

Water & Fire 2006:

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Living Metaphors
“J” is to “P” as Stone is to Spirit

Chapter One

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

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

For rigorous teachers seized my youth,
And purged its faith, and trimm’d its fire,
Show’d me the high, white star of Truth,
There bade me gaze and there aspire.
Even now their whispers pierce the gloom:
What dost thou in this living tomb? [stanza break]
Forgive me, masters of the mind!
At whose behest I long ago
So much unlearn’t, so much resign’d— (lines 67-75)

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

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

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

Millenniums before the empirical sciences discovered the Planck length, the curiosity of human beings sought answers to how they came to be; rightly or wrongly, the minds of men sought creation accounts. Thus, myth-makers obliged, with some accounts closely agreeing with natural observation. For instance, in Hindu philosophy, the sequence of Avatars generally corresponds with Darwinian evolution, with the first Avatar coming from water; so Hindus do not seem to find a conflict between creation, the Wheel of Time, and tiered evolution, nor do they find a paradox in God simultaneously being within and without the universe.

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

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

But today's largest and most visible Arian Christian denomination (The Latter Day Saints) does not theologically support an *ex nihilo* creation, believing instead that

physical matter and energy are without an absolute origin, that the Creator formed the present universe from existing matter, that all *spirit* is matter of an extremely fine or pure composition that can only be discerned by *purser* eyes than present human beings have. The majority of Trinitarian, Unitarian, and Binitarian Christian denominations, however, hold to an *ex nihilo* creation, using the Genesis chapter one creation account (the so-called “P” account) as the controlling creation story.

Jewish mysticism (Kabbala theosophy), a late development in monotheism, introduces the concept of *Tzimtzum* (צמצום), which has *YHWH Elohim* contracting the godhead’s infinite essence to create conceptual space in which a physical world could come into existence, with the function of *Tzimtzum* being to conceal from created beings the activating force within them, thereby producing room for freewill. The importance of the concept of *Tzimtzum* is not the Kabbalistic understanding of deity, but in the concept’s more supportable premise that the physical universe conceals the spiritual nature of the creation. Reversing this concealment becomes the duty of those who would be kings—and it is the development of this concept of concealment and revelation that much of this paper addresses, for the essence of *typological exegesis* is that the visible physical creation forms the lively but lifeless shadow of an invisible spiritual creation that is actually concealed by its shadow. The visible creation serves as an enlivened metaphor of a dimension which human beings cannot enter to make observations or measurements. Thus, the physical creation reveals to those individuals who have been born of Spirit what has been concealed by the same physical creation from the remainder of humankind. But this revealing doesn’t come at the beginning of the *lacunae* into which the “Church age” fits, but comes at the end of this age when the Elijah to come (Mal 4:5) restores all things, thereby turning the hearts of sons of God to the Father and the heart of the Father to His sons lest He smites the earth with utter destruction.

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

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

The Psalmist wrote of the Lord, “When you send forth your Spirit [exhaled Breath], they [breathing creatures] are created, / and you renew the face of the ground” (Ps

104:30). The Spirit or Breath of God is a renewing force—in His earthly ministry, Jesus spoke only the words of the Father. And in speaking the Father’s words, which sound waves alone cannot convey, Jesus performed miracles: the Father’s words or speech-acts renewed the lives of human beings. Thus, Jesus said, “If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works” (John 10:37-38). To “believe the works” is to believe the Father, for the works are the speech-acts of the Father, the modulations of the renewing divine Breath of God [Πνεύμα Ἅγιον], as audible speech comes from the modulation of human breath to produce sound waves.

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

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

Actually, the problem the concept of *Tzimtzum* sought to explain had already been explained, with its explanation rejected because of Israel’s transformation of monotheism into an idol very much like Molech or Marduk. On the 12th of Abib, two days after He entered Jerusalem as Passover Lamb and High Priest of a new generation of Israel and two days before He would be killed, Jesus answered first the Herodians concerning paying taxes (Matt 22:15-22) by clearly separating the reign of Caesar from the reign of God—the Christ does not, nor will not reign from Caesar’s throne (John 18:36-37). Thus, human governance, represented by the coin bearing Caesar’s image, conceals spiritual governance by an invisible God, with both forms of governance simultaneously present. And as Caesar was not of Israel, the spiritual prince of this world was not of God even though their relationship in the 1st-Century CE is analogous to the Millennium relationship between the Prince of Israel reigning over human beings and Christ Jesus reigning as King of kings and Lord of lords.

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

Jesus, after silencing the Herodians, was challenged by Sadducees, who transformed a woman into an object, and asked whose wife the woman married to seven brothers would be in the resurrection (Matt 22:23-28). In keeping with the duality of a visible human kingdom and an invisible spiritual kingdom, Jesus told the Sadducees that the *Theos* of Abraham, Isaac, and Jacob, was the God [*Theos*] of the living, not of the dead. The Apostle Paul identifies the Church as the living Isaac. The living Jacob will be born to the living Isaac at the beginning of the seven endtime years of tribulation. And the Father [*Theon*] is the living God of the living Abraham (with Jesus becoming the living Abraham, chosen for His faithfulness), the living Isaac, and the living Jacob (John 20:17).

If, when addressing the Sadducees, Jesus would have used the Tetragrammaton *YHWH* to represent the God of Abraham, Jesus would have uttered *Adonai* [how Jesus would have voiced or prayed *YHWH*], and Matthew would have transcribed *Adonai* as *Kurion* or *Kurios*, not as *Theos*. Therefore, a disciple can say with certainty that Jesus addressed the Sadducees in Greek, not in Hebrew. And if Jesus would have translated the *YHWH* into Greek in the same way the Septuagint had, He would have said that *Theon* [neuter singular in nominative class], not *Theos* [masculine singular], was the God of Abraham. Thus, for Jesus to say that *Theos* was the God of Abraham, the God of the living, Jesus uses linguistic case endings to introduce the resurrection of “God” to the Sadducees, which implied that God can die, which *Theos* did do when He left the heavenly realm to come to earth as His Son, his only (John 3:16). And since the Sadducees denied the resurrection, it is no wonder that they marveled. So, concealed by English translations is the implication that the *Theos* of Abraham was also not among the living, for the Sadducees would have been praying, when prayers were made in Greek, to the *Theos* (Θεός) of Abraham, whom they would have identified as *Theon* (Θεόν), then unknown to them.

Trinitarians regard *Theos* as a metaphor for *Theon* as the Universal Church, prior to Leo III’s hubris, regarded the Roman Emperor as a metaphor for God; and therein exists the unbridgeable schism that separates Binitarians from Trinitarians, for Jesus came to reveal a second deity, a previously unknown deity to His disciples (John 17:25-26). Trinitarians accuse Binitarians of being polytheistic, and that accusation has merit if Trinitarians ignore John 20:17, and the implications of what Jesus told the Sadducees.

If the *Theos* of Abraham, Isaac, and Jacob is the God of the living, and not of the dead, then Abraham, Isaac, and Jacob must live if *Theos* is still among the living. Obviously, Abraham, Isaac, and Jacob were not, when Jesus spoke, then among the physically living; so Jesus’ declaration could be read as Abraham, Isaac, and Jacob were with *Theos* in heaven, meaning that their resurrection precedes the endtime resurrection of saints, how those theologians that accept the Lazarus-Dives story as nonfiction perceive the afterlife. [This would make Paul wrong in what he wrote about the resurrection, and if Paul errs about the resurrection, then nothing he writes can be trusted, the position of the Circumcision Faction.] Or Jesus’ declaration could be read to mean that *Theos* was also not among the living. Thus, from the simple astonishment of

the Sadducees comes the theoretical grotesque that allowed early theologians to insert the old serpent's lie that *human beings will not die but have immortal souls* into the 1st-Century Jesus movement.

Abraham, Isaac, and Jacob were historical figures that have acquired mythic stature, a remarkable feat concerning that they lived outside the governing structure of this world.

Abraham held control of no more land than that he purchased to bury Sarah—he lived the last decades of his life under the oaks of Mamre, the Amorite, as a squatter looking forward to the coming of the city whose designer and builder is God (Heb 11:10).

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

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

Have I been with you, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, “Show us the Father”? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the

Father is in me, or else believe on account of the works themselves. (John 14:9-11)

But Trinitarians, denying the legitimacy of being born a second time when born of Spirit, teach that *birth by Spirit* is a euphemistic expression for the renewing or regeneration of immortal souls destined to the flames of hell, and not the initial giving of everlasting life domiciled in tents of flesh. Thus, Trinitarian Christianity is a different religion, a different Christendom, a different belief system than is the binitarianism of the Apostle Paul, who laid the foundation for the endtime house of God in the heavenly city of Jerusalem (1 Cor 3:10-11). Trinitarian Christianity is a philosophical Trojan horse that learned Greeks used to capture and hold the Roman Empire for a millennium as ancient Greeks captured Troy after tens years of war.

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

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

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

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

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

Birth from the womb is birth by water (John 3:5-6). Receiving the Holy Spirit is birth by Spirit; for as the first Adam became a *nephesh* when the Lord breathed into his nostrils, the last Adam, of whom the first Adam was a type (Rom 5:14), became a life-giving spirit when the man Jesus fulfilled all righteous (Matt 3:15) by being baptized and rising from this watery grave to have the Holy Spirit, the divine Breath of God [Πνευμα Ἅγιον], descend upon Him as a dove, light, and remain, thereby giving to Jesus a second life, one apart from the flesh. When Jesus spoke to Philip, not one life but two [one physical, one spiritual] were dwelling in that tent of flesh that Philip saw. Jesus was not born with an immortal soul that was regenerated when baptized by John; Jesus was without sin and not in need of regeneration. So after receiving the Holy Spirit, Jesus did

not have two spiritual lives [one from an immortal soul; one from the Holy Spirit] dwelling within Him. He had but one, that one coming from receiving the divine Breath of the Father. So when Jesus spoke to Philip, He did not have one spiritual life being that of an immortal soul as Trinitarians will believe He possessed when born of Mary, and one spiritual life coming from the Breath of the Father, received when the Holy Spirit descended upon Him as a dove. No, He had, instead, only one spiritual life, the one received from the Father through the Holy Spirit. The other life He had was the life imparted by human breath, mortal and perishable when He took the sins of others upon Himself.

Death is the penalty or wages for sin (Rom 6:23), with sin being the transgression of the law of God (1 John 3:4); so death comes from breaking the commandments of God. The first Adam did not believe God, and transgressed the single commandment given him (Gen 2:16-17). As a result, this first man was driven from the garden of God before he could eat of the Tree of Life (Gen 3:22-24); he was consigned to disobedience and death (Rom 11:32). And he died, as have all of his offspring, each also consigned to disobedience (Rom 5:12-13) even though they had no sin counted against them.

As bondservants to Pharaoh, to disobedience and its prince, Israel was not free to keep the commandments of God while the nation resided in Egypt. In fact, no human being was free to keep the laws of God from Adam to Moses.

Until Moses led the firstborn natural son of God out of Egypt (Rom 5:14), humankind's covering for sin was its status as bondservants to the prince of this world. Human beings had no sin counted against them because they were not a free people, but slaves of the prince of this world, receiving from this prince his nature through his broadcast as the prince of the power of the air (Eph 2:2-3). Yes, human nature is a received nature, and until born of Spirit, each person possesses the received nature of the prince of this world.

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

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

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

Son of the Father when He received a second life from the divine Breath of the Father, made visible in the form of a dove.

The visible reveals the invisible things of God (Rom 1:20) as the physical precedes the spiritual things of God (1 Cor 15:46). The first Adam, a clay corpse before the Lord breathed into his nostrils the breath of life, serves as the visible, physical shadow and copy of the last Adam, a living human being before the Holy Spirit [again, *Pneuma 'Agion*, or Breath Holy – *Pneuma* is the Greek work most often used to represent moving air as in wind or deep breath] descended upon Him as a dove, thereby imparting a second life within the same mortal tent of flesh as was born of water from the womb of Mary.

Disciples as former sons of disobedience, consigned to disobedience from their birth by water because of the disobedience of the first Adam, receive a second birth and a second life when they receive the Holy Spirit, the divine Breath of the Father. This second life is invisible in this world, for it is of the heavenly realm. In Scripture, the Holy Spirit is only seen when it is being used to create a physical shadow and copy of a spiritual event. Thus, the first time it is seen (when it appears as a dove) creates the model for how humankind will be born of Spirit. The next time it is seen (Acts chap 2), it creates the model for the empowerment and/or liberation of Israelites, with its appearance in the house of Cornelius forming the model for the empowerment and/or liberation of Gentiles. It is then seen when the twelve are rebaptized by Paul (Acts 19:1-7), with these twelve serving as the copy and shadow of the 144,000 Observant Jews coming out of the first half of the seven endtime years that follow Jesus wherever He leads (Rev 14:1-5). The Holy Spirit is not now seen when disciples are born of Spirit; the Holy Spirit will not be seen when these disciples are liberated from indwelling sin and death at the beginning of the seven endtime years, from indwelling sin and death that has resided in the flesh (Rom 7:21-25) since the first Adam was driven from the garden of God. It will not be seen when it is poured out upon all flesh when the kingdom of the world becomes the kingdom of the Father and the Son (Rev 11:15; cf. Dan 7:9-14). However, because of the importance of this fall of Babylon and giving of the kingdom to the Son of Man, which also occurs when the Holy Spirit is poured out, heavenly signs—blood, fire, columns of smoke, the sun becoming dark, the moon appearing as blood—will mark or denote when the world has been baptized in Spirit, thereby causing all of humankind to be born of Spirit.

The new creature, born of Spirit, is under no condemnation (Rom 8:1-2), and is not a bondservant of disobedience; this new creature needs no liberation; this new creature needs no regeneration or renewing. This new creature is not in need of a second Passover liberation, but the flesh of the disciple remains in need of liberation if this flesh is not to die for its lawlessness. So, since this new creature's Father is not [however many generation removed] the first Adam, but the Most High God, this new creature is born free to keep the laws of God that are written on hearts and placed into minds. However, (and this remains a mystery that Paul did not understand – Rom 7:15) this new creature is born into a tent of flesh that is still consigned to disobedience. And this new creature, now, is in a fight against the desires of the flesh (1 John 2:15-17), a fight that will produce spiritual maturity, but a fight in which rounds will be lost to sin. Grace, the mercy of God, covers the new creature's lost battles. The sins of disciples will not be remembered if the disciple prevails in the end against sin.

To say that Jesus is a revealing metaphor of a triune deity is to also say that the first Adam is a mythic metaphor that reveals Jesus, and that physically circumcised Israel is a metaphor for the Church, not a shadow and copy of the Church. Most importantly—and

most provably—to say that Jesus is merely a metaphor is to say that the first Passover is the revealing metaphor for the regeneration of immortal souls, and not the shadow and copy of a second Passover when the lives of men will again be given (Isa 43:4) as they were when the death angel passed over Egypt. If, on a specific day in the near future, the firstborns of humankind not covered by the Passover blood of the Lamb of God are slain as the firstborns of Egyptians were slain fifteen centuries before Christ, then Jesus is not a revealing metaphor, but a deity separate from the Father, but like the Father in substance and thought. If separate from the Father but like the Father, then Trinitarians will fall not merely on grammatical grounds, but by demonstration that the historical record, whether mythic or not, reveals a realized and yet unrealized reality that crosses dimensions of time and space. The test of whether Binitarians stand or fall lies in whether a second Passover slaughter of firstborns occurs approximately three and a half years before a third of humankind is again slain on a particular day.

There will be those “Christians” who say that their God wouldn’t slay innocent firstborns, especially not to the tune of a third of living humankind twice over—they are correct: their God wouldn’t, but their God is not the living *Theos* of the living Isaac and the living Jacob. He is, instead, the prince of this present world, and he is a murderer from the beginning for he would slay all of humankind through disbelief if it were possible.

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

Grace cannot be sold; it cannot be bartered; it cannot be stored up. It is the reality of natural Israel’s twice daily sacrifice of a lamb. It is the putting on of Christ’s righteousness; it is the mercy of the Father, who sent the *Logos* into the *Logos*’ creation to die on the Cross, thereby fulfilling all righteousness. And this putting on of Christ’s righteousness will end when Israel is liberated from sin and death, and Israel’s obedience will end 2,300 evening and mornings [days] before the sanctuary is restored to its rightful state (Dan 8:14). The great falling away will be far greater than Christendom now imagines; for two sons struggle in the womb of the living Isaac, one hated, one loved, even though no sin is imputed to either because both are covered by Grace (cf. Rom 9:6-13). But in the hated son, the mystery of lawlessness is fully manifest.

What Paul means when he writes “the mystery of lawlessness is already at work—*μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας*” (2 Thess 2:7) is not fully explained within his letter to the Thessalonians. Perhaps it needs not to be more fully explained than that it is; for the mystery of lawlessness was an *anomian* doctrine already being taught within the 1st-Century Jesus movement. In the “Acknowledgments” of his abridged doctrinal dissertation, Dr. Samuele Bacchiocchi gives thanks to Professor P.V. Monachino, who directed his study *From Sabbath to Sunday* after directing the dissertation of C.S. Mosna

on the same topic—in Mosna’s dissertation, evidence was presented showing that Sunday was being observed by the Apostolic Church ... what Mosna found was the mystery of lawlessness that was already at work while Paul yet lived. All of the churches in Asia had left Paul (2 Tim 1:15). The Circumcision Faction wanted Paul dead. In actual practice, the 1st-Century Church as the spiritual Body of Christ was as dead as the physical body of Christ was while it visibly hung on the Cross; for once raised on the Cross, a person was not going to come down alive. The person’s death warrant was certain. All that remained was for the body to lose its life-sustaining breath. The Body of Christ lost its Breath [Πνεύμα Ἁγίου] when God turned the Church over to the spiritual king of Babylon for the destruction of the flesh at the Council of Nicea (ca 325 CE).

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

Jesus said that the one who raised Him from the dead was His God and His Father (John 20:17). Unitarians jump on this statement to make the Father the God of the dead Abraham, the dead Isaac, and the dead Jacob, but Jesus told the Sadducees that was not the case. The *Logos* was the God [*Theos*] of then dead Abraham, Isaac, and Jacob, but this *Theos* was the *Theos of the living, not the dead*. Again, Trinitarians perceive Jesus as the visible portion of a metaphor that reveals the invisible God. But the language of especially Paul and John make Jesus and the Father separate beings, both divine, both God, both of the same substance but having separate Breaths. Thus, *the Theos of the dead Abraham was also dead, and was not the Theos of the living Abraham, living Isaac, and living Jacob*. Trinitarians contend that human beings cannot conceive the nature of the triune God that can be simultaneously dead and alive, and by professing ignorance, they, like the Greeks on Mars hill, set themselves up for enlightenment through arguments that their acknowledgment of ignorance does not allow them to refute. Their arguments have left them clinging to a triune deity through misplaced faith.

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

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

It is always a mistake to accept the doctrinal teachings of those who practice lawlessness, especially of those deeply committed to the mystery of lawlessness ... no

Israelite can enter into the rest of God on the following day. And to ensure that those who attempt doing so cannot, God has given the lawless Church—as He gave statutes and rules by which lawless Israel could not live (Ezek 20:25-26)—dogmas and concepts that will prevent lawless disciples from entering the kingdom of heaven. Yes, the loving God will deliver sincere but lawless disciples into the lake of fire, for when the promise of entering into God's rest stood, these lawless disciples did not enter into Sabbath observance. The promise today stands for all who have been born of Spirit. Knowledge of the Sabbath is not lost. What disciple does not know that the commandments of God are to be kept by those who are of Israel? All that is missing is the disciple's faith to keep the precepts of the law (Rom 2:26), with the Sabbath commandment being the most visible means through which disciples of Christ Jesus show that they are no longer a contributing part of this world's governance; show that their citizenship is in the heavenly Jerusalem, the city for which Abraham waited.

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

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

Jesus' disciple John confirms the existence, the relationship, and the nature of these two deities [*Theos* and *Theon*] that, as if married, formed one entity, the God of physically circumcised Israel, represented by the Tetragrammaton *YHWH*. But *Theos* divested Himself of the glory He had and came to earth as His Son, His only (John 3:16), leaving *Theon* in heaven as the One who would raise Him from the dead—*Theos* ceased to exist when He left heaven to be born of Mary. Yes, *Theos* was no longer part of *YHWH* when He entered the *Tzimtzum*, again perhaps the best expression for the concept of created space that conceals from humankind spiritual things, including concealing from Israel the profundity of marriage. The *Tzimtzum* hid the divine nature of *YHWH* until *Theos*

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

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

Mortal bodies come from the handwork of *Theos*, who as potter made the first Adam from red clay, giving life to the sculpted clay by breathing into Adam's nostrils, thereby transforming the dead clay into a *nephesh* [i.e., a breathing creature]. Therefore, *Theos* was, from the beginning, the God of all living things in the *Tzimtzum*, even though these living creatures, from the smallest microbes to humankind, had no knowledge of their *spiritualness*. Then, still concealing the Father from humankind, *Theos* walked in the garden with Adam, the man He made, then with Adam and Eve, the woman He made from the flesh and bone of the man. These two, as Adam declared, were one (Gen 2:24) in a manner analogous to how *Theos* and *Theon* were one in the Tetragrammaton *YHWH*, where the radical /*YH*/ was *Yah*, the name by which David knew *Theos*. Therefore, *Yah*, as *Theos*, the *Logos*, ceased to be when *Theos* entered the *Tzimtzum* as His Son, His only (again, *Theos* could enter His creation only one time; He could not enter it again for when He entered as His Son, He was no longer *Theos*).

Centuries of Christological debates have produced an unexplainable triune deity that reveals just how effectively the *Tzimtzum* has concealed spiritual knowledge from created beings—has concealed from humankind the activating force[s] within them, thereby producing a void in which there is not direct awareness of the Father, even now. If there were awareness of the Father, why would any Christian pray to His Breath [Πνευμα Αγιον] or to the Son; they would not. Too many Trinitarian Christians pray to the Son because they do not know the still concealed Father, and worse, Arian disciples pray to *Yah*, naming *Yah* as the Father, not understanding that *Yah* is no more.

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

Jesus entered Jerusalem on the 10th of Abib (*cf.* John 19:31, 42; 12:1, 12), a Sabbath day—Jesus would be crucified on the 14th. He would enter the heart of the earth at the beginning of the 15th, the High Sabbath; would lay in the grave three days and three nights, with the 17th again being the weekly Sabbath; and He would be raised from the dead at the beginning of the 18th, the first day of the week, being gone from the grave before dawn; for the gates of hell would not prevail against the body of Christ. He would then ascend to the Father on the morrow after the weekly Sabbath as the reality of the

Wave Sheaf Offering, the first handful of harvested barley of the new crop. Thus, Jesus' crucifixion was on Wednesday. The fig tree was cursed on the preceding 1st day of the week, Sunday, with the significance of cursing this tree concealed by the *Tzimtzum*, and Jesus' confrontations with the Herodians, Sadducees, and Pharisees occurred on the 12th of Abib, Monday, of the Roman year 31 CE (some scholars will argue for 30 CE, and their argument has merit but is probably wrong).

When Jesus entered Jerusalem on the 10th, crowds went before Him, shouting, "Hosanna to the Son of David!" (Matt 21:9). He went to the temple where He drove out the money-changers (who were doing business on the Sabbath, besides changing coinage at scandalous rates), then proceeded to heal the blind and the lame [delivering the speech-acts of the Father] while children were crying out, "Hosanna to the Son of David!" (v. 15). The chief priests and scribes were indignant and went to rebuke Jesus for allowing the crowds to hail Him as the one who comes in the name of the Lord (Κυριου). Matthew records the ensuing passage:

και ειπον αυτω Ακουεις τι ουτοι λεγουσιν ο δε ιησους λεγει αυτοι
 Ναι οδεποτε οτι Εκ στοματος νηπιων και θηλαζοτων καθρτισω
 αινον (Matt 21:16)

That is,

And they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouth of infants and nursing babies you have prepared praise?'" (21:16 ESV)

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

εκ στοματος νηπιων και θηλαζοτων κατηρτιω αινον (Ps 8:3)

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

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

ο δε ιησους ειπεν αυτω αγαφσεις κυριον τον Θεον σου εν ολη θ
 καρδια σου και εν ολη θ φυχ σου και εν ολη θ διανοια σου

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

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

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

The above sentence contains the substance of Christianity. This cannot be overemphasized. Israel only knew *Theos*, or *Yah*, even though the Father (*Theon*) was invisibly present whenever *YHWH* interacted with humankind. The Father (*Theon*) remained outside the void; He was concealed from humankind’s awareness until *Theos* revealed His spiritual existence to His, *Theos*’, disciples during a three and a half year ministry which will be followed by another three and a half years immediately after Satan has been cast into the void. During this second three and a half year period, the 144,000 from the twelve named tribes, selected by the same criteria as Abraham was selected (Rom 4:11-12), will follow the Lamb of God where He leads (Rev 14:1-5). The 144,000 will, by faith, journey beyond being Observant, and will profess that Jesus is Lord while believing that the Father raised Jesus from the dead (Rom 10:9). Professing that Jesus is Lord, and that the Father raised Jesus from the dead will be, for the 144,000, admission that another deity exists besides *Yah*. The 144,000 will become Binitarians.

Human languages have the usual trait of narrowing or restricting meaning assignment to linguistic icons over time. The longer a word is in usage, the more precise is the word’s usage. Thus, Hebrew, no exception to traits common to all human languages, especially since Babel, had assigned absolute singleness to the Tetragrammaton *YHWH*, thereby making the icon the basis of Israel’s monotheism. This was satisfactory while all of Israel only had physical life in the *Tzimtzum*. Thus, when the Hebrew Scriptures were translated by the Seventy, *Theos* and *Theon* functioned as content specific icons that represented the Tetragrammaton, but Israel, without conscious awareness of what the void concealed, used these two Greek icons somewhat interchangeably—they are not interchangeable. The neuter singular case ending [in nominative case] of *Theon* causes this icon to represent a different deity than the masculine singular case ending [in nominative case] of *Theos*. However, until a disciple matures sufficiently to actually grasp concepts of timelessness, or all life functioning as one entity (of the physical creation that had concealed the spiritual realm now revealing what had been concealed), the disciple [i.e., Israelite] will be, in relationship to the person not yet born of Spirit, as a human being is to a beast. However, born of Spirit disciples compare to Christ as sheep compare to their Shepherd, and these disciples come to the altar to be sacrificed either in this realm inside the void, or in the heavenly realm outside the void. They will be sacrificed in one dimension or the other, the reality of being born of Spirit as Israel.

The physically circumcised nation does not, today, have life outside the void, but remains consciously inside the *Tsimtsum* where this nation worships the deity that no longer exists: the Tetragrammaton *YHWH* that consisted of *Theos* (Θεός) and *Theon* (Θεον), plus their individual Breaths (*cf* Rom 8:9, 11). This deity became the man Jesus and the Father when *Theos* entered His creation as His only Son. This deity is now the glorified Jesus, who has a new name that no man knows (Rev 19:12), and the Father: two deities that function as one, with the relationship between these two going from first being that represented by the metaphor of a husband and his wife being one flesh to being that represented by the metaphor of a Father and His eldest Son, with the Son coming of age to marry His Bride. Thus, the relationship between glorified disciples of Christ Jesus and the Father is represented by the metaphor of a Father and a quiver full of sons, all younger than their eldest Brother, Christ Jesus. The relationship between disciples and Christ Jesus is presently represented by two metaphors: (1) the high priest of Israel and the many sons of Levi that form the Levitical priesthood, and (2) the human body, with Christ Jesus being the uncovered Head and His disciples being the garmented Body. The relationship between Christ Jesus and His disciples will become that which is also represented by two metaphors: (1) a Husband and His wife, and (2) the Primogeniture and His younger brothers.

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

While human beings cannot physically leave this created universe, they can mentally enter into other dimensions and realms, something regularly done in higher mathematics. They can figuratively step back and perceive this world as a large, living metaphor that can be described in human language, thereby revealing darkly a dimension—because in a metaphor, one “thing” is said to be another “thing,” which it isn’t—that cannot be entered by anything possessing mass, a twelfth dimension where the laws of physics do not apply.

A shadow makes known the presence of the object blocking the path of light. God is light. That which casts shadows stands between God and this world. But by the shadows cast, consider information about what stands between God and this world can be discerned ... the history of ancient Israel forms the lively shadow of the history of the Church in the heavenly realm, where the Church stands between God and this world. For good and for ill. The Church, as the Body of Christ, will have happen to it that which happened to Jesus’ physical body between when He was raised on the Cross [about midday on the 14th of Abib] and when He ascended to the Father, where He was accepted [midmorning on the 18th] as the reality of the Wave Sheaf Offering. The six hours that He visibly hung on the Cross, three of which He was alive and three of which He was dead, represent that period when the Church was visible before it went

underground. Jesus said the gates of hell would not prevail against the Church—and as the grave could not prevailed against Jesus' physical body, the gates of hell will not prevail against His spiritual Body. But the grave held His dead body all of the 15th, the high Sabbath (John 19:31); all of the 16th, Friday when the women, having seen the tomb and how the body was laid by Joseph and Nicodemus, prepared spices and ointments (Luke 23:56); all of the 17th, the weekly Sabbath ... Jesus gave one sign of His divinity, that of the prophet Jonah. Whereas some ambiguity can be attached to the Greek expression translated as three days and three nights, no ambiguity can be attached to the Hebrew account of what happened to Jonah: three days are three hot portions of a twenty-four hour period. Three nights are three periods of turning or twisting away from the light.

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

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

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

The monotheism of spiritually lifeless natural Israelites forms the metaphoric representation of the Binitarism of twice born disciples of Christ Jesus, endtime Israelites who have been spiritually circumcised. As there was a first Adam, there was a last Adam. As *Yab* [/YH/] was the only deity the dead patriarch Isaac knew, Christ Jesus has made the Father [/WH/] known to the living Isaac. As there was a physically circumcised nation of Israel dwelling in geographical Judea, there is now a spiritually circumcised nation of Israel dwelling in the weekly Sabbath rest of God, such is the work of living metaphors. Geography becomes concepts/ideas, which are still only metaphors for the things of heaven.

The monotheism of natural Israel does not become belief in a triune deity, but in the reality of the Tetragrammaton *YHWH*, which deconstructs to the radicals /YH/ + /WH/,

Theos and His Breath plus *Theon and His Breath*. From atop Sinai, the voice of God thundered, “I am *YHWH* your [Israel’s] *Elohim* (Exod 20:2). *Elohim* is the regular plural of *Eloah*, which deconstructs to /*El*/, the linguistic icon representing God as in *El Shaddai* [God Almighty – Gen 17:1], plus /*ab*/, the linguistic representation of voiced or aspirated breath; thus *Elohim* is the regular plural /God/ + /breath/. The number of this plural is established by the Tetragrammaton *YHWH*, in which /*H*/ represents breath—and in John 1:1-2, and in Genesis 1:27. The number is two, the Father and His Son, the glorified Christ Jesus, who, while a human being, was the metaphoric representation of twice born Israel, a spiritual nation that is not of a common biological descent (1 Pet 2:9-10), but is unified through the Breath or Spirit [Πνευμα] of Christ (Rom 8:9) and the Breath or Spirit [Πνευμα] of the one who raised Jesus from the dead (Rom 8:11).

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