

A Philadelphia Apologetic

Volume One

Chapter Two

Since the publication of the second edition of *A Philadelphia Apologetic*, enough new understanding has occurred that the second edition is no longer current, the unfortunate reality of continuing to grow in grace and knowledge. Therefore, before a third edition can be published in hard copy—with this third edition being at least two volumes in size—forthcoming chapters of this third edition will be here e-published.

Chapter Two

1.

Many times I have written, “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.’”

Those 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 more than 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 of what I heard, 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) 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 being 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 was being defined in terms of visible Christendom, and most of those senior men then in Pasadena in 1962 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 foolish 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) 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.

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 Cor 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.

Understand: the Portuguese crown did not bankroll Columbus' voyage of exploration apparently because Columbus' calculation of how many miles were in a degree were off by twenty-five percent. The riches Spain received came about because Portuguese admirals had a little knowledge, just enough to reject Columbus as a pretender. And there will be disciples who reject what I write because somewhere in a past explication of a point, I made a mistake I have since corrected, or I now have made an assumed mistake that I haven't corrected or won't correct. Thus, the disciple who doesn't hear any voice by my own in what I write should not be overly 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. No disciple should ever take the sacraments of bread and wine on the night that Jesus was betrayed in a vain attempt to save his or her life just in case I am right about a second Passover liberation of Israel occurring. The life will not be saved. So the disciple who doesn't hear Christ's voice in mine 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. Hence, 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. But then, what human being born of woman since Jesus of Nazareth is not 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.

But before life can be restored, life must be lost, a subject addressed several times in this chapter. And please understand, it will be the artificiality of firstborns only being slain at the second Passover liberation of Israel that will cause all to believe that Jesus was a man of God. Scientists search the heavens for signs of extraterrestrial life in other solar systems not by the complexity of radio signals received here from those solar systems, but by whether a signal is artificial as opposed to natural. A paperclip is not complex, but it is an artificial bending of a piece of wire.

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.

Jesus' physical body forms the non-symmetrical mirror image of His spiritual Body, the Church, as a person's left hand is the mirror image of the person's right hand. As such Jesus' physical body and His spiritual Body are *enantiomorphs*.

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/means 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 the same time-certainty that the order to rebuild the temple in earthly Jerusalem issued by the human kings of Persia has been ascertained. 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.

Much occurred in the name of Christ after the Council of Nicea (325 CE), but the Body was spiritually dead and well delivered into the hand of the prince of this world for the destruction of the flesh. So, 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. How Christ judges him remains to be revealed.

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 all of the splintered Churches of God that came from the shattering of Armstrong's work are today dead.

The nation of Israel, numbered in the census of the second year, did not (with the exception of Joshua and Caleb) enter into God, and this physically circumcised nation forms the non-symmetrical mirror image of those circumcised of heart disciples that in the 1st-Century CE left sin to begin a long trek towards entering into God's presence. The Apostle Paul wrote to the Corinthians, saying the things that happened to Israel happened as examples so that disciples might not desire to do evil as Israel did (1 Cor 10:6), that these things were written down for those upon whom the end of the age comes (v. 11). However, the early Church did do what Israel did, and did not enter into God's rest when the promise of entering stood, but attempted and still attempts to enter on the following day, the 1st-day of the week. Therefore, the nation of Israel that left Egypt and the early Christian Church are as left and right hands and as such are *enantiomorphs*.

If the forty years [1962 to 2002] 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 to whom 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 retain 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 goes down for the count.

The man of perdition's vain attempt to ward off the inevitable leaves the lives of all who would live by the commandments of God in great peril. And this peril doesn't end with the baptism of the world by spirit—for nearly a year after Satan is cast from heaven, great tribulation occurs. If these days were not shortened, no flesh would be saved alive (Matt 24:22), but for the sake of the elect, Death will be dealt a mortal wound and its body taken and burned when 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. But the image of death that Satan constructs and makes speak will continue to terrorize the saints through mid-summer of the year following when Satan is cast into time. However, by Sukkot of the year after Satan is cast from heaven, those who remain alive and not marked by the tattoo of the cross will be blessed—they will only have to endure to the end to be saved (Matt 24:13).

On the 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, with this being a subject to which I will shortly return.

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. 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 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, all born of 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 "self"], will cross the Jordan and enter Judea, where he will live as a spiritual Judean, as the firstborn son of God. And 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 plumbed 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, and 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.

Understand, the person living inside the tent of flesh, spiritually dead before being born again, was defined by the attributes of the tent in the natural world, but the new creature is defined by how the tent lives or behaves, not by its physical attributes. And if the new creature causes the tent of flesh to keep the commandments of God, and to live as a Judean, then the new creature is defined or identified as a Christian, a true disciple of Christ Jesus—and a person can begin to see how much damage has been done by lawless disciples self-identifying themselves as *Christians*.

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, *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: they are *enantiomorphs*. The physically circumcised nation of Israel was the firstborn son of *YHWH* (Ex 4:22), just as disciples today are collectively the spiritually circumcised firstborn son 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, for they are *enantiomorphs*.

Herein lays the forthcoming difficulty for the Christian Church: of the adult Israelites living in Egypt, Joshua and Caleb alone crossed the Jordan, and Caleb was not a natural born son of Jacob but of Esau. Of all who left Egypt and were numbered in the census of the second year, only one natural Israelite physically entered the Promised Land after choosing life. The entire nation of Israel could have crossed the Jordan, but because of unbelief (Num 14:11), the nation was condemned to death. The nation believed the ten witnesses, not the two, and because the nation had no faith in God, the nation was condemned to death as if it were a single man, a concept easily overlooked in biblical exegesis, but a concept the Apostle Paul used when he identified disciples as "Isaac" (Gal 3:16, 29; 4:21–31). The nation then acknowledged that it had sinned against God (Num 14:40), 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 a day late; no disciple, no nation of disciples can enter into God's presence when the promise of entering no longer stands.

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 as a type or shadow 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 in Egypt now represents "personhood" in a body of flesh today. 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.

The principles underlying typological exegesis are as unfamiliar to most disciples as are the words that most concisely describe the principles: *chirality* and *enantiomorphs*. Two things that form non-symmetrical mirror images of each other are said to be

enantiomorphs if one cannot be superimposed on the other because they are *chiral* objects, that is left and right hand versions of the same object.

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.

The waters of humanity were divided when the glorified Jesus breathed on ten of His first disciples. 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 (1 Pet 2:9), 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 so that they can 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), the firstborn of spiritual Babylon will be given as ransom for the liberation of the spiritual nation (i.e., the Church) from sin (v. 4). 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 liberation from sin 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 by Jesus (again, Luke 17:26–30).

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.

2.

“This is the message we ... proclaim to you, that God is light, and in him is no darkness at all” (1 John 1:5). These words, repeated for two millennia, launched a war not in this world or of this world, but a war fought across dimensions, a war fought in the supra-dimensional realm identified as heaven. Sons of light fight for control of the mental

topography of humanity: they spar with ideas, parry with the words of Christ Jesus, joust with the prince of the power of the air (Eph 2:2), all within the minds of the holy nation of God. The meat and drink of the heavenly house of God [the tithe of endtime disciples] is knowledge of God in the form of additional disciples, each the temple of God (1 Cor 3:16–17; 2 Cor 6:16) and part of heavenly Jerusalem, the Bride of Christ (Rev 21:9–10). The Jerusalem above is the house of the Father in which the glorified Christ has prepared many stays of execution (John 14:2) so that His disciples can be adopted as sons of God.

Although the sons of light (John 12:36) fight while still outwardly enslaved by sin and Death, they will win a victory against impossible odds, because they have a different spirit about them as Caleb had a different spirit about him (Num 14:24). And they will deliver their victory into the hands of their elder brother, Christ Jesus, who has already won the war, a war not fought with weapons forged from the dust of the earth but with ideas that cannot be proof-tested with electron microscopes or cyclotrons.

How can disciples fight a war that has already been won? They can because human beings of every generation are now born as sons of disobedience, not as sons of obedience. Every person has been and is presently born consigned to disobedience (Rom 11:32) because of the transgression of the first Adam. Jesus of Nazareth qualified to receive that single kingdom of this world when he mentally defeated the reigning prince, but He will not receive this kingdom until spiritual Babylon falls and dominion over humankind is given to the Son of Man, a one time occurrence (Rev 11:15–19; Dan 7:9–14; 2:34–35, 44–45). The kingdom of this world is not given to the Son of Man many times; it was not given to Jesus when He qualified to receive it, for His Body did not then exist. Rather, it is given to the glorified Jesus halfway through the seven endtime years of tribulation.

The passage of time can be written as a mathematical function of gravity; hence, time was created when matter was created. Time, or better, space-time is a defining characteristic of the universe as the absence of space-time is a defining characteristic of heaven, a supra-dimensional realm in which no dimension is unfurled—a realm in which all that is must coexist with all that will be in a solitary dance of oneness. In heaven, what is not “one” with everything else will cause the problem of a paradox so the Father and the Son are one and every glorified disciple will be one with the Father and the Son (John 17:20–23) or the called disciple will not enter heaven.

Salvation is this simple: a person is a tent of flesh within the larger house of Adam, and salvation comes to this tent of flesh when “life” is placed within the physically living though spiritually dead flesh through this tent receiving the divine breath of the Father [πνεῦμα θεοῦ]. The model for salvation is how human life came to the first Adam through this man of mud receiving “breath” when *Elohim* [singular in usage] breathed into his nostrils (Gen 2:7). The last Adam received spiritual life when the divine breath of the Father descended as a dove, lit and remained on the man Jesus, thereby causing Jesus to fulfill all righteousness (Matt 3:15–16); thus the first Adam and the last Adam are *enantiomorphs*. But as the man Jesus was then tempted by the devil and had to overcome the devil, every disciple, once born of spirit, must overcome Satan, whom Jesus has already defeated. A disciple who continues as a son of disobedience, not attempting to overcome the devil, mocks Christ and is not “one” with Christ, but remains as a bondservant to sin. This person has been called by God, has been raised from the dead [the state of spiritual lifelessness], has been freed from disobedience, but has not valued freedom enough to attempt walking uprightly before God. This person, by his or her refusal to attempt to stand and to walk upright before man and God, tells God that the person does not want salvation on the terms which it has been given. As an infant son of God (like a human infant learning to walk), the disciple does not have to walk

perfectly erect with the disciple's first step; does not have to never stumble and fall; does not have to rise and run without misstep. What human parent has not been excited when a human infant stands for the first time and totters forward for a few steps from one handhold to another? What human infant hasn't, when standing, suddenly fallen on its diaper? And what human infant has not improved walking uprightly within weeks or months of first standing?

A human infant's first steps are taken when the infant is seven, eight, ten months old. By the age of eighteen months, the toddler walks relatively well but still experiences an occasional spill. By three years old, this child walks uprightly, but is not yet ready to enter a sprint race although the child might run around more than the parent desires.

Human maturation and spiritual maturation form a chiral relationship that might well be individual in nature; hence, placing a stumbling block before a disciple (Acts chap 15; Rom chap 14) is hindering a child from coming to Jesus. ... The key to understanding Scripture is that in all things, the visible reveals the invisible (Rom 1:20), and the physical precedes the spiritual (1 Cor 15:46): a son of the first Adam will learn to walk uprightly and grow in maturity as the shadow and type of a son of the last Adam learning to walk uprightly and grow in maturity. So it will here be asserted that the physical birth and maturation process of human beings forms the shadow and copy of the spiritual birth and maturation process of sons of light. And as adults, human beings occasionally stumble and fall: the reality of being a biped is that the person sometimes trips and then has to pick him or herself up and again stand upright.

Human infants occasionally die suddenly for no easily explainable reasons [SIDS]. Likewise, infant sons of God occasionally die spiritually for no easily explainable reasons. But the greater tragedy is infanticide, practiced by nearly every culture throughout recorded human history, and it is spiritual infanticide now practiced by the sons of disobedience in the synagogue of Satan that endtime sons of light must fight as the prophets of old denounced ancient Israel for causing their firstborns to pass through fire, burning their firstborns to Molech.

Infanticide is the parent murdering the fully born infant whereas abortion is the woman terminating the child's life in her womb, and both spiritual infanticide and spiritual abortion is committed by the visible Christian Church, with abortion being the more difficult problem to address. When a person is in the position of being sanctified but not yet born of spirit—this pertains to the children of disciples and to the unconverted spouse of a believer—abortion occurs when events or circumstances conspire to cause the person to rebel against God before the person is born of spirit under the terms of the Moab covenant. This rebellion of the sanctified person is analogous to the death of a fetus in his or her mother's womb ... natural Israel was in the position of being sanctified but not born of spirit. The natural Israelite who made a journey of faith equivalent to Abraham's journey of faith would receive the promise of inheriting spiritual life, but would not receive spiritual life while still living as a person. Receiving spiritual life while a person still lives in a fleshly tent comes through better promises added to the Moab covenant when its mediator became Christ Jesus. Thus, the child of a disciple or the unbelieving spouse of a disciple is now in a relationship with God that is analogous to natural Israel's former relationship with God: the child of a believer who makes a journey of faith equivalent to Abraham's physical journey of faith will receive a circumcised heart (Deut 30:1–2, 6) and spiritual birth. But no journey of faith, no spiritual birth, no circumcised heart, and this sanctified person will await resurrection until the great White Throne Judgment.

Many have been born of spirit; many have received the spirit of God [πνεῦμα θεοῦ]. But “the many” have not been willing to separate themselves from this world. When they were given the chance to leave spiritual Babylon, they stayed where they were. They went

nowhere; they made no journey of faith. They would not stand up and take even a first step. Rather, in a mixing of metaphors, they sowed their good seed, received from Christ, into fields of the prince of this world. And they now wait for their harvest to occur in spiritual Mesopotamia, where, though their yields may be excellent, they bring forth no harvest for God. *Seed, time, and harvest* is a biblically sound concept, but in order for a disciple's seed to bring forth a harvest for God, the seed must be sown on Judean hillsides, the landscape of God's rest, represented in type by Sabbath observance as a shadow of heavenly Jerusalem. Seed sown in the prince of disobedience's fields brings forth a harvest of disobedience.

The person drawn from this world by the Father (John 6:44) is no longer under the law, but under grace (Rom 6:14). There is, however, is a condition attached that gets overlooked by "the many": the born of spirit disciple who voluntarily returns to lawlessness and again makes him or herself a willing bondservant to sin does not remain under grace, for sin again has dominion over this person. This means, simply, that the person has voluntarily returned to being under the law ... sin and the law from which the disciple was liberated once again assumes authority over the person, with this latter state worse than the first for no sacrifice remains for the person.

A person cannot serve two masters: either the person serves Christ, or serves the prince of this world. There is no third alternative. There is no gray area, no wiggle room, no fudge factor. When sin has no dominion over a person, the person is free to keep the law thereby giving the law no authority over the person, for the authority of the law is the accumulated record of debt with its legal demands that comes from sin.

The above is a difficult concept to grasp: the record of debt that stood against every person (for all have sinned) before the person was born of spirit was canceled by Christ's death at Calvary. When this record of debt is canceled, the law has no claim against the person. The law has no authority over the person, for the power of the law is in its administration of death. The person is not under the law, not under sentence of death, not under condemnation. And obedience to the law would/will keep any further record of debt from being accumulated.

But even after a person is born of spirit, the flesh is still subject to disobedience, what the Apostle Paul discovered but did not understand (Rom 7:15; 21–25). Being born of spirit initiates a war between the disciple's new nature and the tent of flesh in which this new creature dwells. And because this new creature is an infant son of God, he, as an infant, must grow in grace and knowledge, with this growth coming through overpowering the lawlessness still residing in the flesh. Thus, Christ as the reality of the Azazel goat *bears but does not pay* the death penalty for the lawlessness of disciples in the heavenly realm, where both *the many* and *the few* have life through being born of spirit.

On *Yom Kipporim*, two goats, not one, are the sin offering for Israel (Lev 16:5). One of these two goats is sacrificed on the altar; one goat dies. The other has the sins of Israel read over its head and is taken by the hands of a fit man into the wilderness; this goat, bearing the sins of Israel, lives. Again, both goats, together, are the sin offering for Israel in this physical type and show of its spiritual reality.

However, the blood of a goat "covers" but does not pay the death penalty for the sin of an Israelite. Only an Israelite can pay the death penalty for the lawlessness of an Israelite; thus, at Calvary, Jesus, made sin on the cross, died in a manner analogous to the goat sacrificed on the altar; Jesus took on the sins of all Israel. His death paid the penalty for every sin of Israel in this world; His death at Calvary was the reality of every sin offering sacrificed by Israel. But His death was in this world where natural Israel had life. He did not die in the heavenly realm where born of spirit Israel has life, with heaven in this analogy represented by the wilderness and the precipice described in *Azazel*.

Thus, the *Azazel* goat represents the glorified Jesus bearing—“covering”—but not dying for the sins of Israel in that far land of heaven. He covers those sins with His righteousness, but the death penalty attached to those sins has not been paid. The death penalty remains to be paid in a manner directly analogous to how the lives of bulls and goats “covered” but did not pay the death penalty for the sins of Israel in this world. And as the high priest of natural Israel entered year by year the Holy of holies after purifying himself, with both the high priest and the Holy of holies being shadows and copies of heavenly things, Christ Jesus sits now at the right hand of the Father as the high priest of Israel. He will not be crucified a second time; He will not die for the sins Israel commits in the heavenly realm. He will cover these sins with His righteousness until judgments are revealed. Then He will give these sins to whomever will pay the death penalty for them. He paid the death penalty for sins committed inside the creation; He will not pay the death penalty for sins committed by either angels or born of spirit sons of God in heaven. He cannot pay their death penalty unless He again enters the creation to die spiritually in this realm; for the timelessness of heaven does not permit the presence of life to coexist with the absence of life. These are mutually exclusive states. Only within the creation where one moment becomes the next moment can that which has life this moment lose that life and be dead in the next moment. The moment itself must die and pass away.

Because the glorified Jesus bears the sins of disciples in heaven as the *Azazel* goat bore the sins of Israel in the wilderness, the disciple who has done evil should tremble in fearful anticipation of resurrection to judgment and condemnation (John 5:29); whereas the disciple who has done good has learned to walk uprightly before God and will be resurrected to life.

Obedience to the law removes the person from being under the law, for with obedience the law is powerless. It has no authority over the person, no claim on the person’s life. But those who teach disciples to be lawless—who teach disciples to willfully break the commandments—prevent infant sons of God from coming to Jesus, for they teach these spiritual babes to continue in disobedience!

The power of sin lays in disobedience, for without disobedience there is no sin, no lawlessness, no transgression, no death. Sin evaporates, disappears! Thus, the power of the law is in identifying disobedience (Rom 7:7–10), for without the law sin lies dead, unknown, and undiscoverable even though every person who sinned without the law will also perish without the law (Rom 2:12).

Consider the ramifications of Paul’s gospel: although sin is not counted against a person where there is no law (Rom 5:13), the record of debt that stood against each person with its legal claim to the person’s life caused all to die, even those who sinning was not like the transgressions of Adam (v. 14). The person without the law died without understanding why he or she died other than death is the “natural” end for all living creatures ... death is “natural” only because all of humankind has been consigned to disobedience so that God can have mercy on all.

But the new creature, born of spirit as a son of God is not consigned to disobedience; this new creature is under no condemnation (Rom 8:1), but is truly free to keep the commandments of God—and if this new creature is free to keep the commandments, this same new creature is not under the law nor subject to death as long as this son of God continues in obedience. And here is where problems enter: because this new creature must overcome the desires of the flesh and the fully developed “nature” of the old man or old self while still a spiritual infant, this new creature will occasionally lose a skirmish to the sin that continues to dwell in the flesh. If the disciple confesses the sin, Christ who bears the sin is faithful to forgive the sin and to cleanse the disciple. And we have returned to the reality of a person being a biped, walking uprightly, occasionally

stumbling, sometimes tripping over an obstacle, falling, then having to pick him or herself up again through repentance.

Can a person profess his or her sins and not be forgiven? Can any person anywhere in the world profess his or her sins and invite Jesus into the person's heart and still be denied by Christ when judgments are revealed? Well, can they be? Can the person who professed that he or she was a murderer then immediately goes out and murders another person be forgiven? How about if this murderer again professes that he or she is a murderer and then again commits murder? Where is repentance? Where is the fruit of repentance? Should God, who knows the person's heart, forgive this person, who goes on to commit more murders? Is this person attempting to walk uprightly before God? Or is this person manipulative and merely trying to escape paying the penalty for being a murderer?

Let's go to a more commonly occurring transgression of the commandments: can the person who breaks the weekly Sabbath and professes that he or she is a sinner and who then asks for forgiveness receive this forgiveness if every week from henceforth this person breaks the Sabbath? Yes, Christ's righteousness—grace—can certainly cover the transgressions of this person, but is grace extended to the willful sinner? According to Paul, it is not!

The wage for transgression of the Sabbath is death, the same as the wage for murder is death. The wages earned by the spiritually circumcised Israelite for mentally doing business on the Sabbath is the same as the wages earned by the person who lusts after another, or as the wages earned by the person who is angry with his or her brother or sister. The wages of sin is death; the wages for forgiven sin is also death. But this death will not be paid by Christ in the heavenly realm; He will not be crucified a second time. And death in this physical realm cannot satisfy the legal demand of the law for sin committed in the heavenly realm.

The understanding that Christendom has lacked is that a disciple is not the tent of flesh that is male or female, Jew or Greek, and remains so even after birth by spirit and baptism. The new creature is not of the first Adam, but is of heaven. This new creature is not of the house of Jacob or of the house of Caesar [Keyser], but is of the house of God. This new creature is not the son of the flesh's biological father, and because the disciple is no longer of the household of the flesh's biological father, Jesus said,

Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household. (Matt 10:34–36)

The gospel Jesus preached—that Paul preached—was an anti-family message that required a disciple to love Christ more than the person loved biological parents, siblings, and children. This was a gospel that Hellenist converts were unwilling to accept. Yet, Christendom cannot have it both ways: a disciple is either born of spirit and has real spiritual life, or a disciple is not truly born of spirit but only has the spirit of God as a dog has a bone. If the disciple is truly born of spirit, then the disciple is of the house of the Father, with this house identified by the singular icon, *God*, as, again, the house of Coco Chanel is identified by the singular icon, *Chanel*.

Herbert Armstrong and the former Worldwide Church of God steadfastly insisted that no human being was truly born of spirit, that a disciple was merely begotten as a fetus in a womb is begotten. And for that administration of the church of God what was claimed might have been true, for no one within the former WCG received either spiritual milk or meat. All disciples within this administration were nourished by an invisible umbilical cord that restricted the flow of knowledge disciples needed for

growth; thus, spiritual abortions were many and often within this administration throughout the 20th-Century. And since the death of this administration, a great many gnawed bones have surfaced.

Every disciple who has received the spirit of God has received spiritual life from the Father, and this son of God has real life in the heavenly realm, and this son of God is really able to commit sin in the heavenly realm. For example, unacted upon lust in a disciple is a sin in the heavenly realm (Matt 5:27–28) for which the death penalty must be paid in this spiritual realm even though no transgression of the law occurs in the earthly realm. For a disciple, it is never all right to look but don't touch. To look with lust is sin that if not borne by Christ will cause the son of God to be cast into the lake of fire when judgments are revealed. But to bear a sin is not to pay the wages for the sin. Christ bears sins. Upon Christ's return when judgments are revealed, sins He has borne will either be given to Satan, with one of his representatives serving as a stand-in for him as the livestock sacrificed by Israel stood in for Christ from Moses to Calvary, or this sin will be given back to the disciple. Either way, someone with life in the heavenly realm will perish in the lake of fire for a disciple's unacted upon lust. And "the many" have life in the heavenly realm through being born of spirit; "the many" are not selected, are not the Elect. "The many" are in comparison to those disciples who will be selected as livestock was to natural Israelites, and this should frighten every Christian, for as Peter observes, "If the righteous is scarcely saved, what will become of the ungodly and the sinner?" (1 Pet 4:18). What will become of the disciple who voluntarily returns to lawlessness when sin has no dominion over the person? What will the fate be of Christians who know to keep the Sabbath but come before God on the following day? What will be the fate of the Christian who knows to keep the high Sabbaths of God but does not do so because of a Jezebel's vision?

What will be the fate of the murderer who professes to be a murderer and who invites Jesus into his or her heart but who continues in his or her lawless ways? Is this person one of the ungodly and still a sinner? He or she is, correct? If this person has truly been born of spirit—and here is where the problem enters—will this person continue in his or her lawless ways? No, he or she will not continue in lawlessness (Rom 8:7). Continuing in lawlessness is *prima facie* evidence of not being born of spirit. So the "Christian" who claims to be born of spirit but who continues in lawlessness is a liar, and no truth is in this person.

A Kenyan can claim to be an American citizen even though this Kenyan has never been to America. Does the claim make the Kenyan an American citizen? No, it certainly does not. Does the claim of a sinner that his or her citizenship is in heavenly Jerusalem give the person citizenship in heavenly Jerusalem? No, not at all! The person who has genuine citizenship in heavenly Jerusalem will walk and behave like a person who dwells in that celestial city. Thus, the Kenyan who has become an American citizen through long residence in America will act like an American even when returning to Kenya. Certainly some of the old habits will be remembered, but the walk of the person will give away the person's citizenship. And Americans can be spotted by how they walk wherever they go in the world. Likewise, genuine Christians can be spotted by how they walk wherever they go.

Because of the first Adam's transgression every person born of water (the water of the womb) is presently consigned to disobedience and *is not free* to keep the commandments; so regardless of how much the person wants to serve God, until the person is also born of spirit he or she cannot do so in truth and righteousness. Until born of spirit, even the most pious person will break at least one commandment, thereby making the person a lawbreaker, a sinner, with a record of debt that must be paid by the death of the person. And it is here where misunderstanding bears its fangs: until the

flesh is liberated from indwelling sin and death as the mind has been through being born of spirit, the flesh will continue to transgress the laws of God as the mind wrestles with the flesh for control. Sons of light do not only contend with sons of darkness, but with the darkness that continues to dwell within themselves until the second Passover liberation of Israel.

No person was born of spirit prior to the “birth” of the last Adam, the man Jesus of Nazareth, when the spirit of God [πνεῦμα θεοῦ] descended as a dove, lit on Him, and remained with Him. To be born of spirit, the person must receive the spirit or divine breath of the Father, not the “breath” of Jesus, or of *Yah*. The spirit of God that King David asked not to be taken from him was the divine breath of *Yah*. Although a man after God’s own heart, David’s adultery with Bathsheba and his murder of Uriah, her husband, established a record of debt for which a life must be given, in this case, the life of Bathsheba’s firstborn son, who dies before being circumcised and dies as a sacrificial offering that spares David’s life.

Yah is not a contraction for *YHWH*, but the *Logos* [λόγος] who was *Theos* [θεός] and was with *the Theon* [τὸν θεόν] in the beginning (John 1:1–2). As has been previously stated, it was *Yah* who Moses and the seventy elders saw atop Mount Sinai (Ex 24:9–11). Abraham washed the feet of *Yah*, not the feet of the Father who no man knew before Jesus came to reveal Him to His disciples. It was *Yah* who created all things that exist physically, and this *Yah* was the Spokesman for the Father both before He entered His creation as His only Son, and afterwards as the man Jesus of Nazareth; for this *Yah* was to the Father as Aaron was the spokesman for Moses.

For pedagogical purposes, it is here again stated that the Tetragrammaton *YHWH* deconstructs to two radicals: /*YH*/ and /*WH*/. These two are one (John 17:21–22) in the conjoined Tetragrammaton as Adam and Eve were one flesh (Gen 2:24). These two formed *Elohim*, the regular plural of *Eloah*, and *Eloah* deconstructs to /*El*/, the Hebrew name for God as in *El Shaddai*—God Almighty (Gen 17:1)—and the radical /*ah*/, the icon that is the usual representative for aspirated or vocalized breath. Thus, *Elohim* is (*El* + *ah*) + (*El* + *ah*), with the first (*El* + *ah*) equating to /*YH*/ or *Yah*, and the second (*El* + *ah*) equating to /*WH*/. In Greek, deep breath when exhaled is written as πνεῦμα and represented by the radical /*ah*/. The word πνεῦμα is the regular linguistic icon for moving air as in wind or deep breath, with this πνεῦμα in each pairing of deity being holy [ἅγιον]. In practice, the breath of the Father is inscribed as πνεῦμα θεοῦ, and the breath of Christ as πνεῦμα Χριστοῦ (Rom 8:9), separate breaths that are to the Father and to the Son as one human being’s breath is like but separate from the breath of another human being. And the Holy Spirit that David asks not to be taken from him (Ps 51:11) is the “breath” of *Yah*, for Israel (with the probable exception of David late in his life) did not know of the Father, whom Jesus came to reveal to His disciples.

David has to give his son as an atoning sacrifice as Abraham had to offer up his son Isaac and as the Father offered His. Isaac’s life, though, was spared, for Abraham kept God’s commandments and statutes (Gen 26:5) albeit not perfectly. Plus, Isaac serves as the shadow and mirror image of the Church, the promised seed of spiritual Abraham, with Christ Jesus being the Head and His disciples being the Body of this Son of Man that must die physically.

When drawn from this world—when drawn from disobedience—the person is withdrawn from bondage to sin. No longer does the person have to transgress the commandments of God; no longer does the person have to lie, or steal, or hate, or lust, or envy, or worship on Sunday. The person is free to keep the law. Or the person can voluntarily returned to disobedience and to being the bondservant of sin (Rom 6:12–16).

But being set free from disobedience does not mean enough to “the many” (Matt 22:14) for these infant sons of God to even crawl into Sabbath observance, the

commandment that most of them regard as least; thus, the heavy seed heads grown from sowing seed in the rich fields of Babylon only benefit them in this world, where thieves have already broken in to steal their salvation from them.

The Apostle John doesn't use the *light/darkness* metaphor as a contrast of *good* versus *evil* as the writer[s] of Qumran's War Scroll used the metaphor. Rather, John writes, "But if we walk in the light, as he [the Father] is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves" (1 John 1:7–8).

Being cleansed from sin by the blood of Christ Jesus places a person in light. Sin represents darkness: it blocks the light that is God (i.e., of the Father's house) from shining onto the mental typography of the person, where this light like dissolved oxygen in a cascading stream purifies what is visibly clean, attacking even the yeast-like spores of sin that hang suspended in clear water. Therefore, John's use of this metaphor differs from how it has been used by a host of literary writers, and lately, moviemakers. He uses *light* to represent supernatural life, or life in the heavenly realm. The Father and the Son are in heaven, and if the sons of light, cleansed by the blood of Christ, walk with Christ, they walk together in heaven where they have fellowship with one another; they are one with the Father and the Son for they have the divine breath of both the Father and the Son dwelling in them (Rom 8:9, 11). Even though their fleshly bodies remain here on earth, the new creature that is neither male nor female but a son of light will mentally walk in heaven as Jesus walked here on earth. Having entered into God's rest, this new creature will keep the commandments, or will establish a record of debt in the heavenly realm that will prevent the disciple from passing directly from death to life without coming under judgment (John 5:24). Judgment pertains to the record of debt that the disciple establishes after being cleansed by the blood of Jesus.

Pedagogical redundancy requires that certain points are hammered home: a son of disobedience has no life in the heavenly realm. Therefore, a son of disobedience can only transgress the law in this earthly realm. But when a son of disobedience is drawn by the Father from this world (John 6:44), this son of disobedience receives the spirit of God [πνεῦμα θεοῦ] and is born from above, with this second birth giving the now-former son of disobedience life in the heavenly realm. This person can now obey or transgress the law in both this earthly realm as well as in that portion of the heavenly realm within the bottomless pit, the rent torn in the fabric of heaven that is analogous to the earth opening to swallow Korah and his rebellious friends (Num chap 16).

The baptized disciple is not male or female, Jew or Greek, although the tent of flesh in which the disciple dwells remains male or female, Jew or Greek; so the disciple is not the tent of flesh in which the disciple dwells. The disciple is the new creature that is born of spirit. Therefore, the disciple only transgresses the law in the heavenly realm. It is the tent of flesh that transgresses the law in this earthly realm, where Jesus' death at Calvary paid the death penalty for every transgression. So those transgressions of disciples that occur in the heavenly realm are only now covered by Christ's righteousness. The death penalty for these transgressions of the sons of God must be still be paid, and if God did not spare sinning angels but cast them into darkness [lifelessness] where they are now await the execution of their death sentences, He will not fail to enforce the death sentences earned by disciples. However, the promise of Scripture is that these death sentences will be given to Satan, who will die after the thousand years because of disciples' lawlessness in the heavenly realm as Christ Jesus died in the earthly realm for the lawlessness of Israel. But there is a condition: disciples must enter into covenant with Christ Jesus and must remain within that Passover covenant.

The relationship between a born of spirit disciple and the tent of flesh in which this new creature dwells is analogous to that an Israelite and his or her child dwelling in a

house in Egypt; however, the tent of flesh is sanctified because of the new creature that is a son of God dwelling in it so the relationship is more complex than what is portrayed in the shadow (the relationship is between *enantiomorphs*). Thus, the uncircumcised tent of flesh, sanctified as a natural Israelite was formerly sanctified through physical circumcision, will have its uncircumcision counted as circumcision if it keeps the precepts of the law (Rom 2:26). And if the tent of tent does not keep the precepts of the law it is because the flesh has overwhelmed the new creature or because the new creature has rebelled against God. Either way, the tent of flesh will be as the non-Observant Jew, and will not receive the promise of inheriting eternal life.

The assumption has been that since Calvary, disciples are under the new covenant specifically described in Jeremiah 31:31–34, with the forgiveness of sin a tenet of this new covenant (v. 34). But an equal tenet is that no longer shall anyone need to teach neighbor or brother to, “Know the Lord,” for all shall know the Lord (same verse). If all know the Lord, then there is no justification for Christian ministry. But the reality of this era is that all do not know the Lord. The reality is that the new covenant has not yet been implemented, for the laws of God are not written on the hearts and have not been placed in the minds of Israel (v. 33). And if the covenant made with the fathers of Israel on the day when the Lord took the nation of Israel by the hand to lead this nation out of Egypt has not yet been replaced by a new covenant—and this is the case—then Israel, both physically as well as spiritually circumcised, remains under the terms of the Passover covenant the Lord [*YHWH*] made with the fathers of Israel in Egypt ... when the new covenant is implemented, human beings will be, from birth, sons of obedience rather than sons of disobedience, for all of humankind will receive the mind of Christ as part of the person’s “human nature.”

Under the terms of Passover covenant made on the day that the Lord took Israel by the hand to lead this nation out of Egypt, the Lord shall cause the destroyer to pass over the houses of Israel that have the blood of a paschal lamb smeared on their doorposts and lintels. The destroyer [i.e., the death angels] will pass over the house or tent of flesh of the Israelite who has eaten the sacrificial lamb as commanded—and because the destroyer will pass over the house of the Israelite, the firstborn of that house will not die; the sins of that house are year by year remembered no more.

Note the above: if the death angel does not slay the firstborn of the house, with this firstborn being the son of God born of spirit, then whatever was done within the house [i.e., the tent of flesh] has been passed over, or in Christian terminology, has been covered by grace. This does not mean that those who dwell in this house will not die, for all but two of the Israelites numbered in the census of the second year perished in the wilderness and did not enter into God’s rest. Rather, this means that those whom the death angel passed over will not die in Egypt [i.e., in sin], but will be liberated from bondage and will journey into the wilderness where unbelief that becomes disobedience will prevent them from entering into God’s rest.

Because the visible reveals the invisible, and disciples are truly “invisible” within the tents of flesh in which they dwell, their presence only revealed through the actions of the flesh, the following correspondences are significant and are *chiral*:

- Circumcision of the flesh is the shadow and revealing type of circumcision of the heart.
- A physically circumcised Israelite dwelling in a house in Egypt is the shadow and revealing type of a spiritually circumcised Israelite dwelling in a tent of flesh in this present era.
- The paschal lamb selected and penned on the 10th day of the first month is the shadow and revealing type of the man Jesus entering Jerusalem on the 10th day of the first month (John 12:1, 12).

- The sacrifice of the paschal lamb on the 14th day of the first month is the shadow and revealing type of Jesus' crucifixion on the 14th day of the first month (John 19:31, 42).
- Smearing blood of the paschal lamb on doorposts and lintels, the entrance to the house of a physically circumcised Israelite, is the shadow and revealing copy of a disciple eating/taking the sacraments of bread and wine, the mouth of the tent of flesh being equivalent to the doorway of the natural Israelite's house in Egypt.

The covenant the Lord made with Israel on the day when the Lord took the fathers of that nation by the hand to lead the nation out from Egypt was not abolished at Calvary; nor was the new covenant implemented. Rather, circumcision of the flesh ceased being the circumcision that mattered: an Israelite became a person who was circumcised of heart. (Rom 2:26–29; Col 2:11; Eph 2:11–22; Jer 9:25–26)

There are two concepts that are especially difficult for “Christians” to understand, the first being that a flesh and blood person can never be a disciple of Christ, for the flesh will remain male or female, Jew or Greek, bond or free even after baptism. The disciple is the invisible new creature born of spirit through receipt of the divine breath of God [πνεῦμα θεοῦ]. The disciple should rule the tent of flesh into which this son of God was born, but often the disciple is too weak or too small to do so. Hence, growth is necessary—and the garment of grace is also necessary to cover the transgressions that occur from the flesh ruling over the disciple as the disciple grows.

The second concept that is difficult for “Christians” to understand is that the new covenant is not yet implemented. Although the old covenant made when God took Israel by the hand to lead this nation out from Egypt is becoming obsolete and is ready to vanish—and was in this condition in the 1st-Century CE (Heb 8:13)—it has not yet been replaced by the new covenant: all firstborns who are not covered by the blood of the Passover Lamb of God will perish when the destroyer again passes over the houses of Israel and the houses of Gentiles in spiritual Babylon. And this second shedding of blood under this Passover covenant will end this covenant, for a covenant made in the flesh and with the flesh extends from cutting to cutting, or from the shedding of blood to the shedding of blood. These covenants are shadows and copies of heavenly covenants that are ratified by better sacrifices (Heb 9:23).

Too many “Christians” will contend that their God would not slay firstborns not under the blood of Christ ... where in Scripture will they find support for God not slaying the majority of humankind before or at the coming of the Messiah? They are reading a different book than the one God inspired, and they are projecting their values and sensitivities onto the Father and the Son.

The prophet Isaiah records, “Behold the Lord [*YHWH*] will empty the earth and make it desolate, / and he will twist its surface and scatter its inhabitants. ... The earth shall be utterly empty and utterly plundered; / for the Lord has spoken this word” (24:1, 3). If God will empty the earth, what is there to prevent Him from slaying all firstborns not covered by the blood of the Lamb of God? Certainly not Scripture.

The covenant made with Israel on the day when the Lord led the fathers of Israel out of Egypt was “ratified” with the lives of Egyptian (Egypt, Cush, and Seba) firstborns, with these firstborns serving as the representatives of the nation (Isa 43:3). This Passover covenant was to be commemorated year by year throughout the generations of Israel (Ex 12:14), but Israel has forgotten about this covenant. Yes, the nation has. For no longer does natural Israel pen a lamb without blemish, a male of the first year, on the 10th day of the first month. No longer does natural Israel sacrifice this lamb on the 14th at even. This natural nation of Israel substitutes a bone for the lamb, a token for the sacrifice, an insult to the Lord for an offering; for this natural nation of Israel, regardless of where it dwells,

has substituted its own blood lineage for the obedience that comes from faith. Under the terms of the Moab covenant made with the mixed circumcised and uncircumcised children of the faithless nation that left Egypt, if Israel would turn to the Lord in faith and begin to love the Lord with heart and mind, keeping all of His commandments and statutes while in a far land (Deut 30:1–2), the Lord would bring Israel back to the land of His rest, which no longer is a geographical land but the heavenly city of God: coming into God’s rest is entering into His presence. For the Lamb for the house of God was penned in Jerusalem on 10th day of the first month (*cf.* John 12:1, 12), and was sacrificed on the 14th day (John 19:31, 42), and the Israel that is circumcised of heart has been roasting this Lamb of God with their fiery sins and eating of this Lamb when they have taken the sacraments on the night that Jesus was betrayed (1 Cor 11:23–26) ever since.

Israel is no longer the nation circumcised with hands: the Apostle Paul never heard the term, *replacement theology*, but this is what he preached that caused so many problems for him. He wrote, “For not all who are descended from Israel belong to Israel” (Rom 9:6) ... if not all of Israel belongs to Israel, which part doesn’t belong? And the answer is the part circumcised only in the flesh. As salvation came to the Jew first then to the Gentile, circumcision of hearts cleansed by faith was offered to the Jew first, then to Gentiles—and not all of Israel (if fact most of Israel) rejected faith, rejected Jesus as the Christ, and rejected belief that the Father raised Jesus from the dead (Rom 10:9). Thus, they rejected the paschal Lamb of God offered by the Father for the house of God. They rejected their spiritual lineage in favor of maintaining what they perceived to be the sacredness of their flesh.

Natural Israel lost interest in keeping the Passover covenant as Moses commanded this holy nation (Ex 19:5–6) of God to keep the Passover, but this natural Israel was the shadow and type of the Church, which also lost interest in keeping the Passover covenant. Interest was not lost all at once, but by mid 2nd-Century CE when Polycarp journeyed to Rome to argue Smyrna’s reason for observing the Passover with Anicetus, the lawless bishop of Rome, in what has since become known as the *Quartodecimen Controversy*, Christendom had moved out from under the umbrella of Scripture and was, like a wild horse scenting distant water, following its own flaring nostrils and not following Christ Jesus or the Father.

Today, a few endtime disciples who mistakenly think their flesh has importance to God point to the *Quartodecimen Controversy* as evidence that Rome and the Roman Church represent the Antichrist. Unfortunately, these disciples lack understanding what it means to be crucified with Christ ... when crucified with Christ, does the fleshly body of a person die? Certainly Jesus’ fleshly body died. But the fleshly bodies of sons of disobedience do not die when a former son of disobedience is crucified with Christ. Rather, the old self or old nature is impaled on the stake, an old self or old nature that was invisible except as it was revealed through the actions of the flesh. It is the “old man” that dies “in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin” (Rom 6:6).

To be born-from-above or born again is to be born of spirit—and *spirit goes where it will as the wind does* (John 3:7–8). A son of light is mentally able to go where his or her body cannot. A son of light can mentally walk with Christ and with the Father in a dimension that is poorly understood at best. And if a person is not born of spirit, the person has no fellowship with God, and is actually hostile to God (Rom 8:7). So the initial difference between a disciple and a son of disobedience (Eph 2:2–3) is spiritual birth while the person remains in a body of flesh.

As so-called human nature is an invisible attribute of a flesh and blood human being and as such is outside of the domain of materialistic inquiry, the new nature or new self that comes through receipt of a second life that originates in the heavenly realm is not an

appropriate subject for scientific study. While philosophical materialism can deny that deity exists or that a second birth is possible, methodical materialism has no control of variables that can be implemented to state whether a person is or is not born from above. And any argument based upon historical Christendom only discloses the philosophical Trojan horse ancient Greek theologians constructed from the broken shards of the Jesus Movement—a Trojan horse that these pagan Greeks used to win an empire from Rome that neither hoplite warriors nor Greek triremes could win on land or by sea.

As scientists in their search for intelligent life do not look for complexity but for artificiality occurring in the background noise originating in deep space, the evidence for a second birth and for God isn't found in inquiries about God, but in the artificiality that has the visible things of this world revealing the invisible things of God, with the visible Passover liberation of visibly circumcised Israel from visible bondage to a visible king [Pharaoh] forming the lively representation of the invisible Passover liberation of invisibly circumcised Israel from invisible bondage to disobedience and its prince, Satan the devil, when the seven endtime years of tribulation begin. As the lives of the firstborns of Egypt, man and beast, were given when visibly circumcised Israel was liberated from bondage, the lives of the firstborns of this world [foreshadowed by the lives of beasts in Egypt] and the lives of firstborn spiritual beings in that portion of the heavenly realm within the bottomless pit [foreshadowed by the lives of men in Egypt] will be given when God again gives the lives of men as ransom for the liberation of Israel (Isa 43:4). So the second Passover liberation of Israel will not be “invisible,” but detectable by the artificiality of firstborns not covered by the blood of the Lamb of God—the sacraments taken on the night that Jesus was betrayed—dying suddenly to the extent of a third of humankind (again, this second Passover liberation of Israel forms the shadow and copy of the sixth Trumpet Plague, which will occur approximately three years later when all of remaining humankind will soon be the firstborn son of God).

It will be the artificiality of the lives of firstborns not covered by the blood of Christ being lost at a second Passover liberation of Israel that will disclose to the scientific community that intelligent life in the form of a “deity” exists. No disease, no natural cause of death will selectively kill firstborns of every generation, but not second or third or fourth born human beings. The killing of firstborns is, therefore, unfortunately, necessary to convince human beings in this age of intelligent skepticism that a “deity” exists and means business about walking uprightly as a philosophical biped.

Firstborns belong to God for they are the type and shadow of the new creature born of spirit as a son of God into a tent of flesh—and all firstborns need to be redeemed as the sons of God were redeemed by the blood of Jesus. Because firstborns not covered by the blood of Christ [the sacraments] have not been redeemed, God will take their lives when He liberates Israel from bondage to sin and death. And it is really all this simple, this easy to understand regardless of whether you agree.

God's credibility has fallen upon hard times. Although Jesus said He would deny knowing teachers of lawlessness when their judgments are revealed regardless of the good works they did in His name (Matt 7:23), a succession of these teachers of lawlessness has defined Christianity for the world. But this visible Christian Church is not composed of invisible disciples dwelling in tents of flesh, but composed of many sons of disobedience openly parading their defiance of God every Sunday in thousands of sects and denominations without God intervening to defend His name or house.

As gender-benders act out in gay rights parades, flaunting their defiance of secular mores, Christians act out against God every Sunday, flaunting their defiance of Moses, faithful in God's house as a servant, and of Christ Jesus, faithful over God's house as a son (Heb 3:5–6). Yet these same Christians that act out against God bitterly lament the lewdness and crassness of parading gender-benders, not realizing that they appear every

bit as ugly to God. They are hypocrites without spiritual understanding; they are truly spiritual livestock, fit only for slaughter when the temple of God is dedicated and judgments are revealed.

Scripture reveals that God is slow to intervene in the affairs of men. For cause: He has more sons than are dwelling in physical tents of flesh in any one generation. Each of these sons must make a spiritual journey of faith equivalent in length to the patriarch Abraham's physical journey of faith from Ur of the Chaldeans to Canaan, with a stop in Haran and an extra leg into Egypt and back to Canaan. Ur of the Chaldeans forms the visible representation of spiritual Babylon, the single kingdom of this world. A son of disobedience's old self or nature cannot enter into God's rest, but must die as Abraham's father Terah stopped in Haran and died there, with Haran being in the land of Assyria, the visible representation of death as Egypt is the representation of sin. Baptism represents the death of the old creature, so the point at which a person is baptized stands as the spiritual road sign reading *Entering Haran*. But by faith, Abraham left his father and journeyed down into the land of Canaan; however, he did not stop there. He continued on into Egypt where he told the Pharaoh a half-truth (*she is my sister*) that was a full lie, then profited greatly by this transgression of the unstated law of God (Gen 12:16).

But Pharaoh did not prosper, and the world has not prospered by disciples journeying on past God's rest and returning to disobedience where they await a second Passover liberation.

Those ministers who claim to be Christian and who actually do great works in the name of Christ Jesus, but who teach disciples to be lawbreakers, sinners, will not be resurrected to life but to condemnation. And these ministers are everywhere: they are on television; they are in pulpits on nearly every street corner; they are in city council meetings. But they are not sons of light. Rather they are the fat sheep that trample lean sheep, the fat sheep that would rather have the acclaim and respect of this world than of God. They are spiritual cowards, the cur dogs of the synagogue of Satan, and they have made Christianity a stench and a loathing in this world. If they are able to repent of their lawlessness (they need to do so forthwith), they will be made into vessels for honorable usage, but as it is, they are scheduled to be the spiritual livestock sacrificed when the house of God is dedicated in the heavenly city of Jerusalem upon Christ's return. And great will be their wailing and the gnashing of their teeth when Jesus says, "I never knew them" (Matt 7:21–23).

3.

Shortly before Jesus entered Jerusalem as the paschal Lamb of God, "Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves" ... and "he was transfigured before them, and his face shone like the sun, and his clothes became white as light" (Matt 17:1–2).

Scholars generally acknowledge that Peter, James, and John formed an inner core of disciples that were closer to Jesus than were the other apostles, but this so-called inner core consisted of the two brothers to whom He said that they would drink from the cup that He drank (Matt 20:23) and would be baptized with the baptism He was baptized (Mark 10:39), and the disciple who would be carried where he did want to go (John 21:18).

It is fairly easy to understand that *being carried where he didn't want to go* suggests Jesus told Peter he would be martyred, and being baptized with Jesus' baptism would also suggest martyrdom, which James experienced about a dozen years after Calvary (Acts 12:1–2). But what was it about these three that caused them to become this so-

called inner core? Did Jesus just get along with these three better than He did with the others?

John records Jesus saying,

Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure of speech Jesus used with them, but *they did not understand what he was saying to them.* (John 10:1–6 emphasis added)

If Jesus is the good shepherd who enters by the door, who, then, is the gatekeeper if not the Father? For it isn't the gatekeeper's voice that the sheep hear, and it isn't the gatekeeper that the sheep follow, but it is the Father who draws disciples from this world (John 6:44, 65), who lets disciples leave disobedience by raising them from the dead, who opens the gate to let former sons of disobedience follow Jesus. So as Jesus identified Himself as the Shepherd who stood beside the Lord of Hosts (*cf.* Matt 26:31; Zech 13:7), He identifies Himself as the Shepherd who leads the sheep through the gate kept by the Father. And on both occasions, He negates the core argument made by today's Unitarians.

John acknowledges that the disciples heard Jesus speak about the sheep hearing the voice of the Shepherd and did not understand this metaphor—and if the first disciples could not assign meaning to Jesus' metaphorical language, what chance has endtime disciples to understand a passage that will conclude with Jesus telling the Jews, “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, that you may know and understand that the Father is in me and I am in the Father” (John 10:37–38).

The “works Jesus did” speak for the Father: this idea that the works of Jesus are the words of the Father, words too large to be conveyed in human utterances, is the informing metaphor central to Jesus' Sabbath healings, an idea revisited and explored further in Chapter Seven. Here, hearing Jesus' voice remains the subject: For endtime disciples to hear the good shepherd's voice—to pick it out from the roaring and the murmuring of this world—requires recognizing where Jesus is doing the works of the Father.

If the first disciples could not understand the figurative language Jesus used, and if Scripture cannot really be understood by those who do not hear Jesus' voice nor believe the works of the Father, how is it that Scripture can be so easily read by the multitude of believers and unbelievers, with the Bible perhaps still the best selling book of all time? How can someone read and not understand the words that have been read, yet think that the person does understand? When is “understanding” not *understanding*? Why can a reader be satisfied with the meaning he or she takes from Scripture, yet really not grasp the significance of the passage, significance that the reader him or herself will discover in a later reading? And can Scripture really be read by unbelievers and lawless disciples?

If a disciple hears Jesus' voice in an inscribed text and if an unbeliever cannot hear this same voice in the same text—this is the implication of the sheep hearing the good shepherd's voice—then it is only the reading strategy used to assign meaning to the text that separates those who know the Lord from those who do not. It will not be the powerful oratory of men like today's John Hagee that causes a disciple to hear Jesus' voice. In fact, that powerful oratory will generally prevent a disciple from hearing Jesus' voice ... Paul, himself, was not a powerful speaker, nor a dynamic personality. Moses

tried to beg off returning to Egypt because he was a poor speaker. So it might be that Jesus' voice is better heard when the audience must listen more closely to what is being said than when a firebrand thunders from a pulpit.

To take meaning from a text (from Scripture) a reading strategy must be consciously or unconsciously employed—everyone uses some reading strategy to extract “meaning” from text. Without employing a reading strategy, a person would be like a dog looking at the pages of a Bible: the dog can certainly see the black marks on the white paper. These marks represent sound images the dog cannot really utter, but more importantly, the dog doesn't know to assign meaning to these letters that to a person form words that form sentences, thoughts, and understanding of God, or conveys to unbelievers knowledge of ancient Hebrew myths.

Since I was drafted to reread prophecy, I have taken meaning from Scripture via typological exegesis; whereas Christian orthodoxy uses grammatico-historical exegesis, the bane of good scholarship and the easily recognizable means by which God has kept the Church mentally imprisoned in spiritual Babylon, unable to escape the kingdom of the prince of this world ever since God delivered the spiritually lifeless Body of Christ into the hands of the Adversary at the Council of Nicea ... “exegesis” simply means how a person “exits” a text, or takes meaning from a text. If meaning is not taken from a text, then many words were read but words without meaning, words that might as well not exist. The person knows no more for having read many words than the person knew before reading these words. And historical exegesis will have a person assigning the same meaning to the same words as was assigned when God delivered the Church into the hand of the Adversary: the person employing historical exegesis cannot escape the lawlessness that caused the Body of Christ to initially die—for Jesus' physical body could not die until He took upon Himself the sins of others. Death had no claim against Jesus' physical body until sin was present. And not until Calvary did Jesus, as the paschal Lamb of God, take upon Himself the sins of Israel.

Death had no claim against the spiritual Body of Christ until the Church took sin onto itself by figuratively offering “strange fire” to God (Lev 10:1) by coming into God's presence when not sanctified to do so, with this unauthorized attempted entrance coming on the first day of the week. So the Church did not die until it took upon itself the sinning of pagan converts.

Following in the tradition of dispensationalists, the former Worldwide Church of God used precept-upon-precept exegesis, removing a precept from its context and following this precept throughout Scripture (this reading strategy is actually condemned by the Lord [*YHWH*] — Isa 28:13). And it was by this precept-upon-precept exegesis that God sent this physically-minded administration into destruction, when, figuratively speaking, two bullets in its head sent this once visible administration of the Churches of God into oblivion, and its frightened corpse running back to historical exegesis.

It isn't that meaning or understanding can be taken from Scripture without employing a reading strategy; it is a matter of which reading strategy a disciple will employ, for the texts constituting the knowledge hidden from Israel (Matt 13:14–15, 35) were always available for Israel to read. Likewise, the lifeless Christian Church has had Scripture continuously available to it to read, with “life” available to the Church if it had repented of its lawlessness and returned to God under the conditions of the Moab covenant (Deut 30:1–2). But God delivered to the Church a reading strategy that kept the Church in Babylon where it could not have life as He delivered to ancient Israel “statutes that were not good and rules by which they could not have life,” defiling the nation “through their very gifts in their offering up all their firstborn” (Ezek 20:25–26).

By teaching disciples to sin and to make a practice of sinning, the visible Christian Church would have been burning its firstborn in the lake of fire if this lawless Body

would have been alive spiritually ... the new creature born of spirit as a son of God is the firstborn that dwells in a tent of flesh self-identified as a “Christian,” and it is this firstborn that will be cast into the lake of fire when judgments are revealed as ancient Israelites cast their firstborn to Molech. It is this firstborn that would be covered by the Passover sacraments, “poured out for many for the forgiveness of sins” (Matt 26:28) if the cup were drank on the night Jesus was betrayed (the 14th of Abib). And it is this firstborn that would be covered by grace if visible Christians had presented their members to God as instruments for righteousness instead of presenting their members to sin as instruments for unrighteousness (Rom 6:13); for as Paul writes, “Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness” (v. 16).

Hopefully, those few that were truly born of spirit in the 1200 years between 325 CE and 1525 CE were not hypocrites, knowing to keep the commandments but not doing so because of what men taught in the guise of *Christianity* for the centuries when historical exegesis kept the Church in spiritual Babylon.

Therefore, since I and *The Philadelphia Church* employ typological exegesis rather than historical or precept-upon-precept exegesis, the principles underlying typology should be explicated beyond what has already been written; for the precepts informing typological exegesis are contained in the structure of Hebraic poetics and in two specific passages that the Apostle Paul wrote:

1. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by the 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)
2. It is sown a natural body; it is raised a spiritual body. Thus, it is written, “The first man Adam became a living being”; the last Adam became a live-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 15:44–49)

If the things that have been made reveal the divine nature of God, then the earthly body of Christ Jesus and His spiritual Body are *enantiomorphs*—and *chirality*, a primary principle of creation, is the central principle informing typological exegesis ... for more than fifty years, the most visible administration of the Sabbatarian churches of God, the former Worldwide Church of God, dumbed-down the message delivered via radio and print to disciples in an application of, “For consider your calling, brothers, not many of you were wise according to worldly standards” (1 Cor 1:26). The language and context of their message were aimed at sixth-graders, which is a telling statement of how those who *prayed & paid* were perceived by this administration. But because of this long history of insulting the intellectual capabilities of those whom God has called as firstfruits, former Worldwide disciples will, most likely, be put-off by a word like *enantiomorphs*, even though the left and right hands of the person are *enantiomorphs*.

There is really is no reason to write to those who will rule with Christ in language that neither challenges, nor best conveys a relatively simple concept. There is no reason for me to write to sixth graders when I’m addressing future kings and priests, or kingly priests. I will leave such writing to those whose message also belongs in sixth grade.

Because of chirality I will here argue that since Jesus, when resurrected, sat down at the right hand of the Father, disciples when resurrected to glory will sit down at the left hand of the Father—and in the much under-appreciated imagery of the wedding supper, both Christ and His Bride will face the Father. Glorified disciples as the Bride will be on the right hand of Christ, the Bridegroom, but they will still be on the left hand side of the Father. The Father will be the authority that marries the Bride to the Bridegroom. So glorified disciples will behold the face of the Father as the non-symmetrical mirror image of Moses only able to behold the backside of *Yah* (Ex 33:18–23) when Moses entered into the presence of the Lord.

A man doesn't marry his body, and Christ Jesus will not marry His Body. The wedding supper will not occur until there is a separation of the Head from the Body of the Lamb of God; for as the head and body, both, of a paschal lamb dies when sacrificed, both the Head and the Body of the Lamb of God must die, with the Head dying at Calvary when there was not yet a Body for this Head as there was no helpmate found among the beasts created in the Garden of God for the first Adam. Thus, the deep sleep that came over the first Adam is analogous to the three days and three nights that Jesus was in the heart of the earth. And Jesus breathing on ten of His first disciples and thereby directly transferring the Holy Spirit to them (John 20:22) is analogous to the Lord presenting Eve to the first Adam; for with receipt of the Holy Spirit, these ten became the last Eve, the Zion who will give birth to three spiritual sons during the Tribulation.

In order for Jesus to marry His Bride, the Body had to die! ... It did, and God found nothing good in what happened on the second day of the spiritual creation.

When life is returned to the Body of Christ at the second Passover liberation of Israel, the Church will be separated from Christ through the revealing of the Son of Man (Luke 17:30), meaning that disciples will be empowered by, or filled with the spirit of God, and without need for grace, the mantle of Christ's righteousness, for no longer will there be any sin or death dwelling within disciples.

Again, a thing is *chiral* if it differs from its mirror image and if its mirror image cannot be superimposed on the thing, with the primary example of *chiral* objects being the left and right hands of a person. In the natural world, chemical molecules displaying chirality are common, with perhaps the best known example being Thalidomide, a morning sickness sedative prescribed to pregnant women from 1957 until the early 1960s. Thalidomide contains both left and right handed isomers in equal amounts, with the right-handed *enantiomer* being effective against morning sickness, but with the left handed *enantiomer* causing mutations in human infants through interacting with the DNA molecule in G–C regions.

When Thalidomide was marketed, the effects of the molecule appearing in right and left handed isomers were either unknown, or unaccounted for—either way, the damage done by the left-handed *enantiomer* was horrific, but nothing compared to the damage being done by the teratogenic effects Christian orthodoxy had and still has on the Body of Christ.

The artificial sweetener Aspartame is a hundred times sweeter than sucrose, but its mirror image is bitter—and so it is with the Christianity of Paul versus today's Christian orthodoxy.

DNA, proteins, amino acids, sugars are all chiral. The human DNA molecule is right-handed, and human proteins are exclusively built from L-amino acids, with the origin for this selective dissymmetry remaining unexplainable.

In Scripture there is a primary example of chirality that really cannot be appreciated by someone who has not fished commercially: John 21:1–14. ... If a person were to watch the reality-documentary *Deadliest Catch*, on television's Discovery Channel, the person would notice that all of the crab boats are set up to fish off the starboard side of the

vessel, with the arrangement of pot hauler, King Coiler, and picking hook placed to accommodate right-handed fishermen. A long line vessel will be set up to lay gear over the stern, but to pick from the starboard side of the vessel, with the rollerman being right-handed. A side-haul trawler will be similarly setup to fish off one side or the other. Commercial boats are not setup to fish off both sides of the vessel, and they were not setup to fish off both sides of the vessel in the 1st-Century CE, especially if the fishermen were engaged in some form of beach seining.

The Gospel of John would seem to close with chapter 20, verse 31, but John chose not to “close” his gospel with the close of the narrative about the conflict of faith and unbelief Jesus faced in His ministry. Instead, John adds the fishing scene and the account of the interplay between Jesus and Peter—and his reason for doing so isn’t, as many theologians hold, to include a couple of additional incidents that would otherwise be part of *the things Jesus did that the world itself could not contain the books that would be written* (John 21:25) if all of these things were recounted. Rather, chapter 21 seems to exist for hermeneutical reasons, for in this chapter John recounts Jesus telling Peter to, “Feed my lambs” (21:15), “Tend my sheep” (v. 16), and “Feed my sheep” (v. 17), the subject structure of Peter’s two epistles in just this order.

Peter begins his first epistle with, “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time” (1 Pet 1:3–5) ... Peter isn’t writing to mature disciples, but to babes in Christ—to lambs—who are “living stones to be built up as a spiritual house, to be a holy priesthood, to offer sacrifices acceptable to God through Jesus Christ” (2:5).

The first obligation John records in chapter 21 under which Jesus put Peter was to, “Feed my lambs” (John 21:15), and Peter fulfills this obligation from the opening salutation through the end of chapter three of his first epistle, and probably through the end of chapter four. Peter doesn’t write to mature disciples, but writes an introduction to new disciples about who they are and what is expected of them.

In chapter five, Peter begins to address the elders that were among the disciples:

So I exhort the elders among you, as a fellow elder and a witness of the suffering of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you, not for shameful gain, but eagerly, not domineering over those in your charge, but being examples to the flock. (1 Pet 5:1–3)

By his testimony of being a fellow elder and by his exhortation the elders of the flock of God, Peter *tends Jesus’ sheep*, and thereby fulfills the second of the three commissions Jesus specifically gives him.

The third obligation under which Jesus placed Peter was to, “Feed my sheep”—sheep are not lambs, not infants in Christ, but “those who have obtained a faith of equal standing with ours” (2 Pet 1:1). And in the entirety of Peter’s second epistle, he fulfills his third commission.

Peter was not a natural writer; he was a fisherman. He was the one who led the others in going fishing (John 21:3), and this is part of what John apparently wanted to convey in his unspecified epilogue to his gospel; for Peter would have written his epistles before John wrote his gospel. Plus, if John wrote as late as traditionally taught (ca 90 CE), then Peter would have already died when John wrote,

Jesus said to him [Peter], “Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you

are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” (This he said to show by what kind of death he was to glorify God.) (John 21:18–19)

If indeed, John wrote after Peter had been martyred, and since John follows what Jesus said to Peter about his, Peter’s, death with,

Peter turned and saw the disciple whom Jesus loved following them, the one who had been reclining at table close to him and had said, “Lord, who is it that is going to betray you?” When Peter saw him, he said to Jesus, “Lord, what about this man?” Jesus said to him, “If it is my will that he remain until I come, what is that to you? You follow me!” So the saying spread aboard among the brothers that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?” (John 21:20–23)

what is seen among the so-called inner core of disciples (James, Peter, and John) is these three all drinking from that same cup as Jesus drank, and being baptized with a baptism like Jesus’.

In Matthew’s account, it is James and John’s mother who comes to Jesus to ask if her sons can be at His right and left side. In Mark’s account, the brothers themselves ask:

And James and John, the sons of Zebedee, came to him, and said, “Teacher, we want you to do for us whatever we ask of you.” And he said to them, “What do you want me to do for you?” And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” Jesus said to them, “You do not know what you are asking. Are you able to drink the cup I drink, or to be baptized with the baptism with which I have been baptized?” And they said to him, “We are able.” And Jesus said to them. “The cup that I drink you will drink, and with the baptism with which I was baptized, you will be baptized, but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.” (Mark 10:35–40)

If John wrote his gospel from the perspective of both James and Peter already being martyred, yet with him living to great age and easily out-living the other first disciples—but knowing that he would die—what John establishes is a comparison of the three of them (James, Peter, and John) to Christ Jesus, who was the reality of the sacrifices offered on *Yom Kipporim*: a young bull atoning for the high priest; a goat atoning for Israel, the Holy of the holies, and the temple; and the *Azazel* goat bearing the sins of Israel in the wilderness. For only by the three of them being a representation of Christ Jesus can the three of them be *baptized with the baptism with which Jesus was baptized*.

The high priest and the sacrifices offered on *Yom Kipporim*, collectively, form the non-symmetrical mirror image of Christ Jesus at Passover, when he is sacrificed as the paschal Lamb of God for the household of God. Yes, the paschal lambs that Moses directed that Israel select on the 10th day of the first month and sacrifice at even on the 14th day form the image and type of Jesus entering Jerusalem on the 10th of Abib (*cf.* John 12:1, 12) and dying about the 9th hour on the Preparation Day, the 14th of Abib. But all that happened on *Yom Kipporim* was the compressed shadow and type of the reality of Unleavened Bread morphed into the person of Jesus Christ.

Now things become more complicated: since natural Israel prior to Calvary and the Christian Church are *enantiomorphs*, the Lord [*YHWH*] speaking to Moses, telling Moses to not let Aaron come into the Holy Place [the Holy of holies] at any time other than on *Yom Kipporim* (Lev chap 16), becomes the non-symmetrical mirror image that will have James, the elder son of thunder, Peter, and John representing the young bull,

the goat sacrificed on the altar, and the *Azazel* goat that collectively are represented by Christ Jesus, thereby giving to this inner core of disciples deaths that are separated from Jesus' death as *Yom Kipporim* is separated from the Passover season by six months. And most importantly, the baptism of this inner core with a baptism like Jesus' should have conveyed to the Christian Church that it, like the two sons of Aaron, Nadab and Abihu, could not come before the Lord to offer unauthorized [strange] fire (Lev 10:1–3), but must come when “the promise of entering into his rest” (Heb 4:1) stands, with *entering into his rest* being a euphemism for entering into God's presence. The Christian Church could not in the 1st-Century and cannot now come into God's presence on the first day of the week, but must enter on the seventh day and on the annual Sabbaths (Lev chap 23).

The two sons of thunder, James and John, relate to each other and to Christ as *enantiomorphs*, with James dying early as Jesus died early, and John living to great age as Jesus lives forever in the timelessness of heaven. This would seem to have Peter representing the young bull, a representation that reverses the death order as spiritual Cain and Abel's birth order are reversed at the second Passover.

John concealed in his epilogue to his gospel privileged knowledge: John conveys *what can only be taken as Jesus' instructions to Peter to feed disciples not for a generation but throughout the Church era*—in other words, instructions for Peter to write his epistles—and John relates Jesus commissioning Peter to feed His sheep immediately after relating the antidote about the seven disciples who went fishing.

When Jesus tells those who had gone fishing, “Cast the net on the right side of the boat, and you will find some” (John 21:6), the question must be asked, were they not fishing off the right side of the boat all night? If they were, then Jesus instructing them to cast the net to the right side makes no sense. He would have told them to again cast the net and they would find fish. For Jesus to tell those disciples to cast the net on the right side when nothing had been caught all night is Jesus telling His disciples to cast the net on the other side of the boat, with this “other side” being the right side: Jesus employs chirality, for the act of casting the net to the right side would have been the mirror image of casting the net to the port or left side of boat where no fish had been found throughout the night.

To help non-fisherman better visualize the scene, fish leave deep water under the cover of darkness to feed in the shallow water near shore where, due to the sunlight's ability to penetrate these shallows, more food is available. A small craft employing a net larger than a minnow seine yet still small enough to be cast by hand would most likely be fishing some sort of a beach seine, with the boat staying to the deeper water side of the net. The boat had to be large enough to accommodate seven men, so it wasn't a canoe-size craft that would have been most likely used if Peter set out to fish a larger version of a minnow seine. Thus, the boat would have most likely set a “hook” with the net, hoping that schooling fish feeding along the shoreline would follow the seine lead into the hook. After a period of time, the net would be pursed when pulled back aboard the boat, often using the bottom to help purse the net and prevent fish from escaping.

Schools of feeding fish working a shoreline would be skitterish, and would easily spook and scatter; so there would not have been a lot of moving around in the boat. Whichever side was to the shore would be kept cleared so the net could be retrieved [hauled] quickly and somewhat silently. Those boxes or tubs in the boat intended to hold the catch would not be moved from side to side.

The fisherman would not usually fish off the deep water side of the boat—the boat would usually be working parallel to the shoreline. In fact, it would be almost impossible to purse a shallow seine in deep water. Thus, the fishermen would, all night, work off the same side of the boat, this side being whichever side has been setup to haul the net.

It is very probable that someone on the shore would be within hailing range of the boat, and it would be very unlikely that the fishermen would want to cast the net off the deep water side of the boat. That Peter and the others listened to someone on the shore tell them to cast the net from the other side of the boat indicates a desperation by the fishermen. So when a great number of large fish are caught, John realized that it was not an ordinary person on shore, but Jesus standing there ... it was Jesus who told His disciple to cast the net on the right hand side of the boat, not something they would have naturally done. And it is John who reaches across time to relay this message that is central to typological exegesis.

The right hand side [starboard side] of a vessel will look like the left hand side [port side] of the vessel from outside the vessel, but when fishing, the two sides will have vastly different properties. Likewise, the right and left hand forms of the same molecule can have vastly different properties and can produce radically different results in human beings ... Jesus telling his disciples to throw the net on the right side of the boat results in a catch of 153 large fish, a number of significance that is not yet fully understood—

Matthew records that Jesus, while walking by the Sea of Galilee, “saw two brothers casting a net into the sea, for they were fishermen. And he said to them, ‘Follow me, and I will make you fishers of men’” (4:18–19). But when Peter returned to fishing, he and his accompanying disciples caught nothing, neither men nor fish, until they heard the voice of Jesus and did as they were told and cast the net to the right side of the boat. Again, in typology shadows of heavenly events are chiral images of spiritual realities: although the same sequence of events happens to the first Adam as happens to the last Adam, the first Adam relates to the last Adam as the left hand relates to the right hand when both hands are pressed together, palm against palm. As labor pains precede human birth, labor pains will follow spiritual birth (again, Isa 66:7–8). As death follows human life, death precedes spiritual life, with baptism being a representation of death. As the world was baptized into death in the flood of Noah’s day, the world will be baptized into life when the Holy Spirit is poured out on all flesh when the kingdom of this world becomes the kingdom of the Father and His Christ (Rev 11:15), but the baptism of the flood in Noah’s day ended the period when human beings lived a thousand years so since Noah, human beings with their short life spans have been as dead men. And as the physical body of Jesus was dead and buried for third days and three nights following persecution and tribulation, the spiritual Body of Christ will be resurrected from death after the third day to undergo persecution and tribulation—what Jesus experienced on the Preparation Day is a shadow and type of what the Church will experience during the seven endtime years that immediately precede the resurrection of the saints to glory.

Understand, prior to the Flood the men of old lived lives of great length—and when human beings are liberated from indwelling sin and death during Christ’s millennial reign, human beings will again live lives of great length (i.e., they will live all of the Millennium). The shortness of life that began after the Flood is a representation of death that has allowed humanity to continue without being exterminated. Israel’s captivity by Nebuchadnezzar and exile to Babylon is a similar representation of death that allowed Israel to continue without extermination. Likewise, Christendom’s captivity by the prince of this world through the Roman Emperor Constantine determining at Nicea what sound doctrine would be is a similar representation of death that has allow Christianity to continue without extinction. In each case, separation from God represented death. And as Noah and the seven with him bridged the transition from life to death, Christ and the angels to the seven churches will bridge the transition from death to life. The Ark Noah built—as well as the Ark of the Covenant Moses built—was a type of the spiritual ark that carries the seven churches across from death to life, with the seven pair of clean animals representing the seven churches and with the single pair of every other species

representing those fellowships that leave spiritual Esau to enter into God's rest, typified by Sabbath observance.

It would be easy to teach that because Jesus' physical body died, His spiritual Body will not die. In fact, this has been the commonly accepted teaching within the Churches of God for more than a century, but the Church represents the last Eve. And as the first Eve believed the serpent—"the serpent said to the woman, 'You will not surely die'" (Gen 3:4)—the last Eve has believed that old serpent, Satan the devil, who said to the Church, *What Jesus meant when He said that the gates of Hades will not prevail against the Church was that you, the Church, will not die if you decide for yourself what is right and what is wrong.* And the Church ate forbidden fruit. It determined for itself right and wrong, and it has since experienced death and corruption whereas the first Eve was driven alive from the Garden and God's presence. But the first Eve died outside of the Garden of God whereas the last Eve will be saved by childbirth, the birth of a spiritual Abel and a spiritual Cain in the first 220 days of the Tribulation, followed by a spiritual Seth halfway through the seven endtime years.

The birth order of Cain and Abel will be reversed so that it is Abel who is born first when the Church is liberated from indwelling sin and death at a second Passover, then Cain will be born second when the lawless one, the man of perdition, is revealed and the great falling away occurs about Christmas time.

The former Worldwide Church of God, using Dugger and Dodd's *History of the True Church* as its proof text, sought to establish that there has been continuous succession of Sabbath-keeping fellowships since the 1st-Century, and in doing so, the former WCG made many historical claims that just were not true, assigning seventh day observance to Sunday-observing fellowships that identified Sunday as the Sabbath. In the literature of the 17th and 18th Centuries, "strict Sabbatarian Christians" were Christians who strictly observed Sunday as a day of rest, not Christians who kept the 7th day the Sabbath. And Worldwide's embarrassing poor scholarship was never corrected.

It is easy to make a mistake when rereading Scripture. Everyone growing in grace and knowledge will have made mistakes. But the test of genuineness is whether, when a mistake is realized, a correction is made ... the Lord delivering to a prophet of old His words to Israel, with the prophet inscribing these words in a book, forms the non-symmetrical mirror image of an endtime prophet reading the written words of the prophet and delivering to Israel these words of the Lord. If these words are misread, then this endtime prophet doesn't deliver the words of the Lord, but delivered his [or her] own words and the person is a false prophet. Therefore, it is crucial that the endtime prophet employ the same reading strategy to take meaning from Scripture as was used to create Scripture. And historical exegesis was not used in the 1st-Century CE or anytime earlier. Historical exegesis entered into Christendom when pagan converts dragged into early fellowships the best of Greek philosophy.

So there is no misunderstanding and as an example, Rome is not mentioned in prophecies about Israel so the prophecy pundit who finds Rome or the Roman Empire in a biblical prophecy has misread the prophecy and does not deliver to endtime Israel the words of the Lord, but delivers his or her own words. This person is a false prophet regardless of how sincere the person seems, and regardless of whether the person is correct in what the person says. Just finding Rome, the Roman Empire, or the Roman Church in a biblical prophecy is sufficient to make the person a false prophet.

When writing their *History of the True Church*, Dugger and Dodd's intentions were sincere, but their scholarship was bad. Their book was/is factually wrong. They "borrowed" the dispensationalist concept of church eras—and using this false teaching, the former Worldwide Church of God identified itself as the Philadelphia era of the true church, the church that keeps Jesus' word about patient endurance (Rev 3:10) ... what is

Jesus' word about patient endurance if not "the one who endures to the end will be saved" (Matt 24:13)? Jesus said "this good news/gospel [that all who endure to the end shall be saved] of the kingdom will be proclaimed throughout the whole world as a testimony to all nations" (v. 14). But the former Worldwide Church of God never proclaimed a message about *all who endure to the end shall be saved*; rather, Herbert Armstrong proclaimed a message about the soon-coming kingdom of God. Thus, he falsely taught a doctrine about church eras, and he falsely taught that his work was that of "the Philadelphia church era." Then to top everything off, he taught that an endtime united Europe would be the tenth revival of the Roman Empire and as such would be the prophet Daniel's king of the North, not understanding that Daniel's kings [*sars*] of Persia and of Greece were demonic rebels in Satan's ruling hierarchy. Here was a man that by every standard did not understand biblical prophecy; yet today, he is idolized by thousands of former Worldwide members just as hundreds of thousands idolize Martin Luther and Menno Simons.

There is, when engaging the Book of Revelation, a huge caveat: as the seven named churches in Revelation could send letters to each other in the 1st-Century, their empowered *enantimers* in the 21st-Century will be able to telephone each other. The messages to the seven churches are to be delivered on the Lord's day, not a day of the week, but the day when the kingdom of this world is given to the Son of Man in the near future. And on that day, the message to Philadelphia is to continue doing what you have been doing; don't let anyone take your crown (Rev 3:10–11) ... "soon" doesn't apply to a day two thousand years in the future (*cf.* Rev 1:1; 3:11; 22:6–7, 10, 12), not if the language of Scripture is to have any recoverable meaning. "Soon" applies to the near future, and in the case of Revelation, to the seven endtime years of tribulation. John was in the spirit on the Lord's day (Rev 1:10), that day when the Son of Man is given the single kingdom of this world. John had, in vision, entered the timeless heavenly realm, and when he entered this realm, he was in the period when the four kings of Daniel chapter 7 appear and are taken, when Satan is cast from heaven and the kingdom of this world is given to the Son of Man.

If the teaching that the Church will not die were true—and it is not—then the Christian Church is the deadest living organization that can be imagined for where is it today? Where are its services held? What does it teach? Where are the miracles, the healings? ... Although too many Sabbatarian fellowships identify themselves as the remnant of the true Church—especially those of the MIA movement—any disciple should realize that the Church described in Scripture is far larger at the end of the age than are all of these miniscule Sabbatarian fellowships put together. So a disciple should know that the endtime Christian Church is today dead, a lifeless corpse analogous to Jesus' lifeless physical body on the weekly Sabbath, the 17th of Abib, two plus days after He was laid in the heart of the earth. Otherwise, there is no truth in Scripture.

Jesus' spiritual Body is not, today, visible in this world. It is concealed in death. Yet it will soon be resurrected to life at a second Passover liberation of Israel, now a spiritually circumcised nation, from indwelling sin and death.

Physical circumcision [circumcision of the foreskin] and spiritual circumcision [circumcision of the heart] are self-evident *enantiomorphs*.

Nebuchadnezzar, king of Babylon, and Satan, king of Babylon (Isa 14:4), are self-evident *enantiomorphs*.

"Babylon," the reigning hierarchy of the kingdom of this world, and the Son of Man, the future reigning hierarchy, are self-evident *enantiomorphs*.

Israel under the judges and the Church today are self-evident *enantiomorphs*.

King Saul and the man of perdition are *enantiomorphs* although this pairing might not be self-evident.

The list can go on, but the point is that in rereading prophecy I began to unknowingly practice typological exegesis the day I was called to the job, even though I did not know the term. Likewise, I began employing *enantiomorphs* and using *chirality* without any formal realization of what I was doing. It was only after I realized that within typology what I was seeing were non-symmetrical mirror images that were as left and right hands (with the /S/ or left hand images being the physical things of this world that reveal the invisible things of God, the /R/ reality of that which has life in the heavenly realm) that I acquired the grammar needed to concisely convey what I was previously saying in many words.

Apparently in his undelineated epilogue to his gospel, John was conveying to endtime disciples the need to employ chirality as the hermeneutical strategy by which meaning should be taken from Scripture—for in this epilogue, he relates how Peter was commissioned to write his epistles (or to write Scripture) and how Peter structured his epistles, with Peter's epistles being like Peter fishing all night and not catching anything ... Scripture will not ever catch men unless the person hears the voice of Jesus. By itself, Scripture is dead and lifeless even though the Roman Church has made an idol of the Book. And John lets disciples hear Jesus' voice: *cast the net to the right side of the boat*, which would seem (within the context of Peter writing Scripture) to be instructions to use chirality to catch men.

Although Jesus telling disciples to use chirality to take meaning from Scripture can be easily summed up in Jesus telling Peter to cast the net to the right side of the boat, what Jesus said will have no meaning to those who never fished. Only to disciples who were once fishermen (Jer 16:16) and who have set up a boat to fish off one side or the other with this seemingly trivial narrative have meaning. To most scholars, the story of Peter going fishing is an antidote without significant meaning. But John had Jeremiah's prophecies available to him: John knew that the Lord would send for fishermen to catch Israel at the time of the second Passover, and as a former fisherman himself, John knew how he could reach across time to deliver an uncoded message in Jesus' words that could not be read by anyone who had not fished.

Employing chirality as a reading strategy might be easily summed up in the antidote of Jesus telling the fisherman to cast their net to the right side of the boat, but before the strategy can be employed a disciple needs to realize that all of Scripture forms the mirror image of the Book of Life, in which disciples are living epistles (2 Cor 3:3). Until then, too many disciples will remain focused on those things that pertain to the flesh, thereby verifying that they are spiritually dead and await resurrection to life at the second Passover after which Cain will seek to kill Abel as Esau was angry with Jacob.

The seven endtime years of tribulation will see the Father deliver the Church into the hand of the man of perdition (*cf.* Zech 13:7–8; Dan 7:25) for the destruction of the flesh because of the lawlessness of the greater Christian Church in a manner analogous to Paul ordering the saints at Corinth to deliver the one who was with his father's wife to Satan (1 Cor 5:5). This is also a period when Sin is not to harm the oil and the wine, the already processed fruits of the Promised Land, those disciples who take the Passover sacraments on the night Jesus was betrayed. Sin makes merchandise of the barley and wheat, selling them as commodities (Rev 6:6), but Sin cannot harm those who are in covenant with Christ by drinking from the cup on the night when Jesus was betrayed (Matt 26:28). These disciples are the processed "fruits" of the Promised Land.

Thus, when the Church is resurrected to life through being filled with the Holy Spirit—this is not the resurrection to glory that occurs at the end of these seven years—the Church will be liberated from indwelling sin and death, but will be delivered into the hand of Sin and Death [the third and fourth horsemen] for the destruction of the flesh. And even though delivered into the hand of Sin, disciples will not longer need the mantle

of Christ's righteousness: if disciples love righteousness more than they love their own physical lives, these disciples will find their spiritual lives (Matt 10:39 *et al*) and will be saved in death.

When the Son of Man will be revealed (Luke 17:30), Head and Body, the garment of grace will no longer be needed—and the Father will have separated the Church from Christ, its Head, with this separation necessary to transform the Body of Christ into the Bride of Christ. Those disciples who love Christ enough to give their lives for Him during these years of tribulation will truly make a loving Bride for Him.

4.

The Apostle Paul wrote,

Now concerning spiritual gifts, brothers, I do not want you to be uninformed. You know that when you were pagans you were led astray to mute idols, however you were led. Therefore I want you to understand that no one speaking in the Spirit of God ever says, "Jesus is accursed!" and no one can say "Jesus is Lord" except in the Holy Spirit. (1 Cor 12:1–3)

When Paul addresses spiritual gifts, he makes the point that the Church is not divided but is one Body that is of Christ, in which are "first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administering, and various kinds of tongues" (1 Cor 12:28) ... where is this Church today, and where is an apostle [one sent forth] that builds on the foundation Paul laid? The visible Christian Church seems to be built on a foundation that is the inverse of the foundation Paul laid: it has proved possible to say that "Jesus is Lord" and to deceive many (Matt 24:5; 7:21–23).

If it is possible to say that *Jesus is Lord* and teach lawlessness—this is the reality of Christian orthodoxy—then it is because these lawless disciples employ a differing reading strategy than Paul did to take meaning from the words of Jesus. Even the Sabbatarian Churches of God read Scripture differently than Paul did, for these disciples who would keep the law vigorously deny what Paul taught about a new self, a new creature born of spirit as a son of God, today dwelling within a tent of flesh. And if how Scripture is read produces many beliefs and supports many differing teachings, then is the one Church not divided? For where is a prophet that delivers the oracles of God as Paul did?

Something has happened to the single Body of Christ—and that something is the same thing as what happened to the body of Christ. As the physical body of the man Jesus died at Calvary and was buried by Joseph of Arimathea and Nicodemus after hanging dead for three hours, the spiritual Body of Christ died and is dead, buried from sight when God delivered Christendom into the hand of the prince of this world at Nicea (ca 325 CE). As Jesus' physical body lay in the heart of the earth for three days and three nights, suffering no corruption, before being resurrected, His spiritual Body now awaits resurrection after the third day [of the "P" or Genesis chapter 1 creation account] when Zion will give birth to a nation in a moment (Isa 66:7–8). The Church will then live, suffering no corruption, no false doctrines, no vain practices; suffering none of those things that today identify the Christian Church as "Christian." The Church will not suffer corruption for when raised from death, the Church will be built on a single reading strategy, not upon the traditions of men—and the texts upon which the Church is built will not have suffered corruption.

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 the particular assignment that establishes meaning. I usually illustrate this by asking students, *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, 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 Sea of Reeds. 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.

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. 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. This production of an additional text that is the same text is described by *chirality*, with the bound Bible being the left hand image of the right hand (of God) Book of Life.

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. And this claim of having heard the Holy Spirit speak in words will cause many 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 wrongdoing. Therefore, more reasons exist for scholars to relegate 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, environmentalists 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 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 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.

Again, when the Son of Man is revealed (Luke 17:30), Zion will give birth to a nation in a day, but from this one nation will come a second when the man of perdition is revealed. Both nations will be “Christian” in name, but one will be 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. The person who breaks the law is a sinner, having presented him or herself as a willing or unwilling servant to sin.

To revisit territory already covered, 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, “original sin” is, however, a useful term.

But the first Adam could not be the last Adam so the first Adam’s succumbing to disobedience was inescapable; for the first Adam formed the mirror image or left hand image of the last Adam. And in the type or mirror image, death follows life whereas in the spiritual reality, death precedes life.

Again, the two “Adams” are *enantiomorphs*.

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 Cor 4:5) upon Christ’s return ... for the harvest of firstfruits, judgment precedes death as being raised from the dead precedes the death of the flesh whereas for the main crop harvest of humanity in the great White Throne Judgment, judgment follows death as being raised from the dead follows the death of the flesh. The harvest of firstfruits and the harvest in the great White Throne Judgment constitute two *enantimers* that together form the single harvest of God.

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.

Paul wrote, “Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonored use” (Rom 9:21) ... vessels made for honored use and vessels made for dishonorable use are *enantiomorphs* in a manner

similar to how Christ, sacrificed at Calvary, and the many head of livestock sacrificed by ancient Israel as sin offerings are *enantiomorphs*, meaning that those disciples who are made into vessels of wrath prepared for destruction can be likened to the livestock ancient Israel sacrificed, specifically to the 22,000 oxen and 120,00 sheep sacrificed when Solomon dedicated the first temple.

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.

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 prior to the person's death and resurrection in the great White Throne Judgment ... 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 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.

Why should it not surprise anyone that the present dogma of Christendom is the left hand image of the gospel Paul taught? How better could the Father prepare endtime disciples for the journey of faith they must take to enter into His presence?

Visible Christendom comes forward through time as the teratogenic mutant, grown to maturity as a monstrosity¹, that comes from the left-handed variant of the Apostle Paul's gospel, the variant produced by lawlessness, the variant that can be fished all night

¹ Double-pedaled and multi-pedaled flowers were originally regarded as monstrous, regardless of their beauty. These flowers are actually produced by the suppression of the /B-C/ gene combination that forms stamen.

without catching anything but sea stars and sand dollars. Only the right handed version of Paul's gospel—the version decried as *legalism*—will produce disciples for Christ.

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 *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)

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 two tablets of stone on which the old written code was inscribed by the finger of God, and the two tablets of flesh (the heart and the mind) on which the law is inscribed by the soft breath of God are *enantiomorphs*.

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 “charis/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. Yes, grace is sufficient to cover the sins of the person who will be denied when judgments are revealed, 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 evildoer. 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. But 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 comes only as 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.

The life that comes from physical breath and the life that comes from the divine breath of God are *enantiomorphs*.

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.

5.

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 us by our initial *workability* while we undergo wedging and kneading; for once

the lump is centered on the wheel head and begins to take shape, God makes from us 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 for dishonorable-use vessels that have been 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 question is foolishness, but there will be teachers of Israel that use Jeremiah’s visit to the potter’s house to give human *freewill* godlike stature.

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)?

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. Plus, 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). Although the visible things of this world reveal the invisible things of God, *the visible things 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 hagion*] that transforms the metaphor of *phyllosilicate* minerals rich in silicon, aluminium 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 [πνευμα], and not of the flesh? The *Logos* came from heaven to be born as the man Jesus (John 1:1–3, 14); 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, is not of the flesh, but 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 this 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, liberation of the dead Body of Christ that morphs into the living Bride of Christ, liberation 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 now dead Body of Christ are liberated from sin, this 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. 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, 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 as not all of Israel was Israel (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 permanently.
- The loved son will live spiritually, but die physically or be willing to in the case of the remnant of the Woman's offspring.
- 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 the remnant (Rev 12:17), both sons will experience death, either physical or spiritual, during the first half of the seven endtime years, the first 1260 days—during the ministry of the two witnesses.

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 to the Father as the scribes and the Pharisees were reckoned to Christ, and as the beasts of the Garden 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 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, attempts to usurp Christ's position as First of the firstfruits.

When Zion gives birth to a nation 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 numbered in the census of the second year, with the exceptions of Joshua and Caleb.

- Cain and Abel are *enantiomers* to the lawless and the righteous disciples who will be revealed at the beginning of the seven endtime years of tribulation—and because the first Eve and the last Eve are *enantiomorphs*, the birth order of Cain and Abel will be reversed as the last Eve's labor pains follow birth rather than precede birth.
- All born of spirit Christians will be born as the reality of righteous Abel at the second Passover liberation of Israel [this is understanding not available earlier than Passover 2008].
- When the lawless one (i.e., the man of perdition who comes by the workings of Satan) is revealed, most of Christendom will rebel against God as Israel rebelled against God in the wilderness of Paran (Num chap 14).
- This great falling away constitutes the birth of Cain, who does not clothe himself in obedience to God, but as a beast of the field, covers himself with his own hairy garment.
- The many false prophets that come to proclaim this or to proclaim that wear the hair coat of their own righteousness, not the hair coat of obedience to God and in particular, Sabbath observance.
- Because the hated son will choose death over life, God will send a great delusion over the many disciples that constitute the great falling away so that the hated son cannot repent.
- And the hated son will go after his righteous brother, martyring his brother and believing that he does God a favor.

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 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.

What the Pastor writes to Timothy that “if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy” (2 Tim 2:21) suggests that at any time a person can reform him or herself from a vessel already formed for dishonorable usage into a vessel for honored use, thereby giving the clay power over the Potter. This is not the case: during the first 220 days of the tribulation, vessels who had practiced lawlessness before liberation can continue in obedience and thereby not be part of the great falling away. And the dishonorable person who is part of that lump on the Potter's wheel can turn from what is dishonorable and become a vessel intended for honored use. But once clay has been shaped by the Potter into a vessel for dishonorable usage, the person will not repent of his or her lawlessness, for the mind of the person tells itself that what he or she is doing is right and godly even when it is as abominable as burning one's firstborn in fire offered to Molech (see Ezek 20:25–26).

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) lie 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; for the shadow or mirror image of a vessel that has radial symmetry can be superimposed onto itself and is not chiral. To itself, the Church will always see itself as the acceptable Body of Christ, loved by the Father for the Head’s sake. However, the Church appears to God as natural Israel appears to Christians. And it is knowledge of this chirality that comes from holding the testimony of Jesus.

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)

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 wheel before shaping a vessel [the Father draws a person from the world and Christ 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 as greenware. 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 (Num 14:20–23). 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. Unbelief led directly to wrath. 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 but call

keeping the commandments *legalism*; if you won't earnestly strive to walk as Jesus walked (1 John 2:6) and to imitate Paul as he copied Jesus (1 Cor 11:1; Phil 3:17), 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.

* * *

"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."