

# **Bible Study #1**

## ***Beyond Intertextuality & Hypertextuality: Typological Exegesis***

With its covers closed, hold your Bible in front of you: your Bible exists as a tangible object. It is physical, material, an object that you see, an object very much like the stone tablets upon which the *old written code* was inscribed by the finger of God. Your Bible contains both the Old and New Testaments, with the Old Testament or Covenant made with natural Israel, a physically circumcised nation, into which the Word of God [the *Logos*] was born as the man Jesus of Nazareth, and became physical. The New Testament lays the foundation [the below ground structure] for the spiritual nation of Israel, a purchased people bought with the shed blood of the Son of Man. And together, the Old and New Testaments form a copy and shadow of the spiritual Word of God, an invisible text read by the sons of God that hear the voice of the true Shepherd, a text that bears to the Bible the same relationship that the commandments inscribed on stone tablets bear to the laws of God written on the hearts and minds of spiritual Israelites, with the way that disciples live their lives becoming spiritual letters (2 Co 3:3) or epistles from Christ that collectively form the spiritual text.

When dealing with what cannot be seen, it is easy to wear *the Emperor's new clothes*. Scams and con men abound. Therefore, clearly seeing the shadow becomes the determiner of what properly belongs in the spiritual book, written according to what has been physically revealed.

*Intertextuality* links one text with another, as in when the Apostle Paul cites the Genesis chapter one creation account (2 Co 4:6), thereby linking this epistle to the saints at Corinth to the received Scriptures that these saints would read in the Septuagint. *Hypertextuality* describes the situation that results when a text links to other texts that are outside of itself as in the Apostle Paul proclaiming “not ourselves, but Jesus Christ as Lord” (v. 5), thereby transforming the works of Jesus into the words of God (John 14:10-11).. *Beyond Intertextuality and Hypertextuality*, now, will have Jesus being the Light that shone out of darkness (Gen 1:3), an unstated but implied construction based upon, among other things, the close proximity of the linguistic icons of *light, glory of God, and face of Jesus Christ*. Thus, in the invisible text that exists beyond what has been written, Jesus is the light of the Genesis one creation account for days one, two, and three. His death at Calvary ends day one. His Ascension after forty days ends day two. His fighting as on a day of battle (Zech 14:3-4) begins the light or hot portion of day three, and the resurrection and glorification of saints [the Body of the Son of Man] begins the light portion of day four.

The Genesis chapter one creation account contains a *lacunae*, a textual gap, a so-called fault line where “meaning” breaks as the crust of the earth does along the San Andreas Fault: the earth brings forth plants and fruits trees on the third day, but in a simple assignment of meaning where the great light that rules the day is the sun and the lesser light to rule the night is the moon, the sun and moon aren't created until the fourth day (Gen 1:11-19) so photosynthesis cannot occur. However, when this *lacunae* is pried open, with the seven day creation account (Gen 1:1-2:3) spanning the fault, it isn't

biological error that's found but another text, an account about a spiritual [not of the four unfurled dimensions] creation that is foreshadowed by the creation account described in Genesis 2:4 through the end of chapter 4. And it is this concealed [through being invisible] text that faithful Christians now read, with each of their lives being an epistle written by Christ...some of these epistles are as the oracles of Isaiah were; some as the Lamentations of Jeremiah were; some as the Chronicles of the kings of Israel and Judea were; some as Acts of the Apostles were. All are the spiritual reality of the physical phenomena recorded in *the Books* [i.e., the Bible].

In both the creation account of Genesis chapter 2 (the so-called “J” account) and in the invisible spiritual creation account of Genesis chapter 1 (the “P” account), no life precedes Adam, the first Adam of the “J” account and the last Adam (1 Co 15:45) of the “P” account. But in all things, the physical precedes the spiritual (*v.* 46), and the visible reveals the invisible (Rom 1:20). Thus, in the “P” account, the entirety of the “J” account plus the history of humanity through Genesis 10 is contained in Genesis 1:1—what portion of the material heaven and earth is not created by the end of verse 1? If *in the beginning, God created the heavens and the earth*, then all of the heavens [plural] and all of the earth have been created. And a second fault or *lacunae* appears between Genesis 1:1 and 1:2.

Into this second fault, thousands if not millions of words have disappeared: a gap-theory was called into existence by Christian apologists eager to appear “scientific.” Allegedly, billions of years fell into this narrative fissure—enough years to accommodate several theories of Evolution, and a dating of the universe’s formation to 13.5 billion years ago. But all of the previous apologists that shoveled words into this narrative break failed to recognize the shift of dimensional planes. The “P” account moves from physical to spiritual in the *lacunae* between verses 1 and 2. The concealed hypertext must, however, use a biological taxonomical hierarchy to express the increasingly sophisticated transitional stages from flesh [the waters of humanity — at the beginning of day two] to Spirit, in the image of and after the likeness of God [at the end of day six].

The earth is a young world, its age dated to approximately a thousand years for a day (Ex 31:17 & 2 Pet 3:8). But spiritual days and spiritual nights are not measured by physical orbits; rather, spiritual days are denoted by the coming and going of the light of men (John 1:4). The dark or lifeless portion of the day precedes the light or living portion (Gen 1:4 & Lev 23:32). In moving from the visible Book to the concealed hypertext, *darkness* is a synonym for *death*, and *light* is a synonym for *life*. The prophetic word of God is as a light shining in darkness (2 Pet 1:19); it is life amidst lifelessness, this life not of the material universe but of the supra-dimensional heavenly realm. And as a physical photon takes all possible paths between two points, life takes all paths. It is both individual and encompassing as distinct sons of God are one with the Son and with the Father, forming one living entity in a timeless realm where “what is” must co-exist with “what will be.”

The hypertext is the *Book of Life*, written by Christ on human hearts, each person an epistle. The Bible is the lively shadow of the Book of Life; for the Bible is a visible, physical book and as such reveals and precedes the invisible, spiritual Book of Life that will be read by every son of God post-resurrection. But because born of Spirit sons of God, while still dwelling in fleshly tents, have life in the timeless heavenly realm, these sons of God can (as if looking through smoked glass) today read the Book of Life by taking meaning from Scripture through typological exegesis.

Before meaning can be taken from words—this meaning being first assigned to these words by a reading community—a conscious or unconscious strategy for interpretation must be placed in play by the reader. This strategy becomes the *interpreter*, and has come to be called *hermeneutics* after the Greek deity Hermes, the Olympian pantheon’s messenger. And every reader uses an interpretation strategy if any sense is to be made of Scripture or of other texts...the concept of *text* encompasses more than what has been written, for Jesus equated His acts (speech and performing miracles) with words from the Father. Although the *text* that is canonical Scripture is only physically conveyed through a stream of inscribed icons [letters], the original form of this *text* contained the words of God the Father uttered through healings and expelling demons [uttered through performances that transcend dimensions]. The inscribed gospels, now, form the historical trace of the Word of God, this trace binding icon [*signifier*] to object [*signified*] as the interpreter or *interpretant*; this trace being the tracks left in this material world by the speech acts of the Father.

Yes, God’s presence among men remains discernable by the tracks He left. But as humankind has moved from being hunters, their existence dependent on their ability to read the story told by tracks around a waterhole, to being farmers, then artisans, then urban industrialists, then computer geeks, human beings have largely lost interest in the tracks God left and are now interested in binary stories told through stacking ones and zeros into ephemeral images morphed into surreal personages drawn from subconscious minds consigned to disobedience. Therefore, the hypertext Book of Life that does not exist in any physically inscribed form lies immediately before, as if a stumbling stone, the third part of humanity that will be born of Spirit halfway through seven endtime years of tribulation. This third part is today neither Christian nor Jewish, but is actually hostile to God. Yet, this third part will experience changed mindsets when born of Spirit—for all who endure to the end shall be saved (Matt 24:13). Today’s Buddhist or Hindi will worship the God of Abraham, Isaac and Jacob, or will have taken the mark of death upon himself or herself before the last year of those seven endtime years begins. Every person then still alive will either have produced fruit or will have remained as part of the waters of humanity in bondage to disobedience—this is the third day of the hypertext Genesis one creation account.

Biblical typology usually refers to interpreting Old Testament characters and stories as mimetic, metaphoric, or metonymic representations that foreshadow aspects of the New Testament—“typology” itself means the study of types. But a typological interpretation of Scripture is to draw meaning from an extensive and critical study of biblical types that goes beyond finding New Testament passages prefigured in Old Testament modeling. Thus, biblical typology as used in this Bible Study is typological exegesis.

Exegesis, from ἐξηγεῖσθαι or “to lead out,” usually means how one takes meaning from a given text, and is the application of hermeneutics; thus, biblical *typological exegesis* is interpretation and understanding of the Bible on the basis that all of inscribed Scripture serves as the shadow or type of the Book of Life. Hence, the Bible is a type of itself, with the relationship of the Bible to the Book of Life being revealed through the difference between the commandments of God being inscribed on stone tablets and the laws of God being inscribed on hearts and placed in minds.

When the laws of God are written on hearts and minds, the lives of disciples become epistles from Christ Jesus delivered through the actions of students and teachers—of

whom the Apostle Paul was ordained by God to lay the foundation of the spiritual house of God, built not with dead stones but with living stones who, as obedient children, do not conform to the passions of their former ignorance, but live holy lives as God is holy (1 Pet 1:14-16). And the commandments inscribed on stone tablets, as two schoolmasters, teach the flesh what has been written in invisible Spirit on the heart and mind: the movement of the law from dead stone to living stone is from hand to heart, body to mind. Jesus equated murder, an action of the hand, under the old written code to anger under the laws written on hearts. He equated adultery, an action of the body, under the old written code to lust under the laws placed in the mind. And He equated the judgments of the council that are paid in fines or lashes to the second death, which is damnation in the lake of fire (Matt 5:21-28). Thus, the movement from Scripture to the invisible hypertext is from words inscribed in ink on parchment, the processed skins of lambs, to the acts of born of Spirit sons of God in tents of flesh, each tent forming a spiritual parchment. Words move to being acts as the speech-act moves to become lives lived.

The above principle supersedes the pettiness of, say, the Chronometrical Principle: words written in ink on the processed skins of sacrificed lambs that formed the physical Scroll foreshadow or are a type of the living words in the scripturally co-joined text and hypertext that are the acts of persecuted sons of God written in blood on the sacrificed Body of the Lamb of God recorded in the Book of Life (Rev 6:9-11). As lifeless words written in ink are joined together to form the Torah, the Writings, the Prophets, the Gospels, the Acts, and the Epistles, the living words of God are jointed together to form the lives of the saints, each an epistle from Christ or part of the writings that reveal the history of the Church in the heavenly realm, a history as sad as the history of natural Israel in Judea.

- As God gave to natural Israel, because of this physically holy nation's refusal to walk in His ways and because this nation's continual profaning of His Sabbaths, "*statutes that were not good and rules by which they could not have life*" (Ezek 20:25) thereby defiling "*them through their very gifts in their offering up all their firstborn*" (v. 26), **God gave to spiritual Israel, the Christian Church, because of this spiritually holy nation's refusal to walk in His ways and continued profaning of His Sabbaths, statutes and rules and holidays that left the Jerusalem above empty for centuries.**
- As God delivered natural Israel into the hand of Nebuchadnezzar, the human king of Babylon, God delivered the Church into the hand of Satan the devil, the spiritual king of Babylon (Isa 14:4-21).
- As seventy years passed before a remnant of natural Israel could return to Jerusalem to rebuild a scaled-down house of God, twelve centuries passed [325 -1525 CE] before a remnant of the Church left spiritual Babylon to return to the Jerusalem above to rebuild a humbled house of God on the foundation that the Apostle Paul laid.

This Bible Study is part of the work of rebuilding that spiritual house in the heavenly city of Jerusalem; this Study appears in the sixty-ninth week of the decreed seventy weeks in the Book of Life.

For too long, biblical criticism's entire focus has been on better seeing aspects of the Bible, the lifeless shadow of the Book of Life, not on gaining entrance into the spiritual hypertext. Although some small amount of good scholarship has been produced, the

majority of the work done in the past nineteen centuries is charred debris littering the foundation that the Apostle Paul, as a master builder, laid in the Jerusalem above. Therefore, every disciple needs to return to the cornerstone laid, Christ Jesus, and for him or herself, sweep away the debris preventing the living stone that is the disciple from cementing itself into place on the foundation laid so long ago.

A disciple doesn't need to know the nuances of Koine Greek, or the Predictive Principle, the First Mention Principle, the Progressive Mention Principle, the Comparative Mention Principle, or even the Full Mention Principle to know God, to love God, and to love neighbor...so much nonsense has masqueraded as "spiritual truth" for so long that the simplicity of Christ has been turned into a school for carnival barkers, each hawking another sideshow amusement, none genuine, each a lie disguised as righteousness. And no wonder, for the super-apostles that gained control of the Church while the Apostle Paul still lived were themselves tares to be gathered and burned at the end of the age when all causes of lawlessness and all law-breakers are purged from the Body, turned Bride through liberation from the law of sin and death that presently dwells in the flesh of each member (Rom 7:25).

If all causes of sin and all law-breakers are gathered by the angels upon Jesus' return and thrown into the fiery furnace (Matt 13:41-42), then the law of God will have been in effect from planting to harvest—from when Jesus breathed on ten of His disciples and said, *Receive the Holy Spirit* (John 20:22), through when Jesus returns as King of kings and Lord of lords. Jesus is both cornerstone and capstone of the living temple.

Why would the super-apostles teach disciples that they do not have to live as spiritual Judeans? Why would these super-apostles teach that the tents of flesh in which dwell born of Spirit sons of God should not live as Jesus lived? Will Jesus, an observant Jew, today dwell in a tent of flesh that lives as a Gentile when He, Himself, did not live as a Gentile while in the flesh? Question: would Jesus have performed mundane work on the Sabbath, such as squaring timbers or hewing stones? He would not have, would He? What did He do that caused the Pharisees to accuse Him of breaking the Sabbath? He preached the words of His Father and His God. Jesus delivered the spiritually uttered words of the Father on the Sabbath, some of these speech-acts delivered in the form of healings. Jesus preached a God about which the Pharisees knew nothing. On the Sabbath, He spoke through His words and by His acts [works] the words of the Father, just as disciples, every Sabbath, should preach by words and works those things they've heard from the Father.

Have today's super-apostles actually been given by God statutes and ordinances and holidays that send the firstborn of two sons of God struggling in the womb of Isaac [Rebekah's womb] (Gal 4:28) into the lake of fire? This certainly would seem to be the case.

Two sons, a spiritual Cain and a spiritual Abel, born to the last Eve outside of Scripture, their birth recorded in the hypertext Book of Life—this spiritual Cain, the elder son, is as Esau was. He is hated before birth (Rom 9:6-13), before any sin is imputed to him, for sin lurks in his flesh and he does not resist and overcome it, but succumbs to it. He does not redeem his time in the womb, using it to practice walking uprightly before God; whereas the younger son is as righteous Abel was, and is loved before birth because he struggles with God and prevails with God through his struggle against his deceitful nature. Both sons will be born in a day (Isa 66:8), that day the Second or Spiritual Passover when spiritual Israel is liberated from bondage to sin and

death through empowerment by the Holy Spirit. Then, sin and death that presently dwells in the flesh of every disciple will be “pushed” outside of the disciple through the disciple being filled with the Holy Spirit.

When the laws of God inscribed on stone tablets—commandments that regulate the actions of hands and bodies—move inward to become the laws written on fleshy hearts and minds of living stones, the Sabbath commandment doesn’t move to another day, but moves from regulating the actions of the hand and body to regulating the desires of the heart and the thoughts of the mind. The Sabbath becomes a day to relieve the oppressed, a day to contemplate God, not a day to do one’s shopping or to go golfing or fishing or to produce the needs of the flesh. It is not a day to think about the mundane things of this physical life. It is the day for entering into God’s rest, which is not burdensome but a delight. Therefore, by attempting to enter God’s rest on the following day as the natural nation that left Egypt attempted to enter God’s rest on the following day (Num 14:40-41 with Ps 95:10-11 & Heb 3:19), the greater Christian Church demonstrates that it has received—because of its profaning of God’s Sabbaths—statutes and rules by which this spiritual nation cannot live. The greater Church has transformed hope and faith into the making of itself into spiritual bulls and goats to be sacrificed in the lake of fire upon Christ Jesus’ return. Yes, those disciples who are today without fear and who expect to see Jesus upon death, await a fearful and awesome fate upon His return. And it seems that these spiritual bulls and goats are as unaware of what awaits them as was the livestock brought to the altar of the temple in the Jerusalem below, the present day city of Jerusalem.

Again, for the purpose of this Bible Study, and all further Bible Studies in this series, *typological exegesis* has the Bible being the type or shadow of the spiritual Book of Life. The intertextuality that links stories and phenomena from the Old Testament with the New Testament now, in the same way, links the Bible with the Book of Life, a hypertext that cannot be physically inscribed for it is not of this world and does not exist in this world. And this hypertext can only be read in the heavenly realm where foreknown sons of God have already entered timelessness through their resurrections that still remain ahead of all flesh confined within time...as sons of God dwelling in tents of flesh, we cannot yet go to where we are. Therefore, *typological exegesis actually lies beyond present day intertextuality and hypertextuality*.

For a disciple to conceive both timelessness and the difference between this physical realm and the heavenly realm—the difference between lifelessness [darkness] and life [light]—the disciple must perceive that the passage of time equates to change. An example, passage of time must occur for the disciple to turn from one page to another in Scripture, or to unroll and roll a scroll, but no passage of time is necessary to “read” many living epistles, all functioning together in unity as one organism, all having love for one another.

Today, the many self-identified disciples of Christ Jesus do not, and indeed, cannot function together in unity, for some of these disciples have been created as vessels for honored usage while some have been created as vessels for dishonorable use [spiritual chamber pots]. Many disciples have been called, but few will be chosen (Matt 22:14). Few will have actual love for God and neighbor. Most disciples will be like the faceless natural Israelites that left Egypt, but would not enter into God’s rest because of disbelief. Most disciples—and all who practice lawlessness—are not known to Christ Jesus. Despite great deeds done in His name, Jesus will deny in their resurrection

“workers of lawlessness” [*ergazomenoi ten anomian* — εργαζόμενοι την ανομιαν]  
(Matt 7:21-23). ©2006 Homer Kizer

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