

Typological Exegesis

1.

A point on a two-dimensional plane would (if it could) perceive a cylinder as a circle: none of the cylinder's height (a third dimension) would be discernable. But because a point on a two-dimensional plane perceives a cylinder as a circle doesn't make the cylinder any less tall, and if the point were to call a cylinder a circle, the point would merely illuminate the limitations that have been placed upon it.

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 an unfurled 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. 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.

Nietzschean antinomianism is both valid observation and a revealing of how little is culturally known about the God of Abraham, Isaac, and Jacob; it is a point both describing a cylinder in two dimensions and denying the cylinder's existence in an unperceived third dimension.

Although that point on a two dimensional plane when encountering a cylinder would not be able to perceive any of the cylinder's height, if the cylinder cast its shadow onto the two dimensional plane, that point could determine the cylinder's height by observing where the light was and where the light was absent (or where it was dark). However, the shadow would be meaningless unless the point knew to attach significance to the presence and absence of "light," which would through the cylinder's shadow reveal to the point the height of the "circle" (the point would not have a word for a "cylinder").

Now move to more dimensions: human beings are not points on a two dimensional plane, but rather, 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 through 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 that light. Therefore, the visible things that have been made—the left hand enantiomers—reveal the invisible things of God as the physical precedes the spiritual. 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 divine breath of the Father [πνεῦμα θεοῦ] descended upon Him as a dove, thereby imparting a second life, a spiritual life—as the right hand enantiomer—within the same mortal tent of flesh as was born of water from the womb of Mary. The first Adam and the last Adam are enantiomorphs, with chirality being the central metaphor informing typological exegesis.

Because meaning must be assigned to words, and because of the words that are used to describe the things of this world can only metaphorically or metonymically describe those things that are of heaven, disciples need to grasp the significance of what Paul writes:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. *For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made.* (Rom 1:18–20 emphasis added)

What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. *But it is not the spiritual that is first but the natural, and then the spiritual.* The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. (1 Cor 15:42–49 emphasis added)

The perishable is visible because it is not “light”; the imperishable cannot be seen by human eyes—except by the shadow that the spiritual casts, with this shadow not being a dark likeness lying lifeless on the ground but the perishable or natural. So the man of dust was the shadow and type of the man of heaven (Rom 5:14) as physical breath is the shadow and type of spiritual breath (i.e., πνεῦμα θεοῦ).

Words are not the only signs (icons) to which meaning is assigned: when the Pharisees and Sadducees came to test Jesus and asked Him to show them a sign from heaven, He said,

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.” You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah. (Matt 16:2–4)

A *red sky* can be read as a text, but a context dependent text; for the meaning assigned to a *red sky* in the morning is that weather will be stormy whereas the meaning assigned to a *red sky* in the evening is fair weather. So the context in which this sign appears determines how the sign will be read, or what meaning will be assigned to the sign ... in semiotics it would be said that the meaning of the sign depends upon the system in which the sign is located, with the history of the Volkswagen Beetle being a prime example as it went from being Hitler’s “people’s wagon” to being the first U.S. subcompact economy car to being the counterculture’s vehicle of choice to being (after its reintroduction) a Yuppie statement against consumerism.

Jesus told the Pharisees and Sadducees that although they were able to assign meaning to the appearance of the sky, they were not able to assign meaning to the historicity of the age in which they lived; they were unable to interpret the signs of the time. Endtime disciples can add to what Jesus said, for a red sky comes from the blue portion of the light spectrum being absorbed because of the long angle through the atmosphere which light passes at dusk and dawn. Jesus was the light of this world (John

1:4 *et al*); so at dusk and at dawn, only a portion of Christ can be seen, with none of Him seen in darkness. It is, therefore, only at the beginning of the Christian era and at the end of this era that a fiery portion of Jesus can be seen, with the darkness bringing tranquility and with dawn bringing turmoil, the promised sword (Matt 10:34).

If a red sky is a readable, context specific sign, so too would be the *sign of Jonah*, only with greater complexity and historicity than the simple appearance of the sky, with again, its appearance coming by the long angle (at evening and morning) light passes through the atmosphere and through air-borne vapors and dust. And if a red sky is a type of the *sign of Jonah*, as the juxtaposition of these two signs suggest, then the *sign of Jonah* going into darkness can be read as fair weather or a period of relative peace as opposed to the *sign of Jonah* going into light indicating a period of turmoil or tribulation.

Before continuing with the *sign of Jonah*, consider the reality of Hebraic poetry for the focus of poetry (of poetic discourse) is the words of the poem: how those words sound, how they appear, their rhythm, the effect they produce. The importance of the existence of the poem [the artifice or artifact] exceeds the value and importance of the thing[s] for which the words of the poem 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 and of greater importance than the message being delivered. 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, had a specific audience: a graduate student at University of Alaska (UAF) named Andrea. The poet 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 like the following piece:

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,
artic 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.

When Andrea read the above poem, she specially requested that I write one for her: the message delivered in the above poem through the first letter of each line is, "JILL, as always Homer, bye." This second poem had a specific audience: Jill Robinson, a promising Canadian short story writer, who was then also a graduate student at UAF.

The poem written for Andrea can be read, "ANDREA, for you, wow."

If the reader of these two poems did not expect to find a message inscribed vertically by the first letters of each line, how would these poems be read? Do the words of the two poems convey determinable messages other than what the first letter of each line spells; i.e., do the lines have meaning conveyed 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 writing a fictional love scene. The second poem was written to express genuine thanks for being a perceptive reader of my writing.

How is a reader to know whether a poem's sentiment is genuine? What inner clues does either poem contain that would convey to a reader what I have just said about the two poems? Are there any? Or do readers need to hear my voice to receive the additional information needed to properly assign meaning to these two poems? ... The essence of Scripture is that a person must believe the writings of Moses before the person can hear and believe the words of Jesus (John 5:46–47), with belief being necessary for salvation. The failing of Christians is their inability to "hear" the words of Jesus, and it is by the words of Jesus that Christians will be judged (John 12:48).

If a reader did not know to attach significance to the first letters of each line of the above poems, the message each poem conveys would probably be missed—a key is needed to unlock meaning, and in Hebraic poetry 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.

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—each pairing being *enantiomorphs*—seems too difficult for most of Christendom to comprehend, with the most difficult pairing being the Logos (Word) as *Yah* serving as a representation of the words Jesus spoke and left with His disciples. Hence, Scripture remains an “encoded” message that is unreadable by most Christians whereas what’s needed to open the metaphoric text is hearing the voice of the one who has the *key of David*.

At the Council of Nicea (c. 325 CE), when the Roman Emperor Constantine proposed using the Greek word *hypostasis* to explain the nature of the Godhead, Constantine handled but mishandled the *key* that unlocks Scripture even though the Apostle Paul left this *key* to disciples “on whom the end of the ages has come” (1 Cor 10:11), with the warning: “Therefore let anyone who thinks that he stands take heed lest he fall” (v. 12).

Take heed lest you fall ... how does a disciple who thinks he or she stands solidly on Scripture take heed if those things that happened to Israel in the wilderness are examples for endtime disciples; for those things that happened to Israel in the wilderness happened after the Passover liberation of this firstborn son (Ex 4:22) of the Lord? If a red sky is a context specific sign (one sign, two contexts), then would not those things that happened to Israel in the wilderness—things that are examples, such as Israel’s rebellion at Sinai and in the wilderness of Paran—also be context specific, with Israel’s Passover liberation from physical bondage to a physical king forming the shadow and type of Christendom’s Passover liberation from consignment to disobedience and enslavement by the prince of this world?

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, with the relationship between the first presentation and the second presentation of the same thought—the relationship between the poetic stances or positions—being 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 as the heart of man (i.e., humankind) is deceitful (Jer 17:9).

God has consigned human beings to disobedience (Rom 11:32); 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 [disrespect] the person.

Both the loved son and the hated son are covered by grace, with grace functioning as a womb. Both a spiritual Esau and a spiritual Jacob are children of promise that struggle against each other while still in the womb of grace ... 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) constitutes the hated son, Esau, hated before being “born” through being empowered by or filled with spirit following the second Passover.

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, 20–24); for faith without works is hollow rhetoric, lying wind, words without meaning. It is incomplete faith. So from birth, God knew that Jacob would have to strive with Him and with men, and would have to overcome through striving, with this striving making Jacob’s faith complete as Abraham’s faith that was counted to him as righteousness (Gen 15:6) was made complete when he offered up Isaac. Thus, the name “Israel” is given to Jacob after Jacob strove with God until the coming of the light; after Jacob’s faith was made complete.

- *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, after his faith was made complete; thus, the second presentation of the informing thought is the spiritual or godly presentation. It is the presentation that is complete.
- 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.

But 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. And 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.

So far in rereading Hebraic poetry, we are working with signs that are barely more complex than a red sky; thus, we are still leaving unread the context and historicity of the signs.

The Passover exodus of Israel that will be forgotten (Jer 16:14–15; 23:7–8) forms the non-symmetrical mirror image of a future recovery of Israel, now a spiritually circumcised nation, from indwelling sin and death. These two recoveries of Israel are *enantiomorphs*, with Israel's exodus from Egypt forming the left hand *enantimer*.

With now a cursory understanding of thought-couplets, Psalms 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" [written in all small capital letters] concealed an important distinction that King David, a masterful poet, understood or at least understood late in his life: in 146:1a, 148:1a, and in 149:1a, the Hebrew icon that has been translated as LORD is *Yah*, whereas the Hebrew icon that is translated as "LORD" in 146:1b, 148:1b, and 149:1b is the Tetragrammaton *YHWH* ... in the natural presentation of the command to praise God, the Hebrew icon representing God is *Yah*, an icon that is generally considered to be a contraction for *YHWH*, but this traditional teaching is, from the perspective of typology, factually wrong. *Yah* was the *Logos* or Spokesman for the conjoined Tetragrammaton *YHWH*.

In the spiritual presentation of the thought-couplet commanding praise, the icon translated as "LORD" is the Tetragrammaton *YHWH*. Thus, *Yah* is not a contraction for *YHWH*, but is the *Logos* who was with "the God" in the beginning. Together, *Yah* and "the God" [*WH*] are complete, but *Yah* is not complete of Himself.

The Tetragrammaton *YHWH* was linguistically deconstructed in the previous chapter, so now using contextual evidence it can be said that *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. And He was to natural Israel as the words of Jesus have been to Christians ... this does not mean that Christians are to worship the words of Jesus, but are to live by these words as living personifications of these words.

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; it completed his faith. Hence, the natural man plus righteousness obtained by striving with God (by making faith complete) 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 ... this is what Paul addresses in Romans 7:7–25.

The relationship between Moses and Aaron formed the lively shadow and copy of the relationship between the Father (τὸν θεόν) and the *Logos* as *Theos* [ὁ θεός]. 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). This is what’s meant when God [*Elohim*] created man in his own image, “male and female he created them” (Gen 1:27).

- Aaron and Moses, together, formed one unit analogous to *YHWH*. They were physical brothers.
- *Yah* spoke to Moses and to physically circumcised Israel. Likewise, the man Jesus spoke to His Apostles and to 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. The words Jesus left with His disciples are, therefore, the words of the Father.
- It will here be asserted that *Yah* entered His creation (which concealed what God had done from the beginning to the end from Israel — Eccl 3:11) as His only Son, the man Jesus of Nazareth. And He came to reveal the Father 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 very 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 whose faith has been made complete by being acted-upon ... the *key of David* is not knowledge of who the endtime descendants of the ancient kingdom of Samaria are. Rather, this key gives to a disciple basic understanding of typology being multi-layered or tiered shadowing; for Hebraic poetics forms 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. So the Christian who sincerely believes that he or she stands solidly on Scripture but lacks understanding that Hebraic redundancy forms the scriptural basis for typological exegesis will inevitably fall for physically minded heresies such as the one marketed by the Sacred Names movement.

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—and since *meaning* is assigned to words by the auditor, the reader or auditor who is “clued” by the linguistic icon [word] 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 capital 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. Taking this information back to the “P” account, the fully clued auditor will find what John records at the beginning of his gospel.

2.

The “breath” received by the first Adam that gave him life entered him through his nostrils, but the “breath of God” that caused Jesus to fulfill all righteousness (Matt 3:15) entered the second or last Adam when it lit as a dove on the man Jesus and remained

with Him. And this “breath of God” [πνεῦμα θεοῦ] entered Jesus not through the front of His face [i.e., His nostrils] but at His shoulders or neck, where the blowhole of a whale would be located.

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

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

There is a usually undetected problem here:

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

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

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

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

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

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

A human being has no life but that which comes through the person’s nose prior to being born of spirit, but when this person is born of the breath of God, the tent of flesh

becomes like the body of the whale in relationship to the new creature being like Jonah, with the breath [πνεῦμα θεοῦ] that sustains the life of the new creature coming through the back of the head or neck as a whale breathes through its blowhole.

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

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

Returning, now, to what Jesus told Peter, “And I tell you, you are Peter [Πέτρος], and upon this rock [πέτρα], I will build my church [ekklesia—ἐκκλησίαν]” (Matt 16:18), and we see that the “os” case ending on the masculine name Peter “Πέτρ—” becomes the vowel “α” when moving to the genitive case, or from *Petros* to *petra*. To verbally utter the “os” case ending of Πέτρος requires puckering the lips and exhaling through the puckered lips, thereby locating the exhalation of breath to the frontmost position of the face; whereas, to verbally utter πέτρα requires opening the mouth and breathing from near the back of the throat—and this movement of utterance from exhalation at the front of the mouth to inhalation in the middle of the mouth [Πέτρος » πέτρα] is analogous to the movement of aspiration [ah] occurring before the nasal consonant [n — in Greek, ν] to occurring after the nasal consonant [áv » vâ].

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

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

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

His disciples and to a few more, the “light” of this world would not return until He returned at a second coming, the Second Advent.

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

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

The sign of Jonah will have Jesus’ fleshly body resurrected after three days and three nights: the 15th, 16th, and 17th of Abib in the year 3791 ... after these three days and three nights, the resurrected Jesus ascended to the Father as the Spokesman of the Father, and as the reality of Israel’s Wave Sheaf Offering, the First of the firstfruits, equating to the first handful of barley of the new harvest, the last of which would be gathered into barns by the Feast of Weeks. This equates to the red sky at evening, a sign indicating a calm sea. But if the past two millennia have been “calm,” then the turbulence of the restoration of life to the Body as day dawns will be almost unimaginably violent. This restoration of life and the seven endtime years of tribulation until the Second Advent equate to the nighttime portion of the 18th of Abib in the year 3791, with the “quietness” of those twelve hours forming the antithesis to the turmoil of the seven endtime years.

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

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

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

As the gates of Hades could not prevail over Jesus’ physical body, the gates of Hades will not prevail over His spiritual Body, composed of disciples born of spirit, these inner new selves invisible to the naked eye as Jonah would have been invisible for the three days and three nights that he was in the belly of the great fish. The tents of flesh in which these disciples dwell are like the great fish or whale that swallowed Jonah—and as whale

watching excursions venture forth from Baja California to Alaska in hopes of seeing a spouting or breaching whale, the world has been watching Christendom throughout this long night that began with Calvary in hopes of seeing peace among men of goodwill.

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

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

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

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

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

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

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

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