcised. Sprinkling an infant only scares the baby and subjects the child

to pneumonia. Therefore, the Church built from generations of sprinkled infants lacks possessing the Holy Spirit and is dead, and this was the case for centuries. Prior to the Anabaptist movement of the 16th-Century, the visible Church was a spiritually dead entity.

If the Body of Christ spiritually dies, the Body ceases to exist for the Body consists only of those individuals who have the Holy Spirit and circumcised hearts. But if the Body no longer exists, then the Body cannot suffer doctrinal corruption until after it is resurrected to life. The lawlessness of the visible Church would have corrupted the Body if the Body were alive. Thankfully, the Body is dead—and this lawless visible Church serves now only as the *universe* from which God will draw those whom He has “predestined to be conformed to the image of his Son” (Rom 8:29). It is upon this universe that God will send His divine Breath to create a tempest when the spiritual Body is resurrected from death, and it is those of the visible Church (analogous to the Pharisees and Sadducees) who would kill faithful disciples if these disciples do not flee as Jacob fled from Esau.

The red sky, when going into darkness, means fair weather and calm sailing, the conditions that have occurred for the past centuries while the Body was dead. The tempest of the 1st-Century, caused by the Holy Spirit dividing the waters of humanity into those who have been born of Spirit and those who have not been so born, ended when the Body died. The third day will see the waters divided . . . Moses divides the water to walk across dry shod, and to plant crops and trees. From reading Moses, who wrote of Christ, comes the fruit of the Spirit. Therefore the day portion of the third day will be a time of tribulation as the world (and the fourth beast of Daniel 7) attempts to stamp out Moses.

The sign of Jonah will be a sign of turmoil and tribulation when the spiritual Body of Christ is resurrected from death on the third day. Jesus will not have brought peace to this world, but a sword. He will have set a man against his father (especially if this man makes a journey of faith into Sabbath observance) and a daughter against her mother (Matt 10:34-35). And this time of trouble is apparent in the sign of a red sky being analogous to the sign of Jonah.

* * *

CHAPTER TEN

Within the context of God showing mercy upon whomever He chooses, having mercy on some, compassion on some, but wrath on others, the Apostle Paul rhetorically asks, *Why does God still find fault with human beings; who can resist His will.* Paul answers himself by going on to ask, *Who are you, O man, to answer back to God?* (Rom 9:19-20). “Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use” (v. 21)?

Does a potter consult the clay before shaping it into a vessel? And if the potter does not consult the clay, whatever input or influence the clay has in what the potter will do with the lump comes from characteristics inherent to the lump . . . clay is a descriptive term given silicates that are typically less than 2 μm in size, and are distinguished by their flake or layered shape, their affinity for water, and their plasticity. Clay is not silt, or just any stone flour, but one of three or four specific groupings of microscopic stone particles. And to make clay *workable*, clay is wedged or pugged to remove air bubbles and to evenly distribute moisture. Hence, if human beings are as clay in God’s hands (Isa 64:8), then human beings can only tell God what He will do with them by their initial *workability* while they undergo wedging and kneading; for once the lump is centered on the wheel head and begins to take shape, God makes from the person what He chooses.

In this age when most potters purchase their clay from common suppliers, the digging and preparing of the clay as part of the process of *throwing* a wheel-spun vessel is lost from the analogy of disciples being vessels created for honored or dishonorable use. For most Christians, the analogy begins with the lump of clay centered on the wheel and beginning to take shape. This is what the prophet Jeremiah saw (Jer 18:2-4) when he went to the potter’s house to hear the words of the Lord. But if Jeremiah had arrived earlier and had stayed longer, he would have seen the potter prepare the clay from its rawest form to the firing of the vessel. As it was, Jeremiah saw a vessel spoiled in the potter’s hand and reworked into another vessel as it seemed good to the potter.

- Are disciples made into dishonorable vessels somehow spoiled by the Master Potter's hand, or were these vessels of dishonor intended to be such vessels from the beginning?
- Could these vessels have spoiled themselves while they were being formed, thereby giving them power over the Potter? Are men more powerful than God?

The questions are foolishness, but there are teachers of Israel that have used Jeremiah's visit to the potter's house to give human *free will* godlike stature. Predestination has been an especially divisive dogma from the beginning. And any teaching that has human beings predestined to fry in hell from birth is without love and is not of God.

From the same lump of clay, God will make vessels of two kinds, one for honored use and one for dishonorable use (a chamber pot to be broken because of its uncleanness). The Apostle Paul asks, "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" (Rom 9:22-23)? So the two kinds of vessels are (1) vessels of mercy that will be for honored use, and (2) vessels of wrath that will be for dishonorable usage.

What if the above is truly the case? What if God has made of humanity two kinds of vessels? Is one of these kinds that portion of humankind with no knowledge of God? Again, there will be teachers of Israel who would have disciples believe that *Christians* are vessels of mercy while every other human being is a vessel of wrath, but these same teachers do not agree among themselves as to which of them are genuine *Christians*, and which *Christians* [along with all Muslims, Buddhists, Hindus and pagans] are also, because of their dead faith, vessels of wrath prepared for destruction from the foundation of the earth.

- Has the person with no knowledge of God been prepared by God to be spun into either a vessel of mercy or a vessel of wrath?
- What if the person without knowledge of God turns suddenly to God and pleads for mercy? Will God not grant this mercy? According to what the Lord told Jeremiah, He will, indeed, repent of the harm He had intended.

The teachers of Israel who would have disciples believe that Christians are all vessels of mercy argue that the clay lying undisturbed in the earth has

been prepared for wrath—and this is not true. Only the clay on the wheel will become a vessel of wrath, or of mercy. Until dug, the clay neither knows God, nor has been prepared by God to be spun. Therefore, the clay needs knowledge of God before being centered on the wheel head, and spun into either a vessel of mercy or of wrath. So it isn't from all of humanity that God now makes vessels of wrath or of mercy; rather, it is of disciples, meaning that some disciples have been shaped by God to be sons of destruction, just as Judas Iscariot was a son of destruction.

What are the consequences of God patiently enduring vessels of wrath that he has created for destruction? Why do this? Why create vessels for destruction? Why endure them? Will not enduring them spoil the clay, souring the lump from which the clay is taken for vessels of mercy?

Yes, enduring vessels of wrath will give rise to clay that can only be worked into more vessels of wrath as the love of many grows cold (Matt 24:12). But the third part of humanity (Zech 13:9)—the part without prior knowledge of God [the undug clay]—will, by enduring to the end, be saved (Matt 24:13 with Jer 18:7-8), but not saved by its former knowledge or its former righteousness. Rather, this third part will be saved by new found faith in God that comes through the world being baptized by the Holy Spirit (Joel 2:28).

What if God has endured lawlessness in vessels that He has prepared for destruction for the purpose of demonstrating His wrath? What if His wrath is reserved for only these vessels? Will not the remainder of humankind then escape His wrath?

The reality of preparing vessels for wrath is that all of humankind must, necessarily, become either vessels of wrath or vessels of mercy before the end of the age; all of the clay must be dug and brought to the wheel. No person can remain neutral, suffering as a civilian during a war fought in the person's homeland. Therefore, God's patient enduring of vessels of wrath forms the precursory condition necessary for pouring out the Holy Spirit on all flesh [i.e., baptizing the world in Spirit]. God enduring what He intends to destroy sets the stage for forming every person into either a vessel of wrath or of mercy. But His enduring ends with Him *coming in fire, with chariots like whirlwinds, rendering God's anger in fury and His rebuke with flames of fire* (Isa 66:15). The slain of the Lord will be many on the day of His return (v. 16). Vessels prepared for destruction will be destroyed, for these vessels of clay cannot contain His wrath.

What if God broke off faithless cultivated olive branches to graft onto the root of righteousness wild olive scions, knowing in advance that these wild scions will bear worthless fruit? Does He seek their worthless fruit,

small, bitter, all skin and pit? A person would not think so. So what is it that God seeks from grafting wild scions to righteousness other than the faith of these scions, faith that will cause these scions to begin bearing cultivated fruit, faith that works contrary to nature, faith that will make the cultivated branches jealous? Or has He grafted these wild scions onto righteousness to be vessels of wrath through which He can demonstrate His justice and His power, demonstrating that He will send even His own lawless sons into the lake of fire?

The Apostle Paul uses several analogies to make a complex point: when God began working with the patriarch Abraham, God selected one man from all of humanity to form from this man a “cultivated” variety of humankind that would be easily worked into vessels for honored use in His household. Abraham bore fruit that God found desirable in the same way that one apple [or olive] seedling in tens of thousands bears fruit worth propagating through continued selection. God did the selecting of a man in the same way that, say, Luther Burbank selected fruit varieties. And God did the propagating through delivering a son of promise to first Sarah, then two sons of promise to Rebekah, with one of Rebekah’s sons being hated [or a son of wrath for dishonorable use] and one son being loved. Then from the loved son came the cultivar *Israel*, a man and a nation that prevails with God. So of all humankind, only one lineage became the natural cultivar selected by God to bear the fruit of righteousness.

What happens to a cultivar that grows *branch sports* that bear worthless fruit? Are these branches not sawn off and thrown into the fire? What happens when most of the branches bear worthless fruit? Are they left on the good trunk, or are they not all sawn off? They are sawn off. And the trunk sets leaf buds where the cuts have been made, and from these leaf buds will eventually grow new branches that will bear fruit true to the cultivar—and this is the history of the natural cultivar grown from the patriarch Abraham, with the exception that the new branches continued to bear mostly worthless fruit, for the faith of Abraham was lost through the leafy branches taking pride in being descended from the patriarch.

When all of the new growth on a cultivar are leafy branches growing upright as suckering shoots from framing branches, the tree will bear no fruit—suckering shoots grow few fruiting spurs, so they must be pruned away to let sunlight rest on lateral branches. Thus, when these leafy branches, bearing no fruit of righteousness, began to count their uprightness as righteousness, the cultivar was prime for radical pruning, even to God sacrificing the only righteous Branch on the cultivar so that from this branch would come the

scions that returned the cultivar to bearing the fruit of righteousness. Growing upright as a water sprout brings forth no fruit of righteousness, only leaves and bag worms.

Not all clays will make fine vessels; not all cultivars bear fruit of equal value. And the Apostle Paul mixes metaphors as he conveys what he has received by revelation (Gal 1:12)—the visible things of this world reveal the invisible things of God (Rom 1:20), but are only shadows of realities in a supra dimension that bear in complexity to our known world the relationship of clay to flesh. Therefore, only through metaphors can the realities of heaven be described in this world. The means by which life is imparted in the heavenly realm isn't through physical breath; yet, *breath* is used as the metaphor for this means, for through breath life comes to flesh, made from the elemental elements of the earth. Hence the juxtaposition of inert stone and flesh [living stone, made alive through the addition of *breath*] somewhat accurately conveys the relationship between living human beings and glorified sons of God. And this relationship is further refined through employing an additional metaphor, that of seed-bearing vegetation: Jesus said of Himself (John 12:24) that He must die as a grain of wheat dies in order to produce much fruit, with this *fruit* being righteousness in servants (*vv.* 25-26). So the mixing of metaphors is unavoidable, for what is without breath does not reproduce itself. It is, thus, the inclusion of *spiritual breath* [*pneuma 'agion*] that transforms the metaphor of *phyllosilicate* minerals rich in silicon, aluminum oxides, hydroxides, with trapped structural water, in layered stratum, into the clay on the Master Potter's wheel, clay that will bring forth the fruit of righteousness.

But the clay on the Master Potter's wheel will be made into vessels of wrath as well as into vessels of mercy—the same clay dug from the earth, the same spiritual breath added to make the clay workable . . . where is the difference? Does the clay have absolutely no say in what it will be? Can it not appeal to the Potter for mercy? And it is the *hard determinism* of the clay having no say in what it will be that causes the visible Christian Church to shy away from *predestination* (προορισμός) as taught by Augustine and Calvin, accepting instead [while rejecting the man] the teachings of Pelagius.

Unfortunately, once the Master Potter begins shaping the clay, the time for decision has passed: the clay has made up the mind of the Master Potter as to what He will make from the centered ball. It was during the centering process that the clay influenced the Potter by the clay's workability.

Both vessels of wrath and vessels of mercy will bring forth the harvest of righteousness, but they will do so through differing means.

If the Lord required of Abraham, to whom the promises were given while he was still uncircumcised, the sacrifice of his firstborn son of promise after circumcision—and if God willingly sacrificed His firstborn Son at Calvary—then is it beyond the Father’s love to not also sacrifice the Body of His firstborn son as well as the Head, making first the Body perfect through its liberation from the sin that presently dwells in the flesh? Shall the Head live without the Body? Shall the Christ not reign over many kings and lords? Indeed, he will. And who are these kings and lords if not today His students and servants? Is it not enough for the student to be like his or her Teacher, and the servant like his or her Master (Matt 10:24-25 & John 12:25-26)?

If, indeed, the student is like his or her teacher, then will not the student be likewise sacrificed as an acceptable sin-offering “in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit” (Rom 8:3-4)? Is the head only of a lamb sacrificed? Is not the body also sacrificed with the head? Of course it is. Then, if the Body of the Lamb of God was not yet formed when the Head was sacrificed, does the Body escape being sacrificed because it was not at Calvary to physically die on the rocky outcropping as the Head died?

How shall it escape if it were to escape? Has not every generation of the Body from Calvary until now died because of the sin that continues to dwell in the flesh even though the old creature was crucified with Christ, who came to condemn sin in the flesh? If sin is condemned in the flesh, is not the flesh then condemned because of the sin in it? Why has the flesh of disciples died if not because liberation through Jesus’ death at Calvary is of the Spirit [*Pneuma*], and not of the flesh? The *Logos* came from heaven to be born as the man Jesus (John 1:1-3, 14); He was Spirit [*Pneuma*] dwelling in flesh. His death at Calvary was the acceptable sin offering for the liberation of the self-aware old creature that dwells in a tent of flesh, just as the death of Egyptian firstborns was the acceptable sin offering for God’s liberation of natural Israel from bondage to Pharaoh. And as the circumcised nation that left Egypt could not enter God’s rest because of unbelief, the old creature cannot enter heaven because of its unbelief. A new creature, born of Spirit, born from above, must be born into the same tent of flesh in which the old creature dwelt in a manner analogous to how uncircumcised children were born to the circumcised natural nation in fabric and skin tents in the wilderness. This new creature, like the uncircumcised children of the nation that left Egypt, will enter God’s rest. And it is this new creature that will be made into either a vessel of honor or one of dishonor: the old creature dies

with Christ at Calvary, and should be no more once the new creature is born as a son of God.

Thus, it can be seen that the self-conscious life causing a person to be a human being forms *the old creature* and *the new creature*. This conscious awareness is not the flesh, nor is it of the flesh, but it derives from an outside cause, a biologically defensible argument as animal *instinct* becomes better understood. The conscious awareness of *creature* dwells in a tent of flesh, and crucifixion with Christ is of the self-aware life that causes a person to be human. Crucifixion is, obviously, not of the flesh, which remains in bondage to sin (Rom 7:21-25). But before the coming of the Lord, the fleshly tents of His Body will, collectively, be liberated from bondage to sin as the natural nation of Israel was liberated from bondage to Pharaoh. Lives will again be given (Isa 43:3-4). The lives this time will be of the firstborns of spiritual Babylon, the reigning kingdom of the world—and the giving of these lives will form a type and shadow of the sixth trumpet plague (Rev 9:13-19). It will not be this sixth trumpet plague although the many false prophets of Israel will so identify it.

So there is no mistake: the seven endtime years of tribulation will begin with the liberation of the Church, the Body of Christ, from bondage to sin through the empowerment of disciples by the Holy Spirit, and preceding this liberation, the lives of men will again be given as ransom as they were in Egypt. Then approximately three and a half years later, the third part of humanity will be liberated from bondage to sin and death, this liberation preceded by the sixth trumpet plague.

When the collective tents of flesh composing the Body of Christ are liberated from sin, the Body will then form an acceptable sin offering for the condemning of sin in the flesh of Israel—

- Just as the sacrifice of the Head that came from heaven to be born of water set *the new creature* free from the law of sin and death, the sacrifice of the Body of Christ that comes from dust and water to be born of Spirit will set all of Israel free from sin and death.
- But the sin-offering does not set free human beings that are not then of Israel. For them, a ransom still must be paid.
- Israel is analogous to the clay in the potter's house, with the remainder of humanity being analogous to undug clay wherever it might be found.

Sacrificed together, Head and Body, the Lamb of God will liberate both *the new creature* and the tent of flesh in which *this creature* dwells from sin

and death. No longer will the born anew Israelite die from “natural” causes even though this Israelite remains dwelling in a tent of flesh—and this is a mystery that has been poorly understood: when the Body of Christ is liberated from bondage to sin, the death of the flesh will only come from outside the disciple. The empowered disciple can be martyred, that is killed by others. But this liberated disciple will not die from the indwelling of sin in his or her flesh, for no sin will dwell within the person unless the person takes sin back into himself or herself. Then, no sacrifice remains for the person, who has committed blasphemy against the Holy Spirit [*Pneuma Agion*]. The lawless disciple will die when Christ kills him or her upon His return. The flesh of this lawless disciple will visibly perish, and the spiritual life this disciple had will be cast into the lake of fire.

The whole of humankind is as undug clay, and is as forests of wild olives, with the common element being that God has not intervened to either dig the clay, or to root out the wild rootstock. God consigned the world to disobedience (Rom 11:32) when He drove Adam from His garden before Adam could eat of the Tree of Life (Gen 3:22-24). A flaming sword kept Adam from returning to the garden where *Life* grew with *Knowledge of Good and Evil*. It is this juxtaposition around which the mysteries of God have grown as a hedge to prevent the wild descendants of Adam from working their way to salvation. So from then till now, most of humanity has life as spiritually lifeless clay, buffeted by the winds and waves of time, weathered veins eroded by the cares of this world; has life as one tree in a rainforest, roots starved for nutrients, branches striving for height to catch a few rays of light, stretching for fifteen minutes of fame.

Mercy is to wrath as honor is to dishonor—and as the promise of *life* is to possession of *knowledge of good & evil*.

When every person has been born of Spirit (Joel 2:28), humankind will be without indwelling sin, but before all of humanity is liberated from sin and death to become the great nation promised to Abraham, lives will again be given as they were before the liberation of Israel from Egypt and the liberation of the Church from sin. For a second time within three and a half years, a third of humankind will be slain by angels of God, or by angels released by God. And it is this second sacrifice of humanity that causes the man of perdition to declare himself God (Dan 12:11; 2 Thess 2:3-4) shortly before the kingdom of the world becomes the kingdom of the Most High and of His Christ . . . and the student, here, will be maligned as his Teacher was; for those disciples who are of the synagogue of Satan will say only someone with a demon will teach that the Body of Christ remains today in physical

bondage to sin, or that they as praise-filled Christians are lawless vessels created for the wrath to come, or that possessing the *knowledge of good & evil* without being born of Spirit condemns the person to disobedience.

God is love; so how does the Father enduring with much patience vessels of wrath express this love? Again, how does the Father creating vessels for wrath express love? Linguistically, to destroy these vessels is why He has endured them with patience. But why prepare vessels for destruction? Where is love in preparing vessels to be broken in the course of their intended use? And the many questions reflect the long standing dilemma of Christianity: if God gave to circumcised Israel the choice of life or death, good or evil (Deut 30:15-30), has He not also given this same choice to uncircumcised Israelites? If God is not a respecter of persons—and He is not—He must give to both the same choice.

When the Apostle Paul wrote to the saints at Rome, the Father had not long-suffered the lawlessness of disciples, but of the circumcised nation that had been cultivated as a tree on Judean hillsides for a millennium and a half. And from this cultivated tree, one Branch only bore righteous fruit, with that fruit set as a flower bud on a fruiting spur that grew when Israel left Egypt . . . it takes a year and a half for a spur to bear fruit. The spur grows from spring to late summer, when it sets a flower bud for the following spring's blossom. That blossom, if pollinated, sets fruit that ripens during the summer and is harvested a year or so after the bud is set. And moving from analogy to spiritual reality, a year [as with a day] is like a thousand years. The approximately 1500 years between when Israel left Egypt (ca 1450 BCE) and when Jesus began His ministry (ca 27 CE) is analogous to the year and a half from new growth on the fruiting spur to ripe fruit. Likewise, the approximately 1500 years from the beginning of Jesus' ministry to when a remnant of spiritual Israel left spiritual Babylon (ca 1525-27) to rebuild the house of God in the Jerusalem above is analogous to the length of time the circumcised nation was in physical Judea before the physical coming of the Righteous Branch. Therefore, employing the same analogy, the righteous Body of the Lamb appeared [and has since grown from] when a remnant of the Church left spiritual Babylon with the Protestant Reformers in the same way that the righteous Head of the Lamb appeared among the circumcised nation in the 1st-Century CE. The circumcised nation, here, equates with the Church in spiritual Babylon. But the righteous Body will not be born until the seven endtime years of tribulation begin. Thus, the years between, say, 1527 and 2017 are a time of growth for the Body in a manner analogous to Jesus reaching physical maturity in 17 CE [Jesus would have been about

twenty years old in 17 CE, and thirty years old in 27 CE, this based upon Jesus being crucified on the 14th of Nissan in 31 CE].

Not all of the Body is the Body (Rom 9:6-8): when the Reformers expelled Radical Anabaptists from the Reformed Church, they expelled the Body from the Body, and there was then twins conceived in the womb of Isaac (Gal 4:28-31), with both twins garmented by Christ's righteousness. But one twin was hated, and one loved. Thus, the Body of the Son of Man became a divided Body, with the glorified Jesus remaining its uncovered Head.

Yes, the Body of Christ is now divided in the womb of Isaac, but this Body cannot remain divided. The hated son shall not inherit with the loved son.

- The divided Body must become the Bride, and will become the Bride by being sacrificed by God as the Bridegroom was sacrificed.
- But two cannot marry one Bridegroom; thus, one son must die.
- The loved son will live spiritually, but die physically [or be willing to].
- The hated son must die spiritually while living for a time physically.
- Thus, the loved son is given in sacrifice as the Body of the Lamb, and the hated son will be given in sacrifice as bulls and goats were when the temple was dedicated.
- Except for a remnant (Rev 12:17), both sons will experience death, either physical or spiritual, during the first half of the seven endtime years.

The love of God is not the love of humankind, as God's ways are not the ways of men. Today, the portion of the Church that remains in spiritual Babylon is reckoned as the scribes and the Pharisees were to Christ, and as the beasts were to the first Adam. No helpmate was found among the beasts for the first Adam; no helpmate was found among the hypocrites [spiritual beasts] for the last Adam; and no helpmate is found for the Body of Christ among the lawless Church in Babylon.

The hated son will be a man of the fields: he will be a great evangelizer, well able to engage the ideological beasts of this world, but lawlessness will overtake him and will again take him captive. And this lawlessness will cause him to slay his righteous brother—and the cause of the lawlessness will be the Sabbath commandment, the least of the commandments (Matt 5:19).

The hated son, today, still in the womb of the last Eve, remains in spiritual Babylon, serving its king while singing praises to Christ Jesus. It is this hated son who, when born in a day, will cover himself with his own hairy righteousness rather than walk uprightly before God. It is this hated son that

will slay or attempt to slay his righteous brother as Cain slew Abel . . . this cannot be said too many times, for perhaps, the evil this hated son does to his righteous brother will cause the natural branches to, by faith, profess that Jesus is Lord, thereby saving themselves. Both the righteous son and the natural branches will be pursued by this hated son once the seven endtime years begin.

The Bride of Christ doesn't try to enter God's rest on the following day as did the circumcised nation that left Egypt. But today, the hated son, even while still in the womb, attempts to enter God's rest on the following day. When born in a day, attempting to enter God's rest on the following day will constitute blasphemy against the Holy Spirit.

The Father's love is manifest in His wrath and in His power, and in showing mercy to those vessels whom He had prepared beforehand for glory. But since He is not a respecter of persons, the lump of clay from which both vessels prepared for honored and for dishonorable use are formed must be offered the choice of life or death. The circumcised nation was offered this choice on a single day (Deut 30:15—compare with Num 13:25-14:42), not on many days. On one day (evening actually), the nation that left Egypt rebelled against God because of its unbelief, and chose not to enter God's rest but to choose another leader and to return to Egypt (Num 14:4). And when this nation made that choice, God sealed that choice by pronouncing a death sentence upon everyone twenty years old and older when Israel left Egypt.

- When the last Eve gives birth to two sons on a day, the liberated [from sin] hated son will choose death over life—and God will send a great delusion over the many disciples that constitute the great falling away so that the hated son cannot repent.
- On that same day, the liberated loved son will choose life, and probable martyrdom at the hand of the hated son.

For all disciples, past, present, and future, on one day choice was, is, or will be given and made—and that day is *the day of salvation* for the Israelite. On that one particular day, the Potter lets the clay tell the Potter what the clay can be. From that day forward, the Potter works the clay into the vessel the Potter desires to make from the clay. From that day forward, the lump becomes a vessel for honored use, or for dishonorable use. The lump becomes a bowl or a chamber pot, a vase or a crock, a lamp or a burial urn. The choice of bowl, vase, or lamp rests entirely with the Potter. Likewise, the choice of a chamber pot, crock, or urn is the Potter's. The clay had all the say in its outcome that

it will be allowed, and this say was given and accepted when the clay was yet nothing but a lump, a spiritual infant too young to practice guile.

By its workability, the clay tells the Potter what to make from it.

As the nation that rebelled in the wilderness of Paran (Num chap 14) chose its fate through its unbelief on a particular day, and as the disciples constituting the great falling away will choose their fate through their unbelief on a particular day, every disciple through belief or unbelief will choose his or her fate on a particular day. There were many days on which the nation that left Egypt could have chosen to believe God; there will be 220 days on which the disciples constituting the great falling away could choose to believe God. But eventually, time expires, and as in a sporting event when the clock runs out, *the day of salvation* ends. A decision is forced upon the Israelite—and the decision to choose death is not reversible, for God will not allow repentance after experiencing His goodness. Rather, He will now shape the lump into a vessel of wrath, a vessel for dishonorable use.

Therefore, as a potter takes a ball of clay and places it in the center of a turntable [the wheel head], thereby giving to this lump of clay his or her undivided attention as the wheel begins to revolve rapidly, God draws a human being from the world, centers the person's orientation, and gives to the person His undivided attention. God expects no more from the person than the potter expects from his or her ball of clay—and expects no less.

The clay is pressed, squeezed, and gently pulled into shape as the wheel head revolves rapidly, with this process of pressuring imparting to the clay rotational symmetry so the clay remains stable and doesn't wobble side to side. The nature of the wheel limits form to radial symmetry along a vertical axis, a facet of visiting the potter's house imbedded within the words of the Lord the prophet Jeremiah received, but missed by Protestant Reformers: events in the visible world occur along the horizontal or "x" axis, for these events form the *shadow* of events in the invisible, timeless heavenly realm. Thus, from humankind's perception of the passage of time, all phenomena have a beginning and an end along an "x" axis time continuum. But from the perspective of the supra-dimensional heavenly realm, movement is along the vertical or "y" axis; for spiritually, no time passes between when a phenomenon begins and when it ends. Hence, shadows of heavenly events (like the shadow of a man standing) lay across history whereas the event itself is like the shaping of a vessel that has radial symmetry, this symmetry remaining constant even though the shape of the vessel changes as the potter works the clay. Therefore, only by observing the shadow cast along the "x" axis can the person confined within time "see" the changing shape of the vessel along the "y" axis.

Practical application of the above concept allows disciples born of Spirit to see how, collectively, they appear to God and to the angels in the heavenly realm. To itself, the Church will always see itself as the acceptable Body of Christ, loved by the Father for the Head's sake. But when Jeremiah went to the potter's house, the words he heard were,

If at any time I [YHWH] declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it. (Jer 18:7-10)

And in applying these words, the Church collectively looks like the ancient circumcised nation of Israel, which, because of its unbelief, was rejected by God. He who initially declared only *good* toward the Church, a nation that was not before a people, has now declared that the righteous requirements of the law are in force, these requirements demanding that the sinner receive the wages for his or her uncovered sin. But the collective Church, hearing only what it wants to hear from God, scours whatever is good and decent from the consciences of disciples, labeling pursuing *good* as *legalism* that should be avoided in all situations. Instead of causing its firstborns to pass through physical fire as the circumcised nation did, the Church now collectively erases the laws of God from the hearts and minds of spiritual infants, thereby condemning these infants to the spiritual lake of fire if these laws cannot be rewritten on those delicate tablets of flesh.

The potter first works the raw clay to distribute moisture and force out air. A little water will keep the clay flexible and from cracking; too much and the clay will not hold symmetry. And the Master Potter works the raw clay in a similar manner: He takes a lump of clay and centers that lump on his [or her] wheel before shaping a vessel [God draws a person from the world and centers that person on His potter's wheel]. If the clay is too stiff or too wet, the potter is limited as to what he or she can make from the lump. Likewise, if a disciple lacks the faith to hold its shape [i.e., too wet, too much of the world present] the Master Potter cannot make from the lump the same vessel as He can from a more firm lump. And if the lump resists being shaped, the lump becomes common stoneware that, when fired, will whet iron, but is used for purposes without honor.

The analogy circles back upon itself as if it were centered on the wheel head: the broken off branches of the cultivated olive are burned to *fire the clay*, thereby transforming *greenware* that is very brittle and can only be handled with care into a *bisque* or *biscuit ware*, which has ceramic permanency but is still in need of a glaze and a second firing . . . when a vessel is shaped for honored or dishonorable use, God sets the vessel back to dry until it is leather hard. The only modification that can be made to the vessel is through a final sanding or scraping prior to firing. The vessel will not become what it is not although the vessel can still be easily broken: the Apostle Paul tells disciples to live lives worthy of their high calling, for even though they have been shaped into vessels of honor, they can still be broken by neglecting the work begun in them.

It is from the remnant of the Church that left spiritual Babylon in the 16th-Century that the Body of Christ has grown although this is not to say that there were not vessels made for honored use prior to when this remnant left Babylon: just as there were honorable circumcised Israelites scattered among an idolatrous people throughout the 1500 year history of the circumcised nation before the coming of the Branch, there were worthy disciples scattered throughout the first 1500 years of the Church's history. But in both cases, the nations as wholes have been lawless and idolatrous, with this remaining the case as much of the Anabaptist remnant settled in now burgeoning communities on the Babylon side of the Jordan where children of the remnant continue to toil in Babylonian captivity.

When the twelve spies returned and Israel rebelled against God, Moses prayed for the nation, quoting the words of the Lord back to Him, saying ““The Lord is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and fourth generation.” Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now” (Num 14:18-19). The Lord had said of Himself that He was slow to anger and abounded in steadfast love, but He would not allow any adult of this rebelling nation to enter into His rest, except for Joshua and Caleb (*vv.* 20-23). Enough was enough. No repenting would change His mind (*vv.* 40-42). The nation would die in the wilderness, but not before an uncircumcised nation was raised up to take its place virtually man-for-man (*cf.* Num 2:32; Num 26:2-4, 51).

The wrath of God and His mercy is seen in the Book of Numbers, where a circumcised nation is replaced by an uncircumcised nation because of the unbelief of the circumcised nation (Heb 3:17-19). Wrath fell on vessels that

had been prepared for wrath by testing God ten times. Mercy was given to children dwelling in the same tents as their fathers. But this mercy was conditioned upon these children being circumcised once they entered into God's rest (Josh 5:2-7).

A Jew is not one who is circumcised outwardly, but one circumcised inwardly (Rom 2:28-29). Thus, before God no distinction can be made with hands or made through biology (Gal 3:27-29). The promise came to Abraham while he was still physically uncircumcised: his faith was counted as righteousness. By faith he left the land of his father and left his father's household to follow God, so his faith was manifest by those things that Abraham did; for faith without works is dead rhetoric.

Today, the person drawn from the world by the Father—as clay dug from an embankment—must make a choice. Good and evil has been set before this person while he or she remains a shovelful of clay. From this shovelful, God will make either a vessel of wrath to be endured for a season, or a vessel of mercy to be honored in His household.

If by faith, the shovelful of clay chooses to live as a Judean, keeping the commandments of God and walking in all His ways, loving God with heart and mind and neighbor as self, God finds this shovelful of clay to be workable, and makes from this lump a vessel of honor. But if the shovelful tells God that it wishes to remain as it is, a Gentile in a land of Gentiles, then God will make from this latter lump a vessel of wrath, to be broken upon Christ's return.

A disciple can utter words about the love of God, can know Scripture, can sing praises about the glory of God, but if the disciple, by his or her lack of faith, chose not to live as a Judean when choice was given on the person's day of salvation, the disciple is now a vessel of wrath—and you can determine which you are, a vessel of honor or dishonor, by whether you will today live as a Judean. If you won't keep the commandments; if you earnestly contend for the lawlessness of the Church in Babylon; if you call keeping the commandments *legalism*, then prepare yourself to be broken upon Christ's return. You have been warned. God had that much love for you.

The love of God is such that He will work all of the world's supply of clay into vessels before the world is baptized by fire, thereby turning the world into a very hot kiln where those vessels that were initially fired at Christ's return will have their glazes set . . . *biscuit ware* is normally a plain red, white, or brown, its color coming from the clay used. These vessels are then adorned with glazes and fired again at a higher temperature.

APPENDIX

The limitation of space dictates that this book must end shortly. However, there are so many loose ends that need turned back into the fabric of the narrative, the only reasonable means of ending this work is to address passages and subjects in a short answer form:

1

Where and what is heaven?

Heaven is the primal dimension where energy has not become “locked” into the four known forces (weak, strong, electro-magnetic, and gravitational); hence heaven is “timeless.” Time and the passage of time can be written as mathematic functions of gravity so the passage of time depends upon mass, which God created. Heaven coexists with the four unfurled dimensions of length, breadth, height, and space-time. It is to these four unfurled dimensions as *height* is to all points on a two dimensional plane.

Early generations located heaven as space beyond the stars. John Milton in his masterpiece *Paradise Lost* used the Ptolemaic astrological system even though he was aware of the work of Nicolaus Copernicus (1473-1543) which has the earth rotating on its axis and revolving around the sun; for only in the Ptolemaic system could Milton get heaven and hell outside of the creation. Getting heaven outside of the creation remained the problem for those with scientific backgrounds until the second half of the 20th-Century when the philosophical concept of multiple dimensions received acceptance.

The properties and potential of a timeless dimension taxes imaginations of scholars and theologians. With certainty, it can be said of timelessness that there is no decay. All life in this dimension must coexist as one entity, and must coexist with all that will be. Thus, in this dimension there is one Church and one way and there can be no other way, the reality of Jesus saying that He was *the way* to salvation.

Since heaven is timeless or without the passing of one moment into the next moment, all that has life in heaven has everlasting life for the moment is everlasting. The absence of life cannot co-exist with the presence of life

in the same moment. And without the passing of one moment into the next moment, all life must function together as one entity. Any conflict will produce the gridlock of a paradox. All change must be able to coexist with what is so when iniquity was found in an anointed cherub (Ezek 28:11-15), this iniquity caused humanly unimaginable problems. The cherub (and the angels who supported him) had to be immediately cast from the presence of God, and the creation was produced as somewhere change could occur, where what had life could die, and actually, had to die. The creation is a glamorous death chamber.

2 What is Sin?

Sin or iniquity is, simply, the transgression of the law, or lawlessness (1 John 3:4). The person who breaks the law in one point breaks the law (James 2:10), and is a sinner, having presented him or herself as a willing or unwilling servant to sin.

Before a disciple is born of Spirit, the person was consigned to sin (Rom 11:32) as a son of disobedience (Eph 2:2-3). The person had no choice about whether he or she obeyed God, for the person was condemned to disobedience because of one man, the first Adam—and if condemned to disobedience, the person has no free will; the person is not free to keep the commandments of God. It is this concept of being consigned to disobedience that separates Western Christendom’s understanding of free will from both Eastern Christendom’s and Rabbinical Judaism’s.

In both the Greek Church’s and Judaism’s understanding of sin a person can, through good works, prevail upon God to accept the person, thereby making Calvary an interesting but not needful phenomenon. But in the Roman Church, Calvary was absolutely necessary for the forgiveness of sin and the redemption of the inherently sinful nature of humankind.

The antithesis to original sin is a second birth by Spirit, with this new creature that has been born of Spirit being born free, sin having no dominion over this new creature (*cf.* Rom 8:1-2; Rom 6:14). The redemptive work of God is the “renewing” of the creature through a second birth; through the creation of a new life within the tent of flesh of the old self. Because sin no longer has dominion over human beings who have been called-out of this world, these called-out ones are today under judgment (1 Pet 4:17), with their judgments to be revealed (1 Co 4:5) upon Christ’s return.

When a person is born of Spirit, the person has been set free from the law of sin and death, and can now live by the commandments of God. The person was not previously able to present his or her members to God as instruments for righteousness (Rom 6:13), for sin had dominion over the person (*v.* 14).

Christendom's prevailing dogma would have the born of Spirit disciple free from having to keep the commandments of God, thereby making the disciple an unwitting bondservant of sin, whereas the "law of the Spirit of life in Christ Jesus" (Rom 8:2) sets a person free to keep the commandments of God. Christendom's prevailing dogma is the exact opposite of what Paul taught. Disciples are not set free to transgress the law, but set free to keep the law. They were not before free to keep the law. And since obedience equals life, disobedience is sin which equals death.

Jesus said, "Do not think that I have come to abolish the Law or the prophets; I have not come to abolish them but to fulfill them" (Matt 5:17). Jesus' father was not the first Adam but *Theos*, so Jesus was born free to keep the commandments. He wasn't born consigned to disobedience. He demonstrated that the person not consigned to disobedience can live by the commandments of God.

Twice born means that the person has two lives, one that animates the flesh (the birth by water), and the other that is of Spirit. The mystery that Paul did not understand (Rom 7:15) is that the flesh (because the Body of Christ is presently dead, crucified with Christ) remains in bondage to disobedience until the second Passover. The new creature born of Spirit must wrestle and strive against the indwelling law of sin and death that remains in the members of every disciple (Rom 7:21-25), and the new creature must ultimately prevail. Grace covers those times when this new creature loses battles to indwelling sin.

The fight into which the infant son of God is born can be won, and has been won by Christ Jesus, who disclosed the relationship between the old written code that regulated the actions of the hand and body of a natural Israelite, not born of Spirit, and the inner written code inscribed on the heart and mind of a spiritually circumcised Israelite:

You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the *Gehenna* of fire. So if you are offering your gift

at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come offer your gift. (Matt 5:21-24)

You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart (*vv.* 27-28).

Jesus did not give a new set of commandments, but the same commandments written on the heart and placed in the mind, or figuratively, written on the inside the cup, on the inside of the clay pot that will be made into a vessel for honored use or into a vessel of wrath. And when the inside of the cup is clean, the whole cup is clean.

What was outside the person—what was written on two tablets of stone—regulated the activities of the flesh, itself the dust of this earth [i.e., powdered stone], but what is inside the person—what is written on two tablets of flesh—regulates the desires of the heart and the thoughts of the mind, the inside of the cup. And when desires and thoughts are pure, the actions of the flesh will also be pure.

3

Where and what is the Church?

The Church is the assembly [ἐκκλησίαν] of God. Its type and shadow was the Congregation in the Wilderness led by Moses. As such, the Church is not a building or temple; nor is it an organization of men. It is not a denomination. It is not any of those things that are usually assigned as objects to the linguistic icon. Rather, it is the assembly that has been circumcised of heart by Spirit as the Congregation in the Wilderness was circumcised in the flesh by human hands. Therefore, the Church is wherever two or three circumcised of heart are gathered in Jesus’ name, for there He will be (Matt 18:20).

When Jesus said to Peter (literal translation), “You are Peter and upon this rock I will build of me the Church and gates of Hades will not overcome it” (Matt 16:18), the *lof mel* expression would regularly be conveyed by the English possessive pronouns “my” or “mine,” but the idiomatic phrase *lof mel* also suggests that the *assembly* is constructed of Christ Jesus; that Jesus is the building material used to form the *assembly*. And it is from this sense

that the Church is the Body of Christ; for unless the person has been born of the divine Breath of the Father (Πνευμα Ἅγιον) and built from and by the divine Breath of Christ (Πνευμα Χριστου), the person is not part of the *assembly*.

The Church is, because it is constructed from the Spirit of Christ, a spiritual assembly that is not of this world. Jesus told Pilate that His kingdom was not of this world, nor from this world (John 18:36). Neither His kingdom, nor His Church is of this world.

The ἐκκλησίαν did not begin on that day of Pentecost following Calvary as is too often taught; rather, the chosen assembly of God began with the Son of *Theos* coming as the man Jesus of Nazareth (John 1:14), thereby producing the construction material for this invisible, spiritual assembly that would be built from Him. Thus, the Church began on the day when Jesus was resurrected from the dead and ascended to the Father, then returned to breathe on ten of His disciples, saying, “Receive the Holy Spirit” (John 20:22). These ten then received both the Holy Spirit [Πνευμα Ἅγιον] and the Spirit of Christ [Πνευμα Χριστου]. They were made the ἐκκλησίαν seven weeks before Pentecost, with these weeks representing the time between when the First of the firstfruits is waved before God and accepted, and when the last of the harvest of firstfruits is gathered into the barns of Israel, where this grain will be thrashed and winnowed.

- The seven weeks [50 days] between the Wave Sheaf Offering and the high Sabbath of the Feast of Weeks [Pentecost] represents the entirety of the Christian era.
- Jesus was with His disciples for the first forty days of these seven weeks, but they were separated from Him for the last ten days.
- This separation is necessary to transform the Body into the Bride of Christ.
- But Jesus said He would not let His disciples be orphans, but would send the Comforter to teach them all things.
- When liberated from indwelling sin and death, disciples will have the laws of God written on hearts and minds, and there will no longer be a need to teach a brother or a neighbor to “Know the Lord,” for all will know the Lord.
- The ten days now represent the seven endtime years of tribulation.

That Jesus breathed on ten of His disciples, thereby directly transferring to them the Holy Spirit, is not insignificant; for according to the Mishnah, a new

synagogue could be formed anywhere by ten male Jews. Thus, the ten upon whom Jesus breathed (plus others) were a newly formed synagogue that “with one accord were devoting themselves to prayer [προσευχῆ]” (Acts 1:14—*cf.* Acts 16:13, 16). The Greek icon used by Luke is also the word used for the regular prayer assemblies of the synagogue. So linguistically, the disciples of Jesus were (and functioned as) a synagogue within greater Judaism.

In addition, when Paul was on trial before Felix at Caesarea, Tertullus accused Paul of being a ringleader for “the sect [αἱρέσεως] of the Nazarenes” (Acts 24:5). Paul answered that he was indeed of *The Way* that the Jews called a sect [αἵρεσιν] (*v.* 14). The Sadducees were also described as a sect [αἵρεσιν] (Acts 5:17), as were the Pharisees [αἱρέσεως] (Acts 15:5—αἵρεσιν was used by Paul in Acts 26:5). So the early Church functioned as a competing sect of Judaism within greater Judaism, and its assemblies were meetings of a newly formed synagogue. Now it is more easily understood why the Apostle Paul identifies disciples as the temple of God, for the new creatures that are sons of God, with these sons forming a holy nation and a royal priesthood, dwell within tents of flesh as the Levites whose turn it was to serve dwelt within the temple. Disciples are to serve continuously.

4

Who or What Nation is Endtime Israel?

The unrighteousness and ungodliness—the wickedness—of humankind was great in the days of Noah, and it grieved God that He had made man (Gen 6:5-6), and God determined that He would blot out all living things (*v.* 7). So He baptized the world unto death by bringing a flood of water over the whole face of the earth. Yet Noah, a preacher of righteousness, found favor with God (*vv.* 8-9) and through him, eight were saved. From these eight came the generations born after the flood, these generations consigned or concluded to disobedience (Rom 11:32) and death (Rom 5:12-14) because of Adam’s lawlessness.

In typology, the eight represent Christ and the seven angels to the seven churches. The seven pairs of “clean” animals represent the seven churches. The single pair of every other animal is typified by Caleb, a son of Esau.

After the Flood unrighteousness continued to reign over humankind through unbelief, but in the patriarch Abraham [then Abram] God found faith: Abraham believed God and this belief by faith was counted to Abraham as righteousness. So it wasn’t the works of Abraham (Rom 4:2-5), who kept

the commandments, laws, and statutes of God (Gen 26:5), but the faith that Abraham displayed in first leaving his father and journeying to an unknown land then believing God that his heirs would be as the stars of heaven that was counted to him as righteousness (Gen 15:6). Because of his faith, Abraham became the chosen human cultivar [cultivated variety] of God—and God propagated Abraham’s offspring by promise for two generations (Gen 17:16; 25:21). Both Isaac and Isaac’s sons Esau and Jacob were born by promise of God, and not as wild seedlings of the flesh.

While still in the womb, Esau was hated and Jacob loved (Mal 1:2; Rom 9:12-13), but God hating an infant in the womb makes no sense if both Esau and Jacob are not types of the spiritual peoples that would be born by promise to the spiritual Isaac (Gal 4:28-31), also born by promise: the Apostle Paul established the basis for typologically reading the Church as spiritual Isaac, and it is this reading of Isaac as a type of the Church prior to the birth of two sons of promise which confirms that endtime Israel is not the physically circumcised descendants of the patriarch Israel.

The Apostle Paul wrote that since Calvary, “[N]o 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” (Rom 2:28-29). Elsewhere Paul wrote, “In him [Christ Jesus] also you were circumcised with a circumcision made without hands, by putting off the body of flesh, by the circumcision of Christ” (Col 2:11). And in the Moab covenant mediated by Moses, the Lord [YHWH] told the mixed nation of circumcised and uncircumcised Israelites that,

And when all of 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 all your [*nephesh*] . . . 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 all your [*nephesh*], that you may live. (Deut 30:1-2, 6)

When in a far land, it would take an act of faith for Israel to return to God, faith equivalent to Abraham’s faith when he left his father in Haran to journey to Canaan. Physically circumcised Israel never returned to God by faith, but a person of *the nations* [Gentiles] who turns to the God of Abraham, Isaac, and Jacob, and by faith begins to keep the precepts of the law will have

his or her physical uncircumcision counted as circumcision (Rom 2:26). The person who was once far from God and alienated from the commonwealth of Israel and a stranger to the covenants of promise (Eph 2:11-13) is brought near by the blood of Christ. This person is now part of the commonwealth of Israel; this person is an Israelite, one who has prevailed or overcome with God (Gen 32:28). And this person will keep the commandments of God as the reasonable expectation of the household of God (Deut 30:10).

The *Israel* of endtime biblical prophecies is not the physically circumcised nation, but the nation that has circumcised hearts, with some of this nation also being outwardly circumcised and some only being inwardly circumcised.

The Moab covenant does not form merely the visible copy and type of the new covenant that has the laws of God written on hearts and placed in minds, but it is the spiritual covenant to which better promises were added and its mediator changed from Moses to Christ Jesus . . . implementation of the new covenant by which all will *know the Lord* begins with Israel implementing the Moab covenant.

Israel does not cease to be as a nation when circumcision moves from being of the outer man to being of the inner man, born of Spirit as a son of God. This new creature is housed in a tabernacle or tent of flesh; so the following correspondences exist—

- Circumcision of the foreskin is physical and as such precedes and serves as the copy and type of circumcision of the heart.
- The physically circumcised Israelite in a house in Egypt precedes and serves as a copy and type of the spiritually circumcised Israelite [i.e., the new creature born of Spirit] in a tent of flesh.
- The two doorposts and lintel of the physically circumcised Israelite's house in Egypt delineated the entryway into the house and as such correspond to the mouth of the tent of flesh in which the born of Spirit son of God dwells.
- Thus, the physically circumcised Israelite who, after smearing blood on doorposts and lintels, ate of a physical lamb roasted whole with fire serves as the copy and type of the spiritually circumcised Israelite who eats the flesh of the spiritual Lamb roasted over the fiery sins of Israel.
- For disciples, eating the unleavened bread that is or represents Christ's body functions spiritually as eating the flesh of an actual lamb by a physically circumcised Israelite.

In theological discussions, the term “supersessionism” (also called Replacement Theology) refers to the belief that the ancient nation of Israel is not endtime Israel; the Christian Church is.

“Dispensationalism” rejects supersessionism and believes, instead, in “restorationism,” the theological position underpinned by the argumentative assumption that God is a respecter of persons, offering one covenant to the Church and a different covenant to the Jews. Therefore, within Evangelical Christianity—almost without exception based on dispensationalism—the formation of the modern state of Israel is central to prophecies about the recovery of Israel from the north country (Jer 16:14-15; 23:7-8; Ezek 20:34-36; 36:22-27; Isa 11:11-13 et al). Thus, Evangelical Christianity locates humankind in the generic period known in Scripture as “the time of the end.”

However, the return of Jews from Germany, Poland, and Russian has not made anyone forget about the Exodus from Egypt, and the promise of Jeremiah’s prophecies is that the endtime return of Israel will be so much greater in magnitude that Israel’s exodus from Egypt will be forgotten (Jer 16:14-15; 23:7-8). Thus, “restorationism” has, at its core, too small of a return from the North Country to satisfy endtime prophecies about Israel.

In typology, Egypt and the king of the south represent sin, while Assyria and the king of the North represent death. Between sin and death lies “life,” or Judea, which the Psalmist labels as God’s rest (Ps 95:10-11). In the exodus from Egypt, the adult nation counted in the census taken the second year (Num 1:1-3) died in the wilderness, with the exceptions of Joshua and Caleb, because of its unbelief (*cf.* Num 14:11-12, 20-24, 28-34; Ps 95:10-11; Heb 3:19). This nation, when told that it was under sentence of death, outwardly repented (Num 14:40), but it could not enter God’s rest [or into life] on the following day. The writer of Hebrews makes the “rest” of God that disbelieving Israel could not enter [i.e., Canaan or Judea] the visible, physical type of entering into the Sabbath rest of God (Heb 3:16-4:11), with the promise of entrance standing open only for a while (specifically Heb 4:1). And as the nation that left Egypt could not enter into Judea on the following day (Num 14:41-45), endtime Israel cannot enter into the rest of God on the following day, the 8th-day.

The Apostle Paul, writing about his natural kinsmen, says,

God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? “Lord, they have killed your prophets, they have demolished your altars,

and I alone am left, and they seek my life.” But what is God’s reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.” So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. (Rom 11:2-6)

Elsewhere, 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)

Circumcision of the heart is by the Spirit, and the first mention of circumcision of the heart is in the covenant mediated by Moses and made in Moab. Therefore, Israel after Calvary includes the remnant of the physically circumcised nation foreshadowed by the seven thousand of Elijah’s day—this remnant is represented at Moab by the then-grown children of the nation that left Egypt, children too young to be counted in the census taken the second year. And Israel after Jesus breathed on the ten disciples and said, “Receive the Holy Spirit” (John 20:22) includes that nation which wasn’t before a nation (1 Pet 2:9-10), but is now a nation that has received mercy/grace. This “uncircumcised” nation is represented at Moab by the uncircumcised children born in the wilderness—these children were circumcised after Israel crossed the Jordan and entered into God’s rest (Josh 5:2-7), but before Israel celebrated the Passover.

God consigned all of humankind to disobedience so that He could have mercy on all, with this mercy extended initially to the firstfruits, the early barley harvest of Judea [or “life”], then later to the main crop wheat harvest after the thousand years. Jesus was the First of the firstfruits. As such He was the reality of the Wave Sheaf Offering, presented to God on the day after the Sabbath during Unleavened Bread (Lev 23:11).

Sadducees and Pharisees differed on what Moses meant by the “day/morrow after the Sabbath.” Sadducees took the referenced “Sabbath” to mean

the weekly Sabbath; hence, Jesus as the reality of the First of the firstfruits would have appeared before God on the first day of the week—and He did (John 20:1, 17).

Pharisees held that the “Sabbath” referred to the first high Sabbath [the 15th of Abib] of Unleavened Bread. Thus, Pharisees celebrated the Wave Sheaf Offering and the Feast of Weeks on a fixed calendar date, whereas the Sadducees celebrated both on the first day of the week.

It is here sufficient to note that the celebration of Jesus’ resurrection is foreshadowed and commanded in the annual celebration of the high Sabbaths of God. Therefore, the annual celebration of the Resurrection is not a reason for abridging the Sabbath commandment. Only when an Israelite ceases to celebrate the high Sabbaths will the Israelite mistakenly attempt to transfer the authority of the weekly Sabbath to the annual observance of the Wave Sheaf Offering.

Endtime Israel is, according to Paul, the nation in covenant with God under the law of faith that is the righteousness that comes from faith, with his law of faith being the Moab covenant first mediated by Moses, and now mediated by Christ Jesus. The return of Israel from the North Country is, now, the recovery of Israel from death through the giving of everlasting life.

5 The Wave Sheaf Offering

The foremost reason given by the visible Church for Sunday worship is that Christ rose from the dead on the first day of the week. What is missed is that this day was also the fourth day of Unleavened Bread: the man Jesus was crucified and died physically on the fourth day of the calendar week, Wednesday, the 14th of Abib, of the year 31 CE. The seven day calendar week and Sabbath observance under the Sinai covenant point to the physical creation (Ex 20:11).

But Jesus was resurrected on the fourth day of Passover week. The seven days of the Feast of Unleavened Bread and Sabbath observance under the Moab covenant are memorials to liberation from bondage (Deut 5:15), not the physical creation. Plus, the fourth high Sabbath of the seven annual high Sabbaths is the Feast of Trumpets, the first day of the seventh month, the high Sabbath that’s customarily taught as representing the coming of the Messiah in the physical application of the high Sabbaths. In addition, the fourth day of the spiritual week represented by the Genesis chapter one creation account

[the so-called “P” account] features creation of the greater light to rule the day—this creation of the greater light is the resurrection to glory of the saints, the firstfruits of God. So the spiritual significance of the mid-week day begins with liberation from bondage and goes to the coming of the Messiah and to the resurrection of the saints. But all of this is missed when the person does not realize that Jesus was resurrected as the Wave Sheaf Offering, the First of the firstfruits to be accepted by God.

In their physical representation, the high Sabbaths commemorate events separated by time, but the heavenly realm is timeless and the events themselves are stacked upon themselves. The reality of the Days of Unleavened Bread began on the day of the Wave Sheaf Offering, when, under Grace, disciples have no sin imputed to them under the terms of the Passover covenant and under the terms of Yom Kipporim, which has Jesus seated at the right hand of the Father to intercede for disciples. And it will be during these Days of Unleavened Bread when the reality of Pentecost occurs as well as the resurrection, the reality of the first high Sabbath of Sukkot. So those Sabbatarian disciples who do not keep the high Sabbaths err spiritually, and will pay for their error with their physical lives during the first 1260 days of the Tribulation.

The Lord [*YHWH*] spoke to Moses, saying,

Speak to the people of Israel and say to them, “When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, and he shall wave the sheaf before the Lord, so that you may be accepted. On the day after the Sabbath the priest shall wave it. . . . And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.” (Lev 23:9-11, 14)

As with when the Passover should be eaten, some ambiguity exists about the phrase, *On the day after the Sabbath*—what Sabbath is being referenced? The sect of the Pharisees and modern rabbinical Judaism believes the Sabbath referenced is the high Sabbath, the 15th of Abib; thus, they offer the Wave Sheaf on the 16th of Abib, a fixed calendar date. Whereas the Sadducees and the Churches of God contend that the referenced Sabbath is the weekly Sabbath occurring within the Feast of Unleavened Bread; thus they celebrate the Wave Sheaf Offering on a fixed day of the week, the first day. And with the Wave Sheaf being a shadow of Christ Jesus, the substance of the feasts, new

moons, and Sabbaths (Col 2:16-17), the testimony of Jesus is that referenced Sabbath is the weekly Sabbath.

If keeping the Wave Sheaf Offering throughout Israel's generations is a statute forever, then celebrating Jesus' resurrection on the day following the weekly Sabbath during the seven days of Unleavened Bread is a commanded celebration—and "Resurrection Sunday" is a poor cousin to the offering of the Wave Sheaf; for *Resurrection Sunday* misses the significance of Israel's liberation from bondage to sin (as represented by the second Passover) and to death (as represented by the resurrection). It barely addresses that Jesus will return as the Messiah.

6

The Father's Confirmation of the Sabbath

Perhaps one of the most difficult concepts to understand is that the man Jesus, having entered His creation as His son, His only, did not speak His words during His earthly ministry, but spoke only the words of His spiritual Father, the unknown God of Israel. Jesus' first Father, *Theos*, was the *Logos*, the spokesman for the Most High, with this relationship represented by two metaphors, the first that *YHWH Elohim* made humankind in the image of *YHWH Elohim*; "male and female he created them" (Gen 1:27); so to be created in the image of *YHWH Elohim*, humankind is male and female, with the "female" aspect of God contained in the *Logos* who came as the man Jesus . . . biological gender makes comprehending what this metaphor describes difficult. In this case, biological gender, itself, forms the metaphor . . . as the Apostle Paul used the statue to the *Unknown God* to spread the gospel of Christ to Greeks, endtime disciples will reveal the "unknown God" who is the Father to those who claim to be Gentile Christians.

The other metaphoric relationship is disclosed by Moses being as God to Aaron (Ex 4:16): Moses and Aaron are two brothers according to the flesh, with Aaron delivering the words of Moses to Israel, the two functioning as one entity in a manner analogous to how a man and his wife become one flesh through unity even though they are two.

Before now proceeding one important scriptural passage needs referenced:

Now that day was the Sabbath. So the Jews said to the man who had been healed, "It is the Sabbath, and it is not lawful for you to take up your bed." But he answered them, "The man who healed me, that man

said to me, ‘Take up your bed, and walk.’” They asked him, “Who is the man who said to you, ‘Take up your bed and walk?’” Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward Jesus found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.” The man went away and told the Jews that it was Jesus who had healed him. And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. But Jesus answered them, “My Father is working until now, and I am working.”

This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. (John 5:9-18)

Jesus spoke only the Father’s words as Aaron spoke only Moses’ words to Israel [with the notable exception of the golden calf incident]. Jesus did not speak His own words; thus, the utterances of the Father that Jesus delivered through the renewing work of the Holy Spirit were not limited to the movement of air in sound waves. The work being then done by the Father is the work that Jesus was visibly doing, perhaps the best assignment of meaning to verse 17. The utterances of the Father were the work that Jesus was doing, for all things came into being through the *Logos*, or Word. So the miracles Jesus performed should be perceived as the speech-acts of the Father, who dwells in timelessness.

Heaven is represented by the Millennium rest, by the weekly Sabbath rest, and by ancient Judea (*cf.* Ps 95:10-11; Heb 3:16-4:11). Therefore, the Father’s delivery of His speech-acts on a particular day within the created universe causes special significance to be assigned to that day; for the Father could have delivered His speech-acts on any day of the week or month or year. Remember, He does all of His work within the same unchanging moment; so He has to make a concerted effort to have His speech-acts delivered on a particular day if they are not to be delivered on any changing moment within time. In plainer speech, if the Father did not choose to figuratively deliver a sermon on the Sabbath through His speech-act of healing the invalid, He would have caused the invalid to be healed on another day, or most likely, healed without any attention being attracted by the healing.

By Jesus delivering the speech-acts of the Father on the Sabbath (seven times in the Gospels), the Father does more than connect the Sabbath to the redemptive work of God. The Father places His stamp of approval on

the Sabbath, thus transferring the holiness of *YHWH Elohim* resting on the seventh day to the renewing work He does through the man Jesus, this work the on-going activity of giving life to that which is dead.

7
Acts 20:7

Paul, in correcting the saints at Corinth concerning the taking of the *Lord's Supper*, or better, *the Passover*, said, "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it" (1 Co 11:23-24). The night Jesus was betrayed was the 14th of Abib. The "days of Unleavened Bread" (Acts 20:6) which Paul kept at Philippi would have begun with the high Sabbath on the 15th day of Abib. Thus, Paul would have kept the Passover and the Feast of Unleavened Bread at Philippi. He would have then set sail for Troas, where they arrived in five days. Paul would not have again taken the Passover three weeks after taking the Passover at Philippi, with the saints there; for the Passover sacraments are to be taken once a year.

Breaking bread is a euphemistic expression for eating a meal: when going to an 18th-Century French and Indian War reenactment in 21st-Century America, the French re-enactors judiciously look for would be English spies by whether they "break" bread (literally), or whether they slice a piece of bread from a loaf. The custom of slicing bread had not yet caught on in France in the 18th-Century, whereas the English had already taken up the custom.

Paul and Luke sailed from Philippi after the days of Unleavened Bread. It is not likely that Luke would have used the Feast of Unleavened Bread as a time marker when in Asia and Achaia [Greece] if the Feast wasn't being observed by the saints thirty years after Calvary. Luke is not writing to a Jewish audience, but to "Theophilus" (Acts 1:1)—the name reads, *Friend of God*, and suggests that *Theophilus* might be representative of every Christian to whom Paul went as the apostle sent to the Gentiles. Luke is not writing to Hebrew Christians. So for Luke to use Unleavened Bread as a time marker that affected the saints is significant.

Luke and Paul came to Troas where they stayed seven days; they had sailed for five days. The eighth day, the day Paul talked until midnight and the day Paul intended to depart (remember, the day starts at sunset, not midnight), is the first day of the week. Paul's voice would not have held out if he had

started talking Sunday morning and continued until midnight. Paul started talking to them when they were gathered together for dinner, and he talked until midnight.

Eutychus fell asleep and fell out the window sometime around midnight. He was taken up for dead, but Paul took him in his arms, and the young man lived. Then Paul proceeded to talk until dawn (Acts 20:11).

If Paul had begun talking Sunday morning and had continued until dawn Monday morning, the story would be difficult to believe; for after talking all night, Paul walked approximately nineteen miles, the distance from Troas to Assos (Acts 20: 13-14). So if the account is accurate, and if Sunday were treated as the Sabbath, what the reader finds is that beginning Sunday on the dark or night portion of the day, Paul talked for most of 12 hours, then walked from Troas to Assos while Luke and the others sailed to Assos, where they took him aboard (the following day they went to Mitylene). If the account is accurate, it was really on one day that Paul talked all night and walked all day, not exactly how a disciple would rest on the Sabbath or would enter into God's rest. But this feat of endurance is possible if the person had rested on the Sabbath, and was refreshed and ready to go when the Sabbath was over and the first day of the week began.

Paul tells the saints at Philippi to imitate him (3:17), and if saints were to imitate Paul, they would speak and travel on the first day of the week . . . it is not believable that Paul considered the first day of the week as the Sabbath, especially since he said in his defense to Festus that he had committed no offense against the law of the Jews or against the temple (Acts 25:8). Paul had rested on the Sabbath so that he could travel the following day.

Note: nowhere in this account is there any command to cease observing the Sabbath and to begin observing Sunday.

8

1 Corinthians 16:1-2

Paul wrote, "Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come."

The reason for taking up a collection for the saints at Jerusalem was the famine occurring in Judea. This famine was not affecting the saints in

Asia or in Achaia; so it wasn't a shortage of money that was preventing the saints in Judea from having enough. It was a shortage of grain, of foodstuffs. Therefore the collection that was to be taken up wasn't of money, for money could buy no food when no food was to be had. The collection was of food stores, basic grain and other goods, all of which required work to assemble. The collection wasn't passing an offering plate, but the bringing of sacks of grain and amphorae of oil and wine to a central collection point. This collection was real work, and work to be done at the beginning of the week when whatever was left from the previous week could be offered to the saints at Jerusalem.

Many who argue for Sunday observance point to the Seventh Day Adventists' practice of taking up a collection every Sabbath, but this practice is contrary to Scripture as is the doubly false practice of passing an offering plate on Sunday mornings. The practice of the Sabbatarian Churches of God has been more in line with Scripture: these fellowships apply literally the admonishment, "Three times a year all your males shall appear before the Lord your God [*YHWH* your *Elohim*] at the place he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the blessing of the Lord your God that he had given you" (Deut 16:16-17).

Therefore, an offering is traditionally taken only on the seven high Sabbaths: the first and last day of Unleavened Bread, Pentecost, Trumpets, Atonement, first day of Tabernacles, and Last Great Day, with some fellowships only taking up an offering three times a year: First Day of Unleavened Bread, Pentecost, and First Day of Tabernacles.

Spiritually, the command for all males to appear three seasons a year would have the inner new man presenting the tent of flesh in which he dwells as his offering to God on these three seasons. But the important point here is that it is unscriptural to take up an offering on weekly Sabbath services; it is unscriptural to mix the mundane with the spiritual. Paul's command was for the offering to be taken up on the first day of the week, not at Sabbath services. Plus, Paul was addressing a special situation, and was not commanding that Jerusalem fellowships take up a collection on the first day of the week. He limited his instructions to Galatia, Corinth, and those regions that were not in a famine situation.

Again, in Paul's command to take up a collection on the first day of the week, there is nothing about ceasing to observe the Sabbath.

9 Romans 10:4

The Apostle Paul's desire was that his people, Israel, might be saved, for they had zeal for God, but not according to knowledge (Rom 10:1-2). However, Paul cites Isaiah: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, for the Lord will carry out his sentence upon the earth fully and without delay" (Rom 9:27-28—from Isa 10:22-23) . . . the prophet Isaiah continues, adding that Israel is not to fear the Assyrians who have taken them captive, for in a little while God will "wield against them a whip, as he struck Midian at the rock of Oreb" (Isa 10:26). But the house of Israel never returned from Assyria. And though Sennacherib fled from Jerusalem as the Midianites had before Gideon, the Apostle Paul assigns an endtime application to Israel's prophecy by equating *returning to the Promised Land* with salvation. Plus, God has not carried out His foresworn wrath against Israel (Ezek 20:8, 33). So either God has delayed in fully carrying out His wrath upon the earth, or Isaiah's prophecies had a physical application *and* have a spiritual application in which Assyria is a euphemism for death as Egypt is a representation of sin.

Paraphrased, Paul writes that although Israel will be many, only a remnant will be saved, for God will carry out His sentence of death upon the earth (Rom 9:28-29). Then Paul asks, "What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith" (Rom 9:30). So salvation comes by righteousness—"a righteousness that is by faith." Israel pursued a law that would have led to righteousness, and here is where understanding is required:

A lawyer sought to test Jesus and asked what he must do to inherit eternal life (Luke 10:25). When Jesus asked the lawyer how he read the Law, the lawyer said that a person was to love God fully and love neighbor as self. The lawyer quotes from Deuteronomy. And Jesus told the lawyer that he had answered correctly, that he was to go out and do. So Jesus' testimony is that righteousness can come by the Law, which is what Paul affirms.

But for righteousness to come by the Law, the nation would need to turn to God and begin to love God with heart and mind, keeping His commandments and His statutes when the nation was in a far land (Deut 30:1-2). God would then bring Israel back to the Promised Land which the Psalmist calls God's rest (Ps 95:10-11), where God would give Israel circumcised hearts (Deut 30:6). Turning to God in a far land requires faith. And it is this turning to

God when Israel is in a land of foreign gods that equates to a person of *the nations* turning to God by faith.

Paul tells the saints at Philippi to imitate him (3:17), and in his defense to Festus, he said that he had committed no offense against the law of the Jews or against the temple (Acts 25:8).

On the plains of Moab, a second covenant is made with Israel and mediated by Moses (Deut 29:1). This second covenant requires Israel to choose life or death (Deut 30:15-20)—and choosing life is to love God and neighbor, keeping His commandments and statutes, and doing all that is written in the book of Deuteronomy (Deut 30:10). This second covenant is ratified by a song (Deut chap 32), so this covenant is not an earthly thing that is a copy of a heavenly thing as was the covenant ratified by blood at Sinai (Heb 9:22-23). This covenant is a heavenly thing, and this is the covenant to which better promises were added [better promises are not added to a covenant that has been abolished] when its mediator became the glorified Christ Jesus.

Paul's desire and prayer is that Israel may be saved. He bears witness that Israel has a zeal for God, but the nation is ignorant of the righteousness that comes from God . . . as Abraham's faith was counted unto him as righteousness (Rom 4:22), the faith of disciples who believe in the One who raised Jesus from the dead will be counted to them as righteousness (*v.* 24). The man Jesus is the righteousness that has come from God (John 1:1-14); thus, the disciple who hears the words of Jesus and believes the One who sent Him (John 5:24) acknowledges that Jesus is the righteousness that comes from God. Therefore, Christ is—by way of a disciple's belief that comes by faith—the end of the Law by being the righteousness that has come from God.

The above, however, is not the end of the matter, for Paul continues, "But the righteousness based on faith says—" and Paul cites Deuteronomy 30:11-14.

The Israelite who, when in a far land, turns to God by faith and returns to loving God and keeping His commandments chooses life. Since Calvary, however, to turn to God by faith requires the profession with the mouth that Jesus is Lord and belief in the heart that God raised Jesus from the dead (Rom 10:9). And for the Observant Jew to make such a profession requires the Jew to undertake a mental or spiritual journey of a distance equivalent to the physical distance of Abraham's journey of faith from Ur to the Promised Land.

What was physical becomes spiritual: the geographical territories of Egypt, Assyria, and Babylon form the visible shadows of the mental topography of sin, death, and the kingdom of this world (see Rev 11:15) . . . as only a remnant of Israel returned from geographical Babylon, only a remnant of spiritually

circumcised Israel will leave this world and journey to the plains of Moab where life and death is set before this spiritual nation. Those that choose life will figuratively cross the Jordan and enter into God's rest (*cf.* Ps 95:10-11; Heb 3:16-4:11). Those who choose death will remain in Moab.

Israel goes from being the physically circumcised nation to being the nation whose circumcision is of the heart, by Spirit, and not by hands (Rom 2:28-29; Col 2:11).

Therefore, "There is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him. For 'everyone who calls on the name of the Lord will be saved'" (Rom 10:12-13). And the righteousness that comes by faith (*v.* 6-8) will have every Israelite with a circumcised heart keeping all that is written in Deuteronomy, where Moses writes of Jesus (John 5:46)

If Paul would have written nothing more about the subject after writing, "For 'everyone who calls on the name of the Lord will be saved'" (Rom 10:13), then those who teach lawlessness would have scriptural support for salvation coming from a mumbled *sinner's prayer*. But Paul adds, "But how are they to call on him in whom they have not believed" (Rom 10:14).

Jesus said that He did not come to accuse Israel, for the nation already has one who accuses the nation: Moses. And Moses accuses Israel of rebellion against God in Deuteronomy (Deut 31:25-27), the book Moses commanded to be placed to the side of the Ark of the Covenant. Whereas the two tablets of stone on which were inscribed by the finger of God the ten living words lay inside the ark—and was analogous to the laws of God being written on two tablets of flesh, the heart and the mind of a disciple—the book of Deuteronomy was outside the Ark and placed there as a witness against Israel. It remains the accuser of Israel.

The person who believes in the Lord and who hears the words of Jesus will be the one who keeps the commandments and teaches others to do likewise (Matt 5:19). This is the person who will be called great in the kingdom of heaven. And this is the person who will be heard when the person calls on the name of the Lord (see Ezek 20:2-3). The lawless will not be heard (Matt 7:21-23).

10

Lazarus and Dives

If the rich man in the parable (Luke 16:19-31) is in Hades being tormented while his brothers yet live during Jesus' lifetime or earlier, then what

recompense will Jesus bring with Him at His return for this rich man? What additional recompense will there be other than fiery torment (Luke 16:23)? Herein lies the fundamental problem with traditional understandings of the Lazarus/Dives parable: in order for this rich man to receive torment after death, he must have life that Paul says is the free gift of God, “eternal life in Christ Jesus our Lord” (Rom 6:23), for the wages of sin are death, not everlasting life in a rotisserie not quite hot enough to consume the person.

In the vision of John, the glorified Jesus says, “Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done” (Rev 22:12). Paul wrote concerning his ministry and those who were already accusing him of being false: “I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God” (1 Co 4:4-5). So judgments of individuals are revealed when Christ comes.

If the spiritual king of Tyre that is the Adversary, Satan, the old dragon, has fire come from his belly to utterly consume him, making him no more forever (Ezek 28:18-19), then why won't Dives [Latin for “rich man”] be likewise utterly consumed?

John saw Death and Hades “thrown into the lake of fire” (Rev 20:14), thereby making Hades a euphemistic expression for the grave, for Hades followed Death, the rider of the fourth horse of the Apocalypse to whom power was given to kill a fourth part of humankind (Rev 6:8).

John saw a great White Throne, and judgment of the dead, great and small (Rev 20:11-12). Death and Hades gave up the dead that were in them, and each of these dead men and women were *then* judged, “according to what they had done” (*v.* 13). They had not previously been judged, an important concept to note. The rich man had not been judged when he was being tormented in the Lazarus/Dives fable. He entered Hades upon death and was tormented before his judgment was revealed.

John wrote, quoting Jesus,

Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. *For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.* The Father judges no one,

but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. (John 5:19-23—emphasis added).

For the Lazarus/Dives fable to be a revealing of afterlife fates, the Father must consign un-judged humankind to torment or to the bosom of Abraham, where the Son will find them on one side or on the other side of a great abyss where He will then judge these men and women upon His return as the Messiah. That is nonsense, for the Father judges no one, and consigning one person to torment and one to paradise is certainly judging.

In the passage about all judgment being given to the Son is the statement that *like the Father, the Son will give life to whom He will*. This statement contains the implicit concept that the Father gives life to whom He will, which would make the Father a respecter of persons if He does not give life to everyone. His will must, then, be that everyone is raised from the dead, that everyone is saved.

The writer of Hebrews says, “And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him” (Heb 9:27-28). Thus, when Christ, to whom all judgment has been given, returns as the Messiah, He does not come to deal with sin, but to save those who await His coming.

The world does not await His coming.

When does Christ deal with sin, especially considering that all judgment has been given to him? Jesus told the Pharisees, “Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. If you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words” (John 5:45-47).

If Jesus accuses no one of sin, letting Moses do that work [which he does in Deuteronomy 31:26-27], and if He does not deal with sin upon His return, then who accuses the portion of humankind of wrongdoing that has never heard of Moses? A problem appears to exist that doesn't really exist at all; for 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, while their conscience also bears witness, and their conflicting thoughts accuse and even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.” (Rom 2:12-16)

The thoughts of those who sinned without the law will accuse these individuals of sin, thereby causing them to perish. The thoughts of those who have the precepts of the law written on their hearts and in the consciences, but who have never heard of Moses, will accuse *and will excuse* those who are judged by God through Christ Jesus, and who are thereby justified by Jesus being the propitiation of their lawlessness (Rom 3:25). The righteous requirements of the law must be fulfilled (Rom 8:4). The Father judges no one; He has given all judgment to Jesus. So there can be no judgment revealed of anyone until after Jesus returns, not to deal with sin, but to reveal judgments of those whom the Father has raised from the dead.

The Father has only raised from the dead potential firstfruits at this time. And here is where problems enter the traditional teachings of Christendom. Peter wrote, “For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God” (1 Pet 4:17). The household of God are those whom the Father has raised from the dead. Endtime disciples of Christ Jesus do not find that the world is, today, the household of God. The dead remain dead. There has been neither a resurrection of the dead from Hades, nor has the sea given up its dead (Rev 20:13a).

Jesus said, “Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life” (John 5:24). So the person who hears Jesus’ words and believes that the Father sent Him (this requires the person to believe that the Son and the Father are two entities, but one deity) does not come under judgment. Why no judgment on those who hear and believe? This would seem to make God a respecter of person if a portion of humankind is not judged.

Not coming under judgment is because judgment is presently on those who are of the household of God. Baptism into the Body of Christ equates to “real” death; for judgment follows death and does not precede it. Belief equates with keeping the precepts of the law. Belief does not occur where sin exists. To hear the word of Jesus and believe the One who sent Him requires the person to keep the commandments of God by faith, which now causes

the provisions of the second covenant mediated by Moses and made with Israel on the plains of Moab (Deut chaps 29-31) to come into play. The terms of this second covenant offers to Israel circumcised hearts (Deut 30:6) upon returning to God when in a far land (*vv.* 1-2), with returning to God described as loving God with heart and mind [nephesh], and obeying the voice of God to keep His commandments and statutes and all that is written in “this book of the law”—Deuteronomy (*v.* 10).

Part of this second covenant is choosing life or death on “this day, today” (Deut 30:15), the day of salvation. Here is where what Paul writes about the righteousness that comes from faith (Rom 10:6) is poorly understood by Christendom: on the plains of Moab was the assembled nation of Israel, none of which (except for Joshua, and Caleb) had been counted in the census taken in Numbers 1:1. This was a new nation of Israel, a nation of the children of Israel and of the mixed multitude that that had escaped from Pharaoh. The entirety of the nation was assembled before Moses to hear the terms of this second covenant that would, when accepted, be ratified by a song (Deut chap 32), a better sacrifice than the blood of bulls and goats (Ex 24:5-8). The song was a heavenly sacrifice that purified this covenant as a spiritual or everlasting covenant (Heb 9:23) and not as a shadow of a future covenant. This is an important concept to note: this second covenant will get a new mediator in Christ Jesus, but this second covenant, itself, endures with the better promises brought to it by its new mediator. It will never be replaced by another covenant. The terms of this covenant require that on a particular day, the day when this covenant is made with Israel, that the circumcised or uncircumcised Israelite chooses life or death, with the choice of “life” being made through loving God with heart and mind, with this love for God revealed by the Israelite obeying His voice to keep His commandments.

On the day when an Israelite enters into the second covenant, this Israelite passes from death to life and does not come under judgment. Christ Jesus as the Master Potter now sculpts this person into a vessel for honored usage (Rom 9:21-24). He sculpts the person who chose death by choosing to reject keeping the precepts of the law into a vessel for dishonorable usage, a vessel of wrath, a vessel of destruction to be endured for a season. One lump, Israel, made alive by the Father through Him giving to this nation His Spirit. Now not a physical nation but a spiritual nation that was not before a nation (1 Pet 2:9-10); a chosen people who, literally, have been chosen one at a time to be drawn by the Father (John 6:44) from all of humankind. This is the Israel who has life and death placed before them on a particular “day,” which

is not a twenty-four hour period but a short period of darkness after spiritual birth with light coming from this darkness.

If Israel acknowledged its sin but still stood condemned to death before God, which is the case when Israel refused to enter into the Promised Land when the promise of entering stood, then there is a time when changing one's mind about whether to choose life or death will be ignored by God. If repentance is to have any meaning, then repentance must occur while the promise of entering into God's rest still stands. This promise only stands on the person's day of salvation, which again is not a calendar day.

Christendom does not understand that there will be two harvests of God, both represented by the grain harvests of Judea. The first harvest (of first-fruits, the barley harvest) began with the resurrection of Christ Jesus, the First of the first-fruits, and continues until His return when judgments are revealed for all who have been born of Spirit. This is the initial harvest that ripens by the coming of the early rains, with these early rains forming the shadow and copy of the giving of the renewing Breath of God, the Holy Spirit [*Pneuma Agion*], to the holy nation of Israel.

The second harvest (the main crop wheat harvest), occurs after the thousand year long reign of Christ Jesus as King of kings and Lord of lords. This harvest occurs when Death and Hades gives up all that is in them. This is the great White Throne Judgment, when every human being not previously born of Spirit, will be resurrected from death to receive the honor or condemnation of the person's thoughts that either accuse and excuse the person, or accuse and not excuse the person, according to Paul's gospel. This is the harvest of the latter rains, which do not come in the spring but in the late summer. Even though most of this harvest will have physically lived before and/or with the first-fruits, this latter harvest was not "watered" with the renewing Breath of God until the last great day, the day following Sukkot. This harvest will be of the Buddhist, the Hindi, the Muslim, the ones who worshiped Zeus and Molech and any number of pagan deities. None will be left out, except for those who had their judgments revealed upon Christ Jesus' return. The one who was without the law but who kept the precepts of the law will receive everlasting life. The one who sought righteousness by a different path will now obtain that righteousness by belief of the type expressed by the second thief on the cross (Luke 23:39-43).

The gospels record the beginning and end of Jesus' ministry, with very little of the intervening three years mentioned. What the gospels record is also the shadow and copy of the endtime ministry of the glorified Christ. Luke's gospel has a timing mark in chapter nineteen, when Jesus enters Jerusalem

on the 10th day of Abib, four days before He is to be taken and crucified on the Preparation Day for the high Sabbath (John 19:31), the first day of Unleavened Bread (Lev 23:5-8). So when parables are told after Luke 19:28 is known with the precision of four days.

The cleansing of the ten lepers (Luke 17:11-19) occurs on His way to Jerusalem as He was passing along between Samaria and Galilee. This trip to Jerusalem is the same trip on which He will enter Jerusalem on the 10th of Abib. The events recorded between Luke 17:11 and Luke 19:28 occur in the few days prior to the 10th; for in Luke 18:31, Jesus said to His first disciples, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.” This is the third time that Jesus told His disciples that He would be taken and killed.

The next earlier timing mark is the Sabbath on which Jesus healed a man (Luke 14:1); so the telling of the Lazarus/Dives fable occurs between this Sabbath when He healed the man and when Jesus entered Jerusalem on the Sabbath that was the 10th of Abib. The continuity of narrative requires that Jesus leave the house of a ruler of the Pharisees where He ate and told the parable of the great banquet; that He be accompanied by great crowds (Luke 14:25; 15:1) along with the scribes and Pharisees that had, most likely, been at the house of the ruler of the Pharisees; that He teaches about the cost of becoming one of His disciples (Luke 14:17). Thus, the incident with the rich young ruler (Luke 18:18-30) comes as a logical outgrowth of teaching about the cost of discipleship.

Beginning with the Sabbath healing Jesus tells a series of parables that are thematically related: the invited guests do not come to a banquet given by a great man, so this man sends his servants out to bring to the banquet the poor and crippled, blind and lame. The maimed of Israel who could not be chosen as offerings to God if they were lambs; they would be “unclean” because of their infirmities. The cost of discipleship relates to the great man who gave the banquet being able to finish what he began even though his invited guests did not come, with this cost of his guests not coming being tallied while the time for banquet is still a great ways off. The great man’s invited guests were like salt that had lost its “saltiness,” which when thrown out is neither good for the soil nor for the manure pile.

Tax collectors and sinners were drawing near to Jesus, for they were hearing about ones like themselves being gathered to fill the available seats at a great banquet. These publicans and sinners did not hear what Jesus said in the house of the ruler of the Pharisees, but they *knew* what was being said for the murmurings that would have taken place among the scribes and

Pharisees would have carried the essence of the parable outward into the crowds. So Jesus adds to the Pharisees' discomfort by telling the parable of the ninety-nine sheep, who were like the Pharisees in that these sheep were where they belonged. The shepherd leaves these sheep who are where they belong to go after the one that is lost, with great rejoicing to occur when the lost sheep (like the publicans and assorted sinners) are found by the shepherd. In the parable of the lost coin, a similar message is relayed, with Jesus adding, "I tell you, there is joy before the angels of God over one sinner who repents" (Luke 15:10), and Jesus launches into the parable of the prodigal son (*vv.* 11-32). So there is no narrative break, no break in thought, between when Jesus heals the man on the Sabbath and the beginning of Chapter 16. All could have occurred on the same day, or within a day or two. All probably occurred on the Sabbath when Jesus delivered the speech-acts of the Father in the form of figurative speech and healings.

Without a thematic break, Jesus tells the parable of the dishonest manager (Luke 16:1-13), who certainly could be likened to the scribes and Pharisees, "managers" of the secrets of God for Israel. Their debt to God as teachers who mistaught the principles of God was greater than that of Israelites who were being mistaught. Jesus finished the parable by saying that the one who is faithful in little will be faithful in much, for no servant can serve two masters, God and money. Jesus here stepped hard on the toes of the Pharisees who had shortly before eaten with Him. These Pharisees were certain that they served God, the justification for being called a *Pharisee*, and they sincerely believed that making money was their reasonable service as stewards of the treasures of God. So these scribes and Pharisees, all educated, intelligent men (not under-educated Galilean fishermen like Jesus' first disciples) began to mock Jesus: Luke wrote, "The Pharisees, who were lovers of money, heard these things, and they ridiculed him (*v.* 14).

The Pharisees had taken one verbal punch after another since they had sat down to eat with Jesus on the Sabbath. Jesus had not cut them any slack. Telling them that they could be replaced by publicans and sinners was almost too much. Literally, Jesus had skewered those who sincerely believed they were above reproach. When Jesus figuratively reached into their wallets to show them their greed, these Pharisees hit back by ridiculing Jesus. *It is this ridicule that establishes the context for the Lazarus/Dives fable.*

Jesus did not like to be mocked. Jesus as the Son of *Theos* especially did not like being mocked by those creatures *Theos* had made from red clay mud. Therefore, in a brilliant overturning of tables, Jesus turns the mocking of the Pharisees back onto themselves: He calls them *Gentiles* without ever using

the word, and He tells them in a way that only they can understand that they are *Gentile students at the feet of their Master*. Jesus uses the education of these Pharisees against them. Of Jesus' first disciples, apparently only Luke has the education to understand or appreciate what Jesus does.

After being initially mocked, Jesus tells the Pharisees that they justify themselves before men but God knows their hearts (Luke 16:15); that what is exalted among men is an abomination in the sight of God. Then Jesus points to the apparent place where these mocking Pharisees transgress the Law of God, and this place is in allowing, even condoning divorce. The Pharisees are guilty because they have another god other than the Most High: this god is money and prestige, the perks of being religious rulers under authorities from Rome. And they have transferred their guilt to others by apparently "selling" divorce decrees, an unstated but relatively obvious accusation based upon the presentation order of subject matter.

Jesus now tells these mocking Pharisees an after-death-fortune-reversal parable in the format of a Greek Cynic fable. Jesus tells these Pharisees a *fiction*, a story that suggests pagan "truths," but a story that is definitely not Hebrew in origin or of Scripture. By Jesus telling these Pharisees a Greek pagan story, He calls them "Greeks," and not just any *Greeks*, but Greek students who are hearing their Master deliver to them a childhood instructional fable.

As an educated person, a religious leader, a community leader, how would you like being called a dog, or even worse, a pup nursing the paps of a bastard from which you will get only condemnation? This is how those mocking Pharisees felt when they heard Jesus relay the Lazarus/Dives parable. They understood perfectly the reason why Jesus was telling them a Cynic narrative. You too would understand if you were an educated person in that age of Classicism. But you are probably not so educated. So to you, the Lazarus parable is about entering Hades at death (while your siblings still live), and about an unbridgeable chasm separating the just from the unjust. Which are you? On which side of the abyss will you enter Hades? Do you know? If you do, then you know what your judgment is even before it has been revealed, and so does everyone else. You see the problem: you cannot know what your judgment will be until Christ comes to reveal it to you. If this were not the case, those who did great works in the name of Christ Jesus but who taught disciples to be lawless entered Hades and will enter Hades with the rich man. Some of them will have "stewed" for two millennia waiting for the "mistake" to be corrected, but these teachers of lawlessness will be denied in their resurrection (Matt 7:21-23). They will not enter into Abraham's bosom, from where they would have to be cast into the lake of fire when judgments are revealed.

If a person enters either Abraham's bosom [i.e., paradise] or Hades upon death, and if judgments are not to be revealed until Jesus' return, then what assurance does the person have who is in paradise that he [or she] will remain there when judgments are revealed? And from where did this person receive eternal life, the gift of God, given to those who have no sin imputed to them? The answer to the questions is that no person is born with an immortal soul that must go somewhere at death. The flesh of every person returns to dust. The person who has not been born of Spirit has no other life, and ceases to exist except as a name in the book of remembrance, a name that will be raised from the dead in the great White Throne Judgment. The person who has been born of Spirit is a son of God who enters timelessness as one who sleeps under the altar of God (Rev 6:9-11), awaiting awakening and the revealing of judgments. Jesus used "sleep" as an analogy for death. So the flesh sleeping forms the shadow and copy of what occurs to the spiritual son of God that had been domiciled in a tent of flesh when the flesh dies.

After Jesus tells the Lazarus/Dives fable, the Pharisees are no longer present. They have left, for they are now determined to kill Jesus, who has brought a tempest upon them.

It isn't always easy to get oneself murdered, especially when the crowds believe that you are the prophesied Son of David (Matt 21:9), the "*adoni*" who will sit at the right hand of God. Therefore, Jesus had to provoke the scribes and Pharisees to get them to do what they must do before He would be free to marry another. And as it was, if Jesus had not kept quiet before Pilate, He would most likely have been set free.

But Jesus had to die on the Passover's Preparation Day, and He had to die "between the evenings" as Pharisees then reckoned when the Passover lambs were to be slain. His provoking the Pharisees had to coincide with the Passover season; thus, on a Sabbath shortly before Jesus entered Jerusalem as Lamb and High Priest, Jesus spent a day verbally stabbing Pharisees who would determine whether He lived or died. And the nastiest wound He inflicted was calling these Pharisees Gentiles, and in the process making Him their instructional master. Not even Jesus openly calling them hypocrites and vipers cut them any deeper.

There are as many explications of the Lazarus/Dives story as there are denominations. Every one of these explications either supports the idea of the "soul" of a person immediately going to Hades upon death, or supports some variation of the story being set in the future after judgments are revealed. Even cynical scholars have difficulty accepting the realization that Jesus really told a pagan Greek after-death-fortune-reversal story as a means to an end.

It is easier, and more convenient to ascribe to Luke an evolving sense of the afterlife, revealed for the first time in this fable.

The Lazarus/Dives parable is important for another reason: it is an example of Jesus telling a fictional story, for Lazarus is not a real person, nor is the unnamed rich man a real person. Both figures are literary constructs, devices used in a figurative sense to deliver a differing message than the message that would be “normally” assigned to the linguistic icons of the text. Understanding the “figurativeness” of the fable becomes an important stepping stone in understanding that everything Jesus spoke were the words of the Father, which were about heavenly things that could only be “named” with icons used for linguistic objects in this world. Therefore, nothing Jesus spoke is as it seems. At best a hypostatical relationship exists in which the usually assigned objects for the linguistic icons become a type of the invisible and concealed heavenly objects that the Father intended for the words Jesus delivered. This means that the Father had Jesus deliver the Lazarus/Dives fable not for the usually assigned meaning but for an assignment of objects that has the Father telling these Pharisees that they are to Him as *the nations* are to Israel.

Jesus concluded the fable with an especially important statement: if a person will not believe Moses, the person will not believe one raised from the dead, with Jesus being this one.

The fable will be accepted as “fact” by biblical illiterates until Christ returns to reveal judgments.

11

What Did Jesus Promise The Thief?

A comma, a late addition to the Greek text, introduced by a medieval scribe in an obscure scriptorium provides half of the scriptural support for endtime disciples believing that they will immediately go to heaven upon death. But the textual logic imbedded throughout Scripture will not have a thief preceding Jesus into heaven. So a popular passage must be read without the punctuation that was added to help “clarify” meaning.

All of humanity is represented at Calvary in the three individuals crucified on the midweek Preparation day for the killing of the Passover in the 31st year of this Common Era.

On either side of Jesus was a lawbreaker. One blasphemed Christ, saying, “Are you not the Christ? Save yourself and us!” (Luke 23:39). This criminal wanted down from the cross before he died. He wanted to save his physical

life. He did not really believe that Jesus was the Christ, hence his mocking question. He received nothing from Jesus, not even an acknowledgement of his existence.

The second thief was more honorable than the first to speak. He rebuked the other, for he believed that Jesus was the Christ. He asked the first if he did not fear God. He acknowledged that they were worthy of death, that they were receiving their just due for their transgressions of the law. But he said that Jesus had done nothing wrong. He then turned to Jesus and said, as Luke recorded the account in a literal transcription, “And he said to Jesus Remember me Lord when you come in the kingdom of you” (Luke 23:42).

Jesus heard this second criminal acknowledge his own transgressions of the law and that the law is good. Jesus heard this second criminal acknowledge Him as God and express belief that He would be resurrected back to life to receive the kingdom of heaven. Jesus tells this second criminal that he will receive everlasting life: “And said to him Jesus, Truly I say to you[,] today with me you will be in paradise” (Luke 23:43). The problematic comma is bracketed.

The comma is not in the earliest manuscripts that do not have punctuation, accents, or even the letters broken into words. If it were placed on the other side of “today” the statement Jesus made would read, *I tell you today, you will be with me in paradise*, which now agrees with the fact that Jesus would not “that day” be in paradise, but would be dead and buried in the Garden Tomb. Jesus does not ascend to heaven until the morning of the fourth day (John 20:17). It is textually *impossible* for this criminal to be in paradise with Jesus the day of their crucifixion.

Jesus said that He would give one sign concerning His identity: “For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth” (Matt 12:40). Jesus and the two criminals were crucified on the Preparation Day for the high Sabbath (John 19:31). He was cutoff mid week as prophesied (both mid-calendar week and in the middle of seven years of ministry), and he fulfilled the only sign He gave as proof that He was of God. He was three days and three nights in the heart of the earth. He had not ascended to heaven prior to when Mary Magdalene saw Him the morning of the first day of the week. Therefore, the criminal could not be with Jesus in paradise on the 14th of Abib.

Heaven is timeless. From the perspective of the heavenly realm, everything that happens occurs on the same day. So if an argument is made that “today” references the unchanging moment that would be “the present” in the heavenly

realm, then not only would Jesus ascend to His God and Father *today* but the resurrection of disciples upon Jesus' return two millennia later would also be *today*, the same day. Thus, confining the narrative perspective to within time, the criminal to whom Jesus promised everlasting life did not ascend into heaven on the 14th of Abib, the day when Jesus promised that he would be with Jesus in paradise; for Jesus did not ascend to paradise that day. The comma is misplaced.

The cross kills by suffocation (and by shock as modern research has shown). A crucified person loses his or her breath; thus, the cross serves as a representative for all means of death from loss of breath. It is the apt symbol representing death. Therefore, being raised up on the cross symbolizes short term life after death, for a person doesn't immediately die when crucified. The two criminals lived after they are dead in a symbolic sense. Once raised on a cross no one was going to come down alive. Death was declared when the person was raised up. So the two criminals serve as lively shadows for all who will appear before God in the great White Throne Judgment, when every person who has not previously been born of Spirit will receive "a second birth" through resurrection from death. As the first thief mocked Christ, many who are returned to life will want to save their physical lives. Some will acknowledge that they were worthy of death and will be like the second thief. It will be this latter group that will receive everlasting life when resurrected in the great White Throne Judgment. It will take no longer for those who are returned to life to determine their fate than it took for the two thieves.

A misplaced comma did not send the second criminal into heaven on the 14th of Abib 31 CE. He is not there yet from the perspective of being within time, for no one will precede another except for the man Jesus who came down from heaven. All who have received the promise of eternal life, and all who have been born of Spirit will be resurrected upon Christ Jesus' return (1 Co 4:5), with those who have been born of Spirit being either resurrected to life or to condemnation (John 5:28-29). It is merely wishful thinking to believe that a misplaced comma made a thief the last Adam.

Jesus' promise to the thief, made while both still lived physically, was the inheritance of eternal life when judgments are revealed. He would have extended the same promise to the lawyer (Luke 10:25) and to the rich young ruler (Luke 18:18) if the lawyer had put into practice what the lawyer knew to do, and if the young ruler had sold all he had, given his wealth to the poor, and followed Jesus. Neither was willing to extend love or faith. The second thief was willing to extend both.

12

The Mark of the Beast:
χξς'—*Chi Xi Stigma*

Have three Greek letters, purporting to represent a number and the name of a man, ever been more poorly translated than *χξς'* [*chi xi stigma*]? The textual call for wisdom (Rev 13:18) apparently went unanswered; for in Indo-European languages [of which Greek is one], the Arabic numeral /6/ phonetically requires an /x/ sound. In Greek, “six” is “hex” or the /x/ sound with rough breathing preceding the sound. So three “sixes” as in /666/ will require the repetition of the /x/ sound three times, but the /x/ sound only occurs once in *χξς'*.

The logic for translating *χξς'* as 666 comes from *chil* visually appearing as a /x/ and from *stigma* representing two sharpened or pointed sticks, as in two crossed sticks, which could also be made to visually appear as a /x/. So the wisdom behind framing one phonetic /x/ with two visual /x/s—as if the two visual /x/s were the two thieves on either side of Jesus—was enough for someone to produce a mistranslation that has caused a Western cultural aversion to the numeral /666/.

To read *χξς'* with the required wisdom, a person must return to Rev 13:18, which is part of John’s vision that doesn’t occur until the Lord’s day is at hand (Rev 1:10), when the described phenomena will soon happen (*cf.* Rev 1:1; 22:6-7, 10). Here true wisdom is required: if this vision of John’s is about events that have not yet happened, then the unsealing of the scroll seen in the vision (chaps 5-6) has not yet happened. If this scroll remains sealed, then all of what occurs within the vision after the seals are removed remains to happen. The scarlet woman and the red dragon and the heavenly signs and the kingdom of this world becoming the kingdom of the Most High and of His Christ—all of these things and events are futuristic. The messages to the seven named churches also remain futuristic, meaning that the seven churches on the ancient Roman mail route through Asia Minor have a hypostatical relationship with seven endtime spiritual churches that cannot be visually seen, but exist in the heavenly realm on the Lord’s day.

Reading the mark that requires wisdom begins not with /χ/, but with the last letter /ς/—*stigma*—an obsolete letter used to represent a number in the same way that /π/ represents the fraction 22/7s. The letter /ς/was between the fifth and sixth letters of the Greek alphabet, but the letter had not been in common usage for a century when John recorded his vision. The use of /ς/should clue the auditor that there is something unusual about the

three letters that would cause the third letter to function differently than the first two.

The last letter of the mark, /s/, has a name that carries with it a relatively narrow “usual” assignment of meaning. *Strong’s* number for *stigma* is 4742, *στίγμα*, from the root *στίζω*, usually meaning “to stick” or “to prick” as in a mark incised or punched to denote ownership. Thus, *stigma* is the action of pricking or punching a mark of ownership; it is used as the Greek linguistic icon that most closely is aligned to the English icon *tattoo*. It is a tattoo, or the action of tattooing. It does not produce the Arabic numeral /6/ in any reasonable form of translation, or transliteration. And since this letter alone represents a “mark” or “marking” as in ownership, the remainder of the “mark of the beast” should logically be that mark or should describe that mark which is tattooed as the sign of ownership.

Here wisdom is truly required. *YHWH* said to Moses, “You are to speak to the people of Israel and say, “Above all you shall keep my Sabbaths [note the plural form], for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you”” (Ex 31:12-13). So the Sabbaths of God, with these Sabbaths listed in Leviticus chapter 23, are “a sign” that God sanctifies Israel, the nation that *now* consists of all who have with circumcised hearts (Rom 2:29). Therefore, when that old dragon, Satan, and his angels are cast to earth (Rev 12:9-10), two signs exist: the first sign (1) is the Sabbaths of God, a sign made between God and Israel that this holy nation (1 Pet 2:9) may know that God sanctifies none other. The second sign (2) is /χξ/, the tattoo [s/] of which on the hand or in the forehead [referring to a mindset] denotes the person being the property of the beast that the whole earth follows as the whole earth worships the dragon (Rev 13:3-4).

Again, the sign of God is Sabbath observance; the sign of the Antichrist is the tattoo of /χξ/.

Now the dragon, when cast into time, goes after the remnant that keeps the commandments and have the testimony of Jesus (Rev 12:17). Keeping the commandments requires keeping the Sabbath commandment. The sign that the offspring of “the woman” of Revelation 12:13-17 bears [or is marked with] is the Sabbaths of God, the first sign, the sign that denotes those human beings who have been sanctified by God during the first half of the seven end-time years of tribulation, when the man of perdition attempts to change times and the law (Dan 7:25).

If the sign of those humans who have been sanctified by God—the sign of those who constitute the holy nation Israel, a people with circumcised hearts that was not before a people (1 Pet 2:10)—is observance of the Sabbaths of

God, then those human beings who take the tattoo [/s/] of *chi xi* [/χξ/], the second sign, *do not* observe the Sabbaths of God. Therefore, during the first half of the seven end-time years, observance of the plural Sabbaths of God marks those who are sanctified by God in a manner analogous to how χξs' marks those who are of the beast and who will be slain by Christ Jesus on His return (*cf.* Rev 19:20-21; Isa 66:15-17). Isaiah offers more information about those whom the Lord will slay upon His return: “Those who sanctify and purify themselves to go into the gardens, following one in the midst, eating pig’s flesh and the abomination and mice, shall come to an end together, declares the Lord” (66:17).

God sanctifies those who observe the plural Sabbaths of God, with Sabbath observance being an outwardly visible sign of divine sanctification. The tattoo of χξ marks those who do not keep the Sabbaths, and who sanctify and purify themselves, who eat swine’s flesh, and who will be slain by Christ Jesus . . . does anyone recognize a theology that does not keep the plural Sabbaths of God, that eats swine, that sanctifies itself through its liturgy? Hold that recognition for a little while before being appalled.

Returning to the front of χξs'. The first letter, /χ/, produces the phonetic /ch/ sound, and is the common substitute for /Christ/ as in /Xmas/ for /Christmas/. Roman Emperor Constantine claimed to have seen the superimposed Greek letters *chi-rho* or /χρ/ as a heavenly sign on the eve of a battle against overwhelming forces. Constantine used the sign to energize his legions, while publicly professing conversion to Christianity, saying he would conquer by the sign of the tipped cross. His troops won the battle and prevailed throughout Asia Minor, thereby consolidating the empire that had shortly before been divided among four regents.

Constantine’s conversion to Christianity is not how “conversion” works scripturally. His actions after his alleged conversion suggest that nothing other than an opportunity of political expedience occurred. Constantine’s acceptance of a Greek belief paradigm brought an end to the Roman emperor-worship cult by which the empire had long sustained itself. It was Constantine’s acceptance of /χ/ as a representation of the “Christ” that has made the “cross” the universally recognized symbol of Christianity. A Roman emperor made /χ/ the sign of Christ; God didn’t “make” this correspondence.

Since early in the 4th-Century, the /cross/ has equated to /Christ/ throughout the Roman world and all of Western civilization. Only a few minor denominations and fellowships, with the Jehovah Witnesses being the largest, do not use the *cross* to represent *Christ*. Even scholars regularly translate the Greek linguistic icon /σταυρός—*stauros*/ as the English icon /cross/, when

stauros would have a usual object-to-icon assignment of a “stake” or “pole set upright” if it were found outside the Bible.

Since a Roman made / χ / the shortened representation of Christ; and since Jesus was killed on a Roman “σταυρός or *stauros*,” Constantine’s acceptance of / χ / as a representation of the “Christ” has made the “cross” the universally recognized symbol of Christianity. And until the fourth century CE, the Cross was represented by the Roman letter /x/. So if the three letters, $\chi\xi\varsigma'$, were to be read by a fourth century Roman as individual letters, this Roman would read these three Greek letters as *Christ-x-tattoo* or *the tattoo of Christ’s cross*.

The cross is the image of the beast that was dealt a death wound by God, a wound that occurred when the two witness are publicly resurrected; when the Holy Spirit [Πνευμα Ἅγιον] is poured out on all flesh, thereby liberating everyone from indwelling sin and death. The mark of the beast is the mark of “Death,” the fourth horseman of the Apocalypse (Rev 6:7-8), the fourth beast of Daniel chapter 7, on whose head is ten horns, three of which are uprooted before the little horn that is the workings of Satan who enlivens and empowers the man of perdition. The mark of Death is $\chi\xi\varsigma'$.

How would a pagan Roman have read the mark of the beast, $\chi\xi\varsigma'$? He or she would have read it as the “tattoo [s] of Christ’s [χ] cross [ξ]”? Should an end-time disciple read $\chi\xi\varsigma'$ as the “tattoo of Christ’s cross”? Yes, this is how $\chi\xi\varsigma'$ should be read. Why, then, is $\chi\xi\varsigma'$ translated as 666? Because someone centuries ago could read the mark of the beast as a politically sensitive symbol.

Would you, as a scholar in a mediaeval scriptorium, have gone to your patron and said that “the Cross” is the mark of the beast? To do so would have been suicidal as well as against personal beliefs held because God had consigned the Church to mental servitude in spiritual Babylon.

A dishonest mistranslation of $\chi\xi\varsigma'$ was really the only option facing mediaeval translators. But the logic for the cross becoming the universally recognized symbol of Christendom is truly remarkable; for if Jesus would have been killed with a mace, would a “mace” become the revered symbol of the Savior? What about an axe?

The person who wears a crucifix wears the image of a murder weapon.

13

In the Spirit on the Lord’s Day

The phrase, “Lord’s day,” was not used to designate the first day of the week until near the close of the second century CE, when it was used in the

apocryphal *Gospel of Peter*, a text with so little spiritual understanding that one would think it was of purely pagan origin. The phrase is not found in the sayings of Jesus; however, its echo—the day of the Lord [*YHWH*!—is commonly used by the Prophets, but always for events at the close of the age.

John the Revelator wrote, “I was in spirit in the Lord’s Day” (Rev 1:10). When was John *in spirit*? Was he *in spirit* on a particular day of the week, or *in spirit* in the vision, or *in spirit* at the end of the age, when the prophets of old used the expression *day of the Lord* and *that day* as a euphemism for the coming of the Messiah? Was John in the flesh when he saw the events he describes? Or was he, as he claims, *in spirit* as in being a spiritual creature? Paul did not know whether he was *in the flesh or in spirit* when he visited the third heaven (2 Co 12:2-3), the location of John’s vision. So for John to say that he was *in spirit* and not in the flesh introduces a level of complexity that has not been well explored.

Revelation begins, “The revelation of Jesus Christ, which God gave him to show to his servants the things that must *soon* take place” (1:1 emphasis added). If the events described in John’s vision must “soon” take place, then the time setting for the vision is not the first century CE. No assignment of meaning to *soon* allows for the passage of two millennia to transpire between when John transcribed his vision and when the events described within the vision take place.

The vision closes with:

- “These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must *soon* take place” (22:6);
- Plus, “And he said to me, “Do not seal up the words of the prophecy of this book, for the time is *near*” (v. 10);
- And, “Behold, I am coming *soon*” (v. 12);
- And, “He who testifies to these things says, ‘Surely I am coming *soon*’” (v. 20—emphasis added).

If *the Lord’s day* is *the day of the Lord*, then John’s vision occurs at the end of the age when dominion is taken from the four demonic kings (Dan 7:9-14) and the kingdom of this world is given to Christ Jesus (Rev 11:15). At that time, all of the events described within the vision will “soon” occur. The vision is, now, true and trustworthy, but not for the first century or even for the twentieth century.

On a specific day, dominion over humankind will be taken by force from the prince of this world and his angels (Rev 12:7-10). The single kingdom of

this world will be given to one like *a son of man*. This is a one time occurrence. It doesn't happen earlier than *the time of the end*, and it hasn't happened yet. Therefore, humankind has not yet arrived at that moment in time when the seals on the scroll are removed (Rev chap 6).

In the vision, the angel tells John not to seal the vision. If the vision doesn't occur in the first century but in the twenty-first century [or later], then the letters that John is told to deliver to the seven churches were not to be delivered in the first century, but are to be delivered in the twenty-first, meaning that God has again used shadows to seal and keep secret a vision He openly placed before the saints. But at the close of the first century the seven named churches co-existed on a Roman mail route. Their existence (plus the fact that the letters accurately reflect the strengths and weaknesses of each) has caused theologians for nearly two millennia to wrestle with the imagery and symbolism of John's vision.

In Revelation, appearance functions as attributes. For example, Jesus functions as the Lamb of God. He doesn't appear as a lamb in chapter 1, verses 12 through 20; however, once past the seven letters, He appears as a Lamb, slain, with seven horns and seven eyes, which are seven spirits. These seven spirits function as eyes as Jesus functions as the Lamb of God. The seven churches will now function as seven horns. Thus, the seven churches are not first century fellowships, but spiritual fellowships in the same way that the seven eyes are seven spirits.

14
Acts 13:2

Now there were in the church at Antioch prophets and teachers, Barnabus, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabus and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and sent them off. (Acts 13:1-3)

A proof text Trinitarians use to justify their assignment of personhood to the Holy Spirit [Πνεύμα Ἅγιον] is Acts 13:2, where Luke writes,

“λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς” (a literal translation of which is, “Ministering and they to the Lord and fasting, said the spirit the holy, ‘Set apart then for me Barnabas and Saul to the work which I have called them’”). What Luke writes certainly has the *pneuma holy* [πνεῦμα τὸ ἅγιον] or “breath holy” speaking to those who were ministering and fasting. But does this mean that this *breath* has personhood? Or is it the Father that speaks to those who were fasting, and what is heard are His words coming through His divine Breath?

When Saul, who would be renamed Paul, was on his way to Damascus to do more mischief, a light suddenly flashed from heaven—and falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me” (Acts 9:4). Saul heard the voice of the Lord. He asks, “Who are you, Lord [κύριε]” (v. 5). And the speaker identifies Himself, “I am Jesus, whom you are persecuting” (same verse). So Saul heard the voice of Jesus, who was then a life-giving spirit. Jesus was not then a man speaking through controlled modulations of physical breath, with these modulations causing sound waves to travel through the air by one gas molecule bumping into another, transferring energy to it, until a human voice is heard feet or yards away by pulsating air molecules bumping against eardrums. Saul heard the voice of the glorified Jesus through modulations of the Breath of Christ [πνεῦμα Χριστοῦ—from Rom 8:9]; he heard the spirit [πνεῦμα] of Christ speak within his mind.

To hear with the ears requires sound waves to be formed in the envelope of air surrounding a person’s head, but the divine words of God are not heard with the ears but within the mind.

The Psalmist wrote,

O Lord, how manifold are your works! / In wisdom have you made them all; / the earth is full of your creatures. / . . . When you hide your face, they are dismayed; / when you take away their breath, they die / and return to dust. / When you send forth your Spirit [breath], they are created, / and you renew the face of the ground. (Ps 104:27, 29-30)

The divine Breath of *YHWH* creates life and renews the face of the ground—*YHWH* is two [θεὸς & θεός] that function as one spirit as Adam and Eve were one flesh (Gen 2:24). All things were created by θεὸς (John 1:3); thus, it was by the divine Breath of θεὸς that life was created. This,

now, leaves the divine Breath of $\theta\epsilon\acute{o}\nu$ to renew the face of the ground . . . in the structure of Hebraic poetics, being created is physical, the work of *Yah* [*YH*], whereas renewing the face of the ground is spiritual, the work of the conjoined *YHWH*. To *renew* [as in being *born anew*] what has been created is to cause the physical to become spiritual in a manner similar to the coming of the new heavens and new earth after death has been thrown into the lake of fire (Rev 21:1).

When the *Logos/Theos* entered His creation as His only Son (John 3:16), the man Jesus of Nazareth, He spoke only the words of the Father [$\theta\epsilon\acute{o}\nu$]. But these words of the Father were (for lack of a better phrase) too big to be conveyed by modulations of air; thus, the recorded healings that Jesus performed are part of the speech-acts of the Father that Jesus delivered through the Father's divine Breath, $\Pi\nu\epsilon\upsilon\mu\alpha \text{ } \acute{\text{A}}\gamma\iota\omicron\nu$, usually now translated as the Holy Spirit.

- In the seven recorded Sabbath healings, the words Jesus spoke coupled with the healings constituted the speech-acts of the Father as He, the Father, delivered a message to Israel through Jesus on these Sabbath days.
- When Jesus asked the Father to glorify His name, a voice came from heaven that the crowd heard as thunder (John 12:28-30). "Sound" was heard for the crowd's sake, but this *sound* was not intelligible to the crowd even though some said that an angel had spoken to Jesus.
- When the prophet Daniel was by the Tigris, he lifted up his eyes and saw a vision. Only he saw the vision. The men with him felt a great trembling and fled (Dan 10:7).
- At Sinai, when the Lord spoke, the people heard thunder and the sound of trumpets, and they saw flashes of lightning and the mountain smoking. They were afraid, and they asked Moses not to let God speak to them lest they die (Ex 20:18-20)

No mortal man is able to hear the voice of God as His divine Breath [$\Pi\nu\epsilon\upsilon\mu\alpha \text{ } \acute{\text{A}}\gamma\iota\omicron\nu$] conveys His words or to see God unless God has specifically chosen the person to be an instrument for Him. The utterances of God must cross dimensions, and they don't come across as precisely enunciated words in a human language that all men can hear; rather, for most of humankind, the utterances of God occur as groaning of the Spirit, perceived through feelings and subconscious suggestions. Yet for the person whom God has chosen to do a work for Him, the utterances of God will be heard as perfectly enunciated words, and not as feelings arising from a person's subconscious. The man Jesus

heard the words of the Father as Moses heard the words of *Yah* and as Saul [Paul] heard the words of the glorified Jesus when he was on the road to Damascus.

When Paul was arrested in Jerusalem, he asked to speak to the people. And he recounted the story of his conversion. He said,

And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there [Damascus], came to me, and standing by me said to me, “Brother Saul, receive your sight.” And at that very hour I received my sight and saw him. And he said, “The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth; for you will be a witness for him to everyone of what you have seen and heard.” (Acts 22:12-15)

Ananias told Paul that he, Paul, was commissioned to be a witness for God, reporting what he saw and heard. To be this witness, Paul would—

1. Know the will of God;
2. See the Righteous One;
3. And hear the voice of the Righteous One.

Paul writes to the saints at Corinth that, “According to the grace of God given to me, like a skilled master builder I laid a foundation . . . no one can lay a foundation other than that which is laid, which is Jesus Christ” (1 Co 3:10-11). Elsewhere, he writes, “If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing you are a command of the Lord. If anyone does not recognize this, he is not recognized” (1 Co 14:3-38). So Paul writes that he, not others who came from Jerusalem, knows the will of God, and lays the foundation for the spiritual house of God. This claim is both bold and based upon Paul receiving his gospel not from any man but “through a revelation of Jesus Christ” (Gal 1:12).

Certainly Paul preached his gospel privately to those who seemed influential in Jerusalem in order to make sure he was not running in vain (Gal 2:2). About this he writes, “And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me” (*v.* 6).

Paul learned nothing [*added nothing to me*] from the first disciples in Jerusalem fourteen years after his calling; so the testimony of Paul is that he, Paul, learned the will of God directly through revelation and not from any person.

Addressing the second point (*see the Righteous One*), Paul writes, “I must go on boasting. Though there is nothing to be gained by it. I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven . . . and I know that this man was caught up to paradise . . . and he heard things that cannot be told, which man may not utter” (2 Co 12:1-4).

When Paul was caught up to the third heaven, he would have seen the Righteous One. He cannot say for certain whether he was in the body or out, apparently meaning that he saw himself in the third heaven but he didn’t know whether the experience was entirely within a vision or whether he actually saw himself in heaven. Either way, he heard things he was not able to relay to others. So Paul records the fulfillment of the second of the three things Ananias told him.

Since Paul recorded the fulfillment of the first two of the three things Ananias prophesied, disciples should expect to find in Scripture confirmation of the third thing: hearing a call from the mouth of the Righteous One or hearing the voice of God.

The utterances of God will be—and really can only be—conveyed by the divine Breath of God [Πνευμα Ἅγιον]. Thus, for Paul to hear the voice of God, he must hear the Holy Spirit [again, Πνευμα Ἅγιον] speak in words to him.

- If an anointed one hears the voice of God, this anointed one hears the Holy Spirit speak words rather than merely “hearing” the Holy Spirit through the groaning of the spirit conveyed in feelings and subconscious thoughts.
- Ananias prophesied that Paul would hear the voice of God, the sound of which can only be conveyed through utterance by the Holy Spirit.

Too many disciples sloppily speak of the Holy Spirit telling them to do this or to do that when they have heard nothing with their ears or their minds. Rather, they have had a feeling of some sort, and they conclude that the feeling they experienced was the Holy Spirit speaking to them . . . indeed, that feeling might have come from the deep groaning of the Spirit, or it might be from the person’s mind recalling nearly forgotten knowledge. There is no reliable way to truly distinguish one from the other.

How can the person know for certain if a feeling has come from the Holy Spirit or from another spirit? The answer: only by testing the spirit.

Did the Holy Spirit tell WWII veteran Max Archer, then an infantry corporal in the winter of 1944, to throw his boot across the room one night

when his patrol was getting ready to go out? Hearing no voice but feeling a strong urge, he threw his boot across the room while getting dressed. And just as soon as he threw the boot, he thought about how stupid the act was. He retrieved his boot and put it on. But the few extra minutes that it took for him to get his boot caused him to leave late. Every other member of the patrol was killed before he caught up with his squad.

Years later, as a Sabbatarian disciple Max credited the Holy Spirit for intervening and saving his life. He retold the story by saying that the Holy Spirit told him to throw the boot across the room. Yet he acknowledges that he heard nothing with either his ears or his mind. What he experienced was a feeling—and for most disciples, this is how communication through the Spirit occurs.

But the Apostle Paul was an exception: he heard the voice of God. He heard uttered words as apparently did those with Paul on several occasions.

When Max Archer told the story of his brush with death his breath didn't need personhood for the words conveyed by his voice to be heard by those near him. Nor does the Breath [Πνεύμα] of God need personhood for the voice of God to be heard by those chosen to hear words with the mind and not to just feel the groaning of the Spirit.

Hearing a call from the mouth of God (what was prophesied for Paul) is, in this era, a rare circumstance reserved for those appointed for a specific task. This rare occurrence has been devalued by the many who claim to have heard a call, yet preach lawlessness to Israel. Therefore, it is here expressly stated that unless a person hears actual words within his or her mind, words that the person cannot easily distinguish from words heard by the ears, the person has not heard the Holy Spirit. At best, all the person has *heard* is the groaning of the Spirit. Usually, however, the person hears his or her own ego at work. The person is deceived by the desires of the flesh.

When the Holy Spirit or Breath Holy [Πνεύμα Ἅγιον] spoke to Barnabus, Saul, and the others praying and fasting, the words were those of the Father, heard through modulations of the Father's divine Breath as actual words from the mouth of the Righteous One. What Luke records is the fulfillment of the third point that Ananias prophesied.

15

Grace and Selection

Much of this appendix entry is incorporated within the chapters of this book, but the pedagogical importance of this entry justifies, I believe, repetition

since it is likely that this entry, because of its title, will be read before some of the chapters are read.

The Apostle Paul wrote, “For sin will have no dominion over you, since you are not under the law but under grace” (Rom 6:14), but what did he mean by using the Greek word /*χάρις*/ (in Roman characters “*charin*”), translated as Grace? Especially in light of Paul also writing, concerning his thorn in the flesh, that God said to him, “My grace [*χάρις*—*charis*] is sufficient for you; for my power is made perfect in weakness” (2 Co 12:9). And how would Paul have perceived the modern tension that has developed between the concepts that grace is sufficient to cover any sin, and that grace does not relieve disciples from their responsibility to behave rightly by keeping the precepts of the law?

One of visible Christianity’s most enduring disputes was between Pelagius and Augustine with the British monk Pelagius holding that even under grace disciples were still obliged to morally keep the law, a position that approximated that of the Greek Church. Augustine, in the argument that officially prevailed in the Latin Church, contended that grace alone was sufficient for salvation.

But good does not come from evil regardless of whether that evil is covered by grace. It isn’t the son of disobedience who continues in disobedience that is under grace, but rather, the person who no longer presents his or her members to sin as instruments of unrighteousness. This is the person over whom sin no longer has dominion; for no sacrifice remains for the person who continues to sin after receiving knowledge of the truth. This person awaits a fearful execution of judgment (Heb 10:26-27).

Grace as the mantle of Christ Jesus’ righteousness is sufficient to cover any sin or transgression of the law, even to teaching others to be lawless.

However, Jesus said that not everyone who said “Lord, lord,” will enter the kingdom of heaven, but only the ones who do the will of the Father (Matt 7:21-23). Therefore, Augustine’s argument that grace alone is sufficient turns back upon itself as if it were a poisonous snake biting its tail in what the Apostle Paul condemned: “And why not do evil that good may come?—as some people slanderously charge us with saying” (Rom 3:8). The “grace is sufficient” argument permits the defiled person to continue in his or her unrighteousness and ungodliness without ever attempting to keep the precepts of the law. This person does evil, and is an evil-doer. And this person will be resurrected to condemnation (John 5:29). So while grace was sufficient to cover the person’s lawlessness, Christ promises not to extend grace to such a

person, who, when liberated from disobedience, readily presents his or her member to sin as willing bondservants.

The above is the understanding that Christendom has lacked: the person who has been born anew is no longer a bondservant to disobedience. This person is free to keep the law whereas the person over whom sin has dominion is not free to keep the law. Thus, if the person who is free to keep the law voluntarily returns to disobedience [sin], the person is not covered by Christ's garment of righteousness; this person has rejected Christ, rejected Grace, and will die in his or her lawlessness for no more sacrifice remains for this person. This person has committed blasphemy against the Holy Spirit by voluntarily returning to lawlessness.

The person who attempts to walk uprightly once the person is born of Spirit will still commit sin (1 John 1:8-10), but this person, because he or she condemns sin in his or her walk with Christ even when the person does what the person hates (Rom 7:21-25), is under the mantel of Grace. This person has not voluntarily returned to sin, but has presented his or her member to God as instruments for righteousness. So when this person falls short of the righteousness of Christ, this person judges him or herself as unworthy thereby not requiring that Christ judge the person. Repentance follows the person's condemnation of him or herself. And Christ is faithful to forgive repentant disciples whom He covers with His righteousness.

The problem with Christendom's teachings about grace and freewill comes from failure to understand what it means to be born of Spirit. The tension between the two opposed concepts of grace comes from not comprehending Jesus' earthly [physical] illustration (John 3:12). Nicodemus did not understand, nor can anyone else who is not born of Spirit.

Grace is the spiritual reality foreshadowed by *Yom Kipporim* (Lev chap 16), and typified by the mercy seat and two cherubim covering the Ark of the Covenant (Ex 37:1-9). Whereas Grace is traditionally been described as unmerited pardon, or the abrogation of "the record of debt that stood against us [disciples] with its legal demands" (Col 2:14), it is, rather, the garment (Gal 3:27) of Christ Jesus' righteousness that disciples put on daily as ancient Israel covered itself through *the daily*, or the daily sacrifice.

Although the 10th day of the seventh month of sacred year is traditionally identified as *Yom* [day] *Kippur* [atonement], the day should properly be recognized by the plural *Kipporim* (as seen in, especially, Leviticus 23:27). *Kippur* should properly be transcribed as *Kipporim*. This most high Sabbath

is the Day of Coverings [as in painting over or wiping out], for both goats are the sin offering for Israel:

And he [Aaron] shall take two male goats for a sin offering . . . Aaron shall cast lots over the two goats, one lot for the Lord and the other for Azazel [sent away]. And Aaron shall present the goat on which the lot fell for the Lord and use it as a sin offering, but the goat on which the lot fell for Azazel shall be presented alive before the lord to make atonement over it, that it may be sent away into the wilderness to Azazel . . . he shall kill the goat of the sin offering that is for the people . . . Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgression, all their sins. And he shall put them on the head of the goat and sent it away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities on itself to a remote area. (Lev 16:5, 7-10, 15, 21-22)

If the high priest kills the goat dedicated to the Lord as the sin offering, then what is the need to confess over the live goat's head the sins of Israel?

Both goats represent Christ. The goat sacrificed on the altar represents Christ's death at Calvary. Jesus was the accepted sin offering that God gave for Israel. But after three days, God raised Jesus from the dead and Jesus ascended into heaven where he bears the sins of Israel, now a spiritually circumcised nation. Grace is Christ Jesus bearing the sins of Israel. He, Christ, covered the sins of Israel with His blood at Calvary. He now covers the sins of Israel in heaven with His righteousness.

Natural grace exists when sin is not counted as sin: Paul writes, "[F]or sin indeed was in the world before the law was given, but sin is not counted where there is no law" (Rom 5:13). Before the giving of the law, Israel—as was all of humankind—was under a form of natural grace. But with the giving of the law, Israel became responsible or accountable for its lawlessness.

Spiritually circumcised Israel is now under spiritual Grace, the covering of Christ's righteousness. No sin is counted to this holy nation of God, which Paul doesn't yet identify as Israel but as Isaac (Gal 4:28, 31). And in the womb of Isaac are two sons that will be born when Israel is liberated from indwelling sin and death, the spiritual reality of the giving of the law at Mount Sinai. This liberation of Israel from sin and death comes at the second Passover, the spiritual reality of physically circumcised Israel's liberation from physical bondage to a physical Pharaoh.

Yom Kipporim is linked to the Passover season though the following:

- The two goats chosen on the 10th day of the seventh month symbolize Jesus entering Jerusalem riding on a colt on the 10th day of the first month—Jesus enters Jerusalem as both future high priest, the reason for riding on the colt, and as the Passover Lamb of God, what the high priest would have carried on this day into Jerusalem.
- The sacrifice of the goat dedicated to the Lord on *Yom Kipporim* symbolizes Jesus' crucifixion as the Passover Lamb of God on the 14th of the first month.
- Reading the sins of Israel over the head of the Azazel goat and leading this goat into the wilderness symbolizes the resurrected Jesus ascending to heaven to sit down at the high hand of God as Israel's high priest and advocate, with Jesus bearing the sins of Israel. This is the reality of Grace as endtime disciples understand the concept.

What happens on *Yom Kipporim* is a compression of the events of the Passover season, and this compression is the justification for afflicting the flesh through fasting [abstaining for food and drink for the twenty-four hour period]. During the Days of Unleavened Bread, leavening represents sin. Israel is to live without sin during these seven days that symbolize the seven endtime years—during these seven days, the staple of human life [common bread] becomes sin; whereas Jesus said He was the Bread that came down from heaven. He was to be, for these seven days, the staple of life. And it is the compression of this focus on Christ that will have Israel fasting on Atonement.

Grace is the covenantal relationship of disciple with Christ Jesus first implemented when Jesus “took a cup, and when he had given thanks he gave it to them [the Disciples], 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’” (Matt 26:27-28). Life is in the blood (Gen 9:4). Jesus' life was in His blood [as in Jesus being a life-giving spirit—1 Co 15:45]. Receiving that which sustains spiritual life comes through drinking of the cup on the night that Jesus was betrayed (1 Co 11:23, 25). The wages of sin is death (Rom 6:23), physical death in this realm for sins committed in this earthly realm, and spiritual death for sins committed in the supra-dimensional heavenly realm; so that which sustains life, physical and spiritual, is the forgiveness of sins. Grace comes through the reality symbolized by the two goats taken on *Yom Kipporim*, with

Jesus' death at Calvary paying the penalty for every sin committed by Israel in this physical realm, and with Him bearing the sins of Israel in the heavenly realm covering the lawlessness of disciples in that realm.

But Jesus bears the sins of Israel through the Passover covenant, with the sacraments of bread and wine representing His body and blood, with Him being the selected Passover Lamb of God, a Lamb appropriate to the size of God's household. Jesus does not bear the sins of those who do not drink of the cup on the night He was betrayed. Those disciples who do not take the sacraments on the night that Jesus was betrayed are not covered by Grace; for it is through drinking of the cup that disciples come under His blood of the covenant that has been shed for the forgiveness of sins.

Grace is not extended to disciples who present their members to sin as instruments of unrighteousness (Rom 6:13); nor is Grace extended to disciples who refuse to drink of the cup on the night that Jesus was betrayed. Ignorance of the sacraments is not, however, a refusal, but there should not be any disciple who does not know to take the sacraments on the night that Jesus was betrayed. That there is, or that there might be is an indictment of Christendom and its teachers, the charge being denial of Christ.

The writer of Hebrews says, "Behind the second curtain was a second section called the Most Holy Place" (9:3), which the high priest could only once a year, on *Yom Kipporim*, with the symbolism of this second place representing heaven and with the high priest being a type of Christ Jesus, who ascended to the Father as the Wave Sheaf Offering midweek during the Feast of Unleavened Bread.

- The high priest entering the Holy of holies after making atonement for himself was a shadow and copy of Jesus ascending to the Father and being accepted by the Father as the First of the firstfruits.
- Not all of physically circumcised Israel entered the Holy of Holies, but only the high priest, and then he entered only once a year.
- Not all of spiritually circumcised Israel will enter heaven, but only those disciples who are one with Christ Jesus through walking as He walked; through imitating Paul who committed no offense against the law, or against the temple.
- The disciples who will enter heaven will do so on only one day, the day when judgments are revealed upon Christ Jesus' return.
- Christ Jesus will return on the 10th day of the first month, 2520 days after the second Passover liberation of Israel . . . seven prophetic years

of 360 days each are 35 days shorter than seven solar years of 365 days each.

Luke records Jesus saying, “Just as it was in the days of Noah, so will it be in the days of the Son of Man. They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. . . . so will it be on the day when the Son of Man is revealed” (17:26-27, 30).

- Noah entered the Ark on the 10th day of the second month, and the flood came on the 17th day, seven days later (Gen 7:10-11).

If the Son of Man is revealed after seven years of tribulation, or after even three and a half years, the world situation will not be like it was when Noah entered the Ark: the effects of the Tribulation, a time like none other, will have warned humankind that all need to come before God in humility and repentance. Only if the Son of Man is revealed at the beginning of the seven endtime years—these years now being like the seven days that Noah was in the Ark before the previous world ended in a flood—will humankind be caught marrying and giving in marriage, unaware of what is about to happen.

As the 10th day of the first month saw the selection and penning of Passover lambs; as Jesus entered Jerusalem on the 10th day of the first month as future high priest and as the Passover Lamb of God; as Noah and the seven and the selected pairs of every species of animals entered the Ark on the 10th day of the second month; as Moses, the man selected by God to lead Israel out from bondage, entered the cloud on the 10th day of the third month (Ex 24:16); and as the high priest entered the Holy of Holies on the 10th day of the seventh month—the 10th day represents selection. The judgment of the firstfruits will be revealed upon Christ’s return (1 Co 4:5), and Christ will return on the 10th day of the first month. Of the many disciples who have been called, the few who will be chosen [selected] (Matt 22:14) will be revealed on the 10th day.

But before Jesus returns to marry His Bride, the Church, He must first separate the Church that is His Body from Himself, for no man marries his own body. This separation will occur when the Son of Man is revealed, with this revealing coming with the selection and sacrifice of lambs for the second Passover . . . lambs to be sacrificed on a second Passover are not selected on the ten day of the first month and held for 35 days, but “according to all

the statutes for the Passover they [those who were unclean at the Passover] shall keep” the second Passover (Num 9:12), meaning that these lambs will be penned on the 10th day of the second month, the day when Noah entered the Ark.

- Grace ends when spiritually circumcised Israel is “filled” with, or empowered by the Holy Spirit and thereby liberated from the law of sin and death that has resided in the fleshly members of disciples (Rom 7:21-25), with this liberation occurring at the Second Passover.
- As natural grace ended with the giving of the law seven days before Moses entered the cloud, spiritual Grace ends when the law is inscribed on the heart and placed in the mind of every disciple through the disciple being filled with the Holy Spirit.
- The fleshly body of the disciple will then be analogous to Noah’s Ark. The new creature born of Spirit will be “sealed” inside the flesh as Noah was sealed by the hand of God inside the Ark.
- Because the new creature is sealed away from sin, the new creature will no longer have any need for Grace, the covering of Christ Jesus’ righteousness. The disciple will be “naked” before God, covered only by his or her own obedience.
- But if, after being sealed by God, the new creature takes sin back inside him or herself—takes sin into the Ark—no more sacrifice remains for this person. The Ark will have figuratively sprung a plank, and will sink. As Noah would have perished in water, the disciple will perish in the lake of fire.

The fleshly bodies of disciples are the reality of the Ark of the Covenant, inside of which were the jar of manna [the Spirit of Christ], the two tablets of stone [the law written on hearts and mind], and Aaron’s budded staff [the promise of resurrection]. Alongside every disciple’s body is the Book of Deuteronomy as a witness against the disciple (Deut 31:26), and above every disciples is Grace, the reality of the Mercy Seat covering the Ark of the Covenant. Grace is not inside the disciple, but covers the disciple. As such, Grace can and will be removed to reveal the nakedness of the disciple, nakedness the disciple will cover by his or her own obedience to God.

When the Son of Man is revealed (Luke 17:30), both the Head and the Body of Christ will be covered by obedience. The disciple who is not covered by obedience will be a defiled person.

There is one further comment that needs to be said about Grace: when a person believes that he or she will not be held accountable for the person's actions, the person's inner nature will not be concealed by pretense. Therefore, the person who inwardly remains lawless or in rebellion to God will disclose this rebellion through his or her outward actions when the person does not believe that God requires the person to keep the commandments; whereas, the person who desires to be one with God (to truly walk as Jesus walked) will inwardly keep the commandments which are then expressed through the person's outward actions.

* * *

AFTERWARD

A Philadelphia Apologetic began in 2002 . . . so many people claim to have had God tell them to do this or that, each person with apparent sincerity, that it's not creditable to state in simple declarative sentences, "On Thursday of the second full week in January 2002, about 10:12 a.m. CST, I heard in clearly distinguishable words, with no one else present in the pickup, 'It's time to reread prophecy.' The words were in English. They were neither shouted nor whispered. There was no context from which the words might have developed as illusionary audible images. But there was no mistaking what was heard, for the words carried with them an authority that could not be ignored."

The above might not be credible, but that is what happened.

What I did not know when I was pulling into the parking lot at Southeastern Illinois College, Harrisburg, where I was to teach two sessions of English Composition was that forty years earlier to the day and probably to the minute, Garner Ted Armstrong told an Advanced Prophecy Seminar at Pasadena's Ambassador College that there would be no new revelation, that his father had prophecy right, that his father was merely having doubts about his prophetic understanding. Yet, in the previous session—the first session—of this prophecy seminar which all of Armstrong's senior men [evangelists] then in Pasadena were required to attend, Herbert W. Armstrong said that he didn't have prophecy right, nor did the Church of God have prophecy right; that world events were not turning out as he expected; that they had to get prophecy right; that all ideas were welcome, nothing was off limits, nothing was too wild to be considered.

The younger Armstrong undercut his father, who justifiably had more detractors than supporters. However, supporters for the two Armstrongs numbered in the tens of thousands in 1962. A decade after Armstrong's ministry spiritually died when he did not rebuke his son for rejecting prophetic revelation, his supporters numbered in the hundreds of thousands. The work being done by the Worldwide Church of God seemed alive and vibrant, but only in this world. In the heavenly realm, it was dead, with the evidence of its demise coming from what happened to the work and to disciples post 1986.

But all the while that his ministry grew large in this world, the senior Armstrong knew what he taught about prophecy wasn't right. And after

putting his son out of *the Church* in 1978, he even knew where he needed to go to get the revelation rejected in 1962, but it was too late. He could never understand what was being conveyed to him through the Holy Spirit. Thus, for the last six plus years of his ministry, he wore out congregations with his continual return to the Temptation Account in the Garden of Eden.

In the 16th-Century, 1200 years after God delivered the Church into the hands of the spiritual king of Babylon in a manner similar to how He had physically delivered Israel into the hands of Nebuchadnezzar, king of Babylon, a remnant of Christendom separated itself from the governance of this world. This remnant, called Anabaptists by their detractors, were slandered, slaughtered, and sought wherever they fled. From this remnant, two men, Andreas Fischer and Oswald Glaidt began to observe the weekly Sabbath rather than Sunday. Figuratively, they crossed the River Jordan and entered into God's rest. Fischer was hung in 1528 CE, but lived. He was finally beheaded in 1540, but for those twelve years in between, he taught disciples to keep the commandments of God, all of them, not just nine of them. He blazed the trail out of spiritual Babylon and into God's rest. Unfortunately, he did not leave a light burning in spiritual Judea for those who would come behind him.

A trickle of spiritually circumcised Israelites followed the trail Fischer and a few others blazed throughout the 17th-Century, but it was in the 18th-Century when the Seventh Day Baptists emerged from obscurity in America that an unbroken track of successors lead from the Seventh Day Baptists to the Church of God, Seventh Day, and to the Oregon Conference of the Church of God, Seventh Day. There were men along the way, such as Andrew Dugger who moved a remnant of a remnant forward theologically through the close of the 19th-Century and into the 20th-Century, that need to be remembered; for the knowledge lost during Christendom's 1200 years of spiritual captivity was slowly being restored. But so much had been lost that restoration was no easy manner.

Disagreements among Sabbatarian disciples were spirited, and divisive. There were many more mock conversions than genuine conversion occurring. But in 1926-7, when Armstrong came among a mostly quiet, Willamette Valley congregation of Sabbatarian Christians, he began to do a work independent of what was being done by others. He believed he had been called by God to restore all things, and he set about restoring what needed to be restored as well as what did not need to be restored. He was a novice in the faith, and he behaved as a novice. Sadly there was no one to teach him the basics principles for deciphering figurative language so he continued to take meaning from

Scripture as *dispensationalists* did: here a little, there a little, line upon line, precept upon precept. But the prophet Isaiah condemned the drunken priests of Ephraim for teaching Scripture in this manner (Isa 28:13).

The trail followed by Sabbatarian disciples has been littered with physical and spiritual corpses ever since Andreas Fischer first separated himself from other Radical Reformers in the 16th-Century: Fischer was not hung by pagans, but by other Christians; he was not beheaded by non-Believers, but by alleged disciples. And always, these Sabbatarian Separatists have been maligned by mainstream Christians. Certainly, Armstrong was no exception.

To the chagrin of those Sabbatarian disciples who have idolized Armstrong as others have idolized Ellen G. White, the work that Armstrong began has fallen apart in much the same way that Andreas Fischer's work fell apart. For both men, Armstrong and Fischer, it was not time for the restoration of all things. The work of Fischer is analogous to Elijah's first attempt to raise from death the son of the widow of Zarephath. The work of Armstrong brought to an end the second time the last Elijah laid over the dead Body of Christ to restore it to life. The third time—and successful attempt—began when forty years after Armstrong rejected revelation.

A Philadelphia Apologetic is the first work created in the last Elijah's third breathing of life back into the Body of Christ. It was anticipated by the typological work of Samuel Mather and Jonathon Edwards. Although it follows in a sound but neglected hermeneutical tradition, it does not use as precursors the writings of any earlier Sabbatarian teacher, but it would not exist except for the efforts of Andreas Fischer, Conrad Biessel, Andrew Dugger, and Herbert Armstrong, plus numerous others who tread the spiritual road out of Babylon and into Judea, then upward to Jerusalem. Each teacher went a little farther than the men before him. And *A Philadelphia Apologetic* goes beyond where Armstrong left disciples inside the burned stone walls of heavenly Jerusalem but short of the foundation the Apostle Paul laid in this city of God.

The evidence that Armstrong never found the foundation of the house of God that the Apostle Paul laid remains in his use of precept-upon-precept exegesis. Paul taught through the use of typology, expressly stating that the things that have been made reveal the invisible things of God. Typology opens the long sealed and secret visions of the prophet Daniel. Typology is the key of David, the key that unlocks the Psalms and all of Hebraic poetry, the key that opens the Genesis "P" creation account, the parables, the figurative language Jesus used. Through typology, all of Scripture is seen as a tightly structured, unified work, the product of one mind expressed through many men. And *A*

Philadelphia Apologetic unapologetically claims to begin disclosure of what has been sealed and kept secret since the foundations of this world were laid.

The detractors have been surprising silent, for most of what is contained in *A Philadelphia Apologetic* has been e-published in essays, commentaries, and articles for the past several years, with thousands of visitors each month downloading some portion of the text. But detractors will someday be brave enough to attack what typological exegesis reveals. When they are, they will do so through *ad hominum* attacks, for the work itself will stand up to critical scrutiny.

It is probable that I would not have been called to reread prophecy if my biological ancestors, on both my father's and my mother's side, had not sought God by journeying out of spiritual Babylon through non-participation in the governance of this world. My mother was a Howland, a direct descendant of John Howland of the *Mayflower* and the Separatist Plymouth Colony fame. My father was a direct descendant of Dirck Gerritsz Keyser, who married Cornelia Govertesz, daughter of Tobias Govertsz, a signer of the Dordrecht Confession of Faith, 1632, the founding document for Mennonites. But my biological ancestors are not as important as my theological ancestors: I became acquainted with Sabbath observance through my step-father, Lyle Squier, a Seventh Day Adventist. I was baptized into the Body of Christ by ministers of the Worldwide Church of God. However, shortly after baptism, as if being put into cold storage, I moved to rural Alaska where I was kept from actively participating in the deconstruction of Armstrong's spiritual fiefdom.

When initially called to reread prophecy, my understanding of prophecy was mainstream Church of God, with few deviations. But three hours after beginning to reread previously sealed visions—chapters and verses with which I had considerable familiarity—I was a figurative mile away from what the various Churches of God taught. I began to realize how little Armstrong had understood, and I also began work on the first edition of *A Philadelphia Apologetic*, which went to the publisher two months later. This revised edition comes after another five and a half years of rereading these same visions.

King Solomon wrote, "Of making many books there is no end, and much study is a weariness of the flesh" (Eccl 12:12). Yes, there is no end to bookmaking, and study does weary the flesh. This book will wear out those not truly born of Spirit, but the one who began at the beginning and who has arrived here should take from this book more than he or she has left behind. Hopefully the person will become a participating member in a *Philadelphian* fellowship somewhere.