

January 4, 2005

Commentary — From the Margins *Another Installment of The Port Austin Soap Opera*

A minor tragedy struck this city set on the hill, this beacon of light shining for all the world to see. In the early morning hours of January 3rd, Dorm #3 burned. The cause of the fire is under investigation. Bill Buckman reported that one of Norman Edward's sons woke during the night to the smell of smoke, went down the upstairs hall to find sparks coming from the wiring of an east-end room. Thankfully, the son was able to awaken everyone before this minor tragedy became major. Everyone escaped with only cuts and scrapes although Norman Edwards apparently received burns on the top of his head and on a foot.

The prayers of those who have been shunning the Edwards have been for their safety, and safe relocation to suitable housing, not for their forced eviction of Terry Williams from his home as seems to be occurring. I considered offering the Edwards occupancy of my home, from which Arthur Hawkins has ordered me evicted. Hawkins' order to vacate will be contested in court, so my home will be available for a month or more, enough time for the Edwards to find other accommodations. And that offer is hereby publicly made, for how does one communicate with a person who is being shunned? At what point does a person go to an unrepentant disciple and say, "You need help, let me help you"? This is a question with which I have never before wrestled—and it is a difficult question, for the Edwards have in the dining hall at least as adequate accommodations as has Phil Frankford and his family of six school-aged children, whom the Edwards evicted from Dorm #2, and as adequate of accommodations as has Paul Drieman and his wife, whom the Edwards evicted from Dorm #1. The Edwards spent the night following the fire in the dining hall, which has a kitchen. Since their eviction from Dorm #1, the facilities that the Driemans occupy doesn't have a kitchen. And the facilities into which Frankford had to move his family had neither a cook stove nor a bath at the time Frankford was forced to vacate Dorm #2 (Phil has since had a complete bathroom built into what was a storage area in a former Little Caesar's building). So the Edwards' lives are not in jeopardy. Nevertheless, when it is the power of a person to give, a person is under obligation to do so. And it is today in my power to offer the residence addressed 8220 Anchor Drive to the Edwards for immediate but short-term occupancy. Again, I hereby do so.

The larger question, though, remains of how does a person communicate with an unrepentant disciple when the need for such communication arises. In the case of the Edwards and myself, I know that he or close friends of his routinely read what I post on my website, so through this posting, the offer will be indirectly extended. (I need to tell him that the electronic igniter on the furnace doesn't work; he will have to manually light the furnace whenever he needs to use it—I didn't have the money necessary to replace the igniter.) At what point does a person compromise with principle and extend love? Certainly, principles should never stand in the way for saving a life, nor preventing physical harm. But what about in a case like this where there is property damage and discomfort? Edwards has, in his unfortunate eviction from Dorm #3, suffered greater loss of personal property than did either Frankford or Drieman, but he isn't without assets or resources. He has a support network which has not encouraged him to repent from his wrongdoing, but has supported him through yet another disfellowshipping from

a congregation in the Body of Christ. Do we who are in the local area and are shunning the Edwards let his out-of-the-area support base take care of the Edwards' needs?

I invite input on how to handle situations similar to this one. Jesus washed the feet of Judas a few hours before Judas betrayed Him—and Jesus knew who would betray Him. I knew on August 20th that Norm intended to betray the other trustees. I raised a little stink, and took flak for doing so. I had hopes that Norm would not follow through on what he intended, but my hopes provoked the ire of those individuals who trusted Norm—and continues to provoke the ire of those who still trust Norm. But out of tough love for Norm, I could not then condone what he intended to do without raising my voice. Nor can I today leave Norm without a place to live. So my dilemma. Again, I invite input.

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January 13, 2005

Commentary — From the Margins *No Miracles at Nazareth*

When Jesus began His ministry in Galilee, He taught in the synagogues and was initially glorified by all (Luke 4:14-15). But when He came to the synagogue at Nazareth, He read from the prophet Isaiah. He read about proclaiming good news to the poor, liberty to captives, recovering sight to the blind, and the year of the Lord's favor. He told those in the synagogue that the words of the Prophet were being then fulfilled in their hearing. And those who heard Him spoke well of Him. But Jesus pushed those in the synagogue out of their comfort zone: He went on to say that no prophet is accepted in his hometown, that there were many widows in Israel when God sent Elijah to a Phoenician, that there were many lepers in Israel but Elisha cleaned only Naaman the Syrian. Those in the synagogue who minutes before had spoken well of Jesus were now filled with anger, and they drove Him out of town and to the brow of a hill where they could cast Him to His death. But He passed through the midst of the crowd and went to Capernaum, where He taught in their synagogue.

The synagogue in Nazareth expected Jesus to heal the sick, the lame, the blind, and to set at liberty the poor and oppressed through miracles similar to those He had performed at Capernaum before He went to Nazareth. But He told them in language they understood that there would be no miracles at Nazareth. His words angered the synagogue. Those present seemed to believe that they had a right to be healed. They had spoken well of Jesus because of what they had expected from Him. Jesus, however, wasn't about to produce miracles upon demand as if He were a circus act. The purpose of miracles isn't to cause belief through evidence. Faith that Elisha was a man of God brought Naaman to Israel. The Sidonian widow had no evidence that if she baked Elijah a cake that there would be enough oil and flour for another cake. She baked him a cake because he asked. *Miracles occur in the absence of evidence.* The notion that a person can expect a miracle, or has a right to a miracle is contrary to what Jesus told the synagogue at Nazareth.

But miracles upon demand is, today, part of the carnival marketing of Jesus to television crowds. Parades of ailing disciples traipse onto stages where they fall backwards when touched by the man (or woman) of God. Miracles upon demand has

become big business, but Jesus isn't a commodity subject to market research, targeted advertising, and focused sales appeals. He isn't a hip pocket deity who performs tricks on demand. He doesn't cause disciples to fall backwards when touched.

Advertising doesn't produce faith, or belief based upon faith. Miracles do not produce faith, or the crowds would not have left Jesus when He made the hard-to-be-understood statements about Him being the bread of life (John 6:35). Only those who were drawn by the Father (John 6:44) and chosen by Jesus (John 15:16) remained with Him. So it is this drawing and calling process that ultimately causes disciples to remain when confronted by those difficult words of Jesus that can only be understood typologically, not analytically.

The walk of every disciple is from Egypt to Judea, where disciples will live as Judeans. If a disciple will not make this journey of faith, the disciple will not enter God's rest. Salvation is just this simple. Jesus said that if descendants of Abraham will not hear Moses and the Prophets, neither will they be convinced by someone who has been raised from the dead (Luke 16:31)—if a person will not believe Moses' writing, the person will not believe Jesus' words (John 5:46-47). Yet it is the words of Moses and the Prophets that greater Christendom has erased from the hearts and minds of spiritually circumcised descendants of Abraham. Christendom has caused the firstborn son of promise to adopt Hagar as its mother, thus causing this son to be a descendant of Ishmael rather than a spiritual Israelite.

The Christian who will not faithfully live by the laws of God that have been written on his or her heart and mind through circumcision by the Holy Spirit will not enter the kingdom of heaven. His or her righteousness does not exceed that of the Pharisees (Matt 5:20) who were hypocrites, having the law near to them but not living by it (John 7:19). This Christian has been spiritually poisoned by Satan's disguised servants of righteousness (2 Co 11:15). These teachers of iniquity that Christ will deny knowing when judgments are revealed (Matt 7:21-23) make arguments that would cause born again disciples to practice lawlessness. These self-identified mighty men and women of God, like actors on a stage, teach the witnesses to the great works they perform in the name of Jesus to commit spiritual suicide—they would have these witnesses erase the laws of God written on hearts and minds. Using the epistles of Paul like sandpaper, they scour smooth the hard words of Jesus while polishing their delivery of words about disciples being the righteousness of God. They buff their words until not a scratch can be seen, until their words will slip into hearts and minds without a question being raised. They seem to perform miracles on demand as they transform Jesus the Christ into the highlighted name on a marquee, visible even in heaven. These entertainers sell salvation. They barter with the crowds that come to hear Christ preached to the world. They take up offering after offering under the guise of sowing seed in heaven before closing their performances with due piety and repeated amens, as if God were hard of hearing. They have built for themselves tax exempt houses, and they haven't spared the appearance of prosperity.

Even the Sabbath-keeping churches of God expect miracles from its teachers, but there will be no miracles at Nazareth. The endtime churches of God are like Israel of Isaiah's day, like Israel of Ezekiel's day, like Nazareth of Jesus' day, in that they have eyes that no longer see the things of God, and ears that cannot hear the words of God. This is especially true when one of their own proclaims the good news that all who endure to the end shall be saved, for what miracle supports this unadorned proclamation of patient endurance? These churches, like a team of horses with bits between their teeth, stampede through their own houses, crushing disciples that want miracles on demand, that want evidence of where God is presently working. And they will be quick to cast Jesus off a cliff if they don't sit out the Tribulation in a place of physical safety. They

believe they are spiritually wealthy, but they are, instead, many kingly priests who parade without clothes through the streets of Babylon.

The firstborn son of the last Eve, revealed when the seven years of tribulation begin, will die spiritually and physically, or physically. The greater Christian Church will rebel against God 2300 days before Jesus returns as the Christ. The disciple who then seeks to save his or her physical life will lose his or her spiritual life. Those disciples who are today in one of the churches of God will not sit out the Tribulation in a place of safety, but will be sacrificed as Jesus was. The servant is not greater than his (or her) Master. It is a false teacher who would have servants believe that they are.

The problem with prophecy is what's disclosed: the last Eve will give birth to three sons, a spiritual Cain and a spiritual Abel at the beginning of the seven years of tribulation, and a spiritual Seth halfway through these seven years. Cain will rebel against God when the man of sin is revealed 2300 days before Jesus returns as the Christ. He will die spiritually when God sends a great delusion over him so that he cannot repent. He will then murder his righteous brother, and for doing so, he will take upon himself the mark of the beast when Satan is cast from heaven and comes as the true antiChrist. Righteous Abel will lose his physical life, but will save his spiritual life as the Sabbath identifies who is of God. Seth, born-from-above when the Holy Spirit is poured out upon all flesh (Joel 2:28), when the kingdom of the world becomes the kingdom of the Most High and His Christ (Rev 11:15), only has to endure to the end to be accepted before God. But this last third of pre-Tribulation humanity that comprises a spiritual Seth will still have to mentally defeat Satan through faith. This third of pre-Tribulation humanity will be refined as silver is refined and tested as gold is tested.

The fields are white for harvest, but before being offered to God, the sickle must be taken to the fields, and the sheaves thrashed and winnowed, and the grain beaten into fine flour. Except for a spiritual Joshua and a spiritual Caleb (churches or fellowships, not individuals), none of the spiritual Israelites that begin the Tribulation will live into the second half of these years of thrashing and winnowing. There will be no need for them to do so, for they will have been beaten into fine flour. They will no longer be as they are, blind and deaf, with exceedingly stiff necks. And the miracle that they would today demand of Jesus will be their salvation.

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January 14, 2004

Commentary — From the Margins *The Meaning of "PASCC"*

On December 22, 2004, the Hillview Water and Sewer Co-op sent a letter to water and sewer users of the Hillcrest Condominiums of Port Austin Association, and of the Pleasant View Condominium Association. As the purchaser and occupant of Pleasant View Unit #3, I am one who received this letter signed by Bill Buckman and Norman Scott Edwards. And in this letter, Point 5 under the heading "What authorizes us to charge for water and sewer services?" reads as follows:

On April 28, 2004, an Assignment of Land Contract was recorded (Liber 1048, page 233 [sic]) between Eternal Life Bible Institute and Port Austin Sabbatarian Church Community Sacred Purpose Trust (PASCCSPT), which was later replaced by an updated Agreement of Land Contract (Liber 1073, page 62) on September 17, 2004; both contracts specifying that the water and sewer responsibilities were transferred to PASCCSPT.

So with the letter, Edwards as Secretary/Treasurer of the Hillview Water and Sewer Co-op made every water and sewer user an interested party to the transaction between Eternal Life Bible Institute and the Sacred Purpose Trust. I now have the right to publicly discuss this transaction, and to take whatever legal action deemed appropriate to rectify the wrongs committed to three brothers in Christ, wrongs that they have suffered mostly in silence.

After months of meetings, conference calls, and e-mail exchanges, five men met April 28, 2004, in the office of Steve Schmidt of the Port Austin State Bank, and signed a land contract for three real estate parcels, each part of the former 754th Air Base. To the world beyond the tiny resort community of Port Austin, located at the geographical tip of Michigan's thumb, the transaction was only one of billions occurring on that day. But to at least three of these men, the contract was the beginning of God doing a work that would be a light for all the world to see.

The five men were Warwick C.L. Potts, representing Eternal Life Bible Institute, a Minnesota 501(c)(3) corporation, as an authorized board member; Paul Douglas Drieman, trustee, Port Austin Sabbatarian Church Community; Phillip Daniel Frankford, trustee, Port Austin Sabbatarian Church Community; Norman Scott Edwards, trustee, Port Austin Sabbatarian Church Community; and Terry Monte Williams, trustee, Port Austin Sabbatarian Church Community. (Attachment is a copy of the Assignment of Land Contract and Purchase Agreement that was recorded in Liber 1048, [page 223](#), [page 224](#), [page 225](#), [page 226](#) in Huron County, Michigan.)

The Assignment of Land Contract and Purchase Agreement that the five men signed was drafted by Norman Scott Edwards, who, within the document used the acronym ELBI to represent Eternal Life Bible Institute, and the acronym PASCC to represent the Port Austin Sabbatarian Church Community Sacred Purpose Trust (PASCCSPT). Edwards was not then using the longer acronym; he had not then been prohibited from using PASCC as an acronym for the Sacred Purpose Trust as would be done when he was committed to Satan on October 31, 2004, by the Port Austin Sabbatarian Church Community and by the Port Austin Sabbatarian Community Church.

In the purchase agreement drafted by Edwards is the slippery wording of Point 19, which reads as follows:

Within 30 days of the date of this agreement, at the request of either ELBI, PASCC or both, ELBI and PASCC agree to execute and record an amended version of this agreement with any necessary technical changes discovered by review that do not alter the intent and substance of this agreement. If no amended agreement and no affidavit of either party attesting to errors in this contract is recorded within 30 days of the date of this agreement, then this agreement shall stand and may be amended only upon agreement of both parties.

The intent of Point 19 seems straightforward: only minor technical changes to the purchasing agreement are permitted. But the last clause of the point actually made contract changes open-ended, for with the mutual agreement of ELBI and PASCC, the contract could be modified at any time.

Edwards and Warwick Potts used Point 19 to file a revised purchase agreement on September 17, 2004 (Liber 1073 [page 62](#), [page 63](#), [page 64](#), [page 65](#)). And in this revised agreement, Edwards alone signs for PASCC. Without the consent of the three other trustees, whom Edwards claims disqualified themselves from being trustees, Edwards not only filed a revised land contract for the same three parcels of land, but actually obtained a Warranty Deed to Parcel 1 contrary to the provisions of both the initial purchase agreement and of the revised purchase agreement. Edwards has, with his obtaining of the Warranty Deed, removed from the non-profit corporation assets that properly belong to ELBI. But to do so, Edwards needed the collusion of Warwick Potts.

Before discussing the long-term relationship between Warwick Potts and Edwards, a relationship that was effectively concealed from the other three trustees, I need to here publicly state that Edwards and Potts will, necessarily, have to soon file a second revised purchase agreement for the same three pieces of property. Because Potts assisted Edwards in obtaining the Warranty Deed to outlot 1 from Gary and Lori Babcock, a second revised purchase agreement will have to be drafted, signed and recorded that permits this transference of ELBI's assets, which is against the best interests of ELBI ... [2008 note: Williams' suit, filed May 2005, effectively prevented filing an additional revised contract].

Because Edwards and Potts' joint actions in filing the revised purchase agreement harmed the three trustees who were removed, and because the revised agreement left in place only one trustee who has since benefited from their removal, the initial purchase agreement produced the effect and appearance of a swindle, with the three removed trustees being the victims. But the revised purchase agreement filed September 17, 2004, still requires PASCC to pay ELBI \$420,000 for uninventoried and apparently non-existence assets. This \$420,000 seems to be the sting of the swindle, for the amount was placed before the other three trustees by Edwards, who seemed to be negotiating for Art Hawkins and Warwick Potts throughout March and April 2004. Because the other three trustees believed in, and trusted Edwards, they made themselves vulnerable to this sting contained within the initial purchase agreement. Terry Williams and Philip Frankford were identified as early as January as potential victims.

The sting is found in Point 8 of the initial purchase agreement, and Point 8 of the revised agreement. But with Williams and Frankford no longer playing the role of patsies, there is no reason for Edwards and Potts to retain this clause within the second revised purchase agreement that must soon be filed. This debt will disappear either through forgiveness (a recognition of Edwards' inability to pay), or through ELBI placing Edwards on its board of directors or by giving Edwards some type of prefatory management arrangement in the event that Edwards defaults on the payments for Property 2 and ELBI has to finish paying its note to the 754th.

A second revised purchase agreement will have to be filed before an audit of ELBI's assets is conducted. If this second revised purchase agreement is not filed before then, Warwick Potts as the conspirator with Norman Scott Edwards subjects himself to civil and possibly criminal sanctions. Potts is a resident alien, subject to deportation if charged with criminal activity. He must have a second revised purchase drawn up and recorded before his role in Edwards taking possession, in the name of PASCC, of the Warranty Deed for Property 1 becomes widely known. Either that, or Potts will have to demand from Edwards the return of the Warranty Deed, without encumbrances, which Edwards will not or cannot do [2008 note: Edwards quick claimed the deed back to ELBI in May 2005]. Therefore, this second revised purchase agreement will have to negate the present revised purchase agreement and must return to the initial purchase agreement with its slippery Point 19 for its authority to exist.

Edwards and Potts need Williams and Frankford to file suit against them to overturn the revised purchase agreement of September 17, 2004, the brazen agreement drafted by Edwards in which Edwards omits his fellow three trustees [2008 note: Williams' suit did not seek to overturn the revised contract but to collect debt]. But the sting sits out there against Williams and Frankford. Even though Williams made the payments for Property 1, even though Edwards acknowledges that PASCC owes Williams \$86,000, if Williams and Frankford overturn the revised sales agreement from which they are omitted, they again commit themselves to paying the sting moneys, the \$420,000 for which they receive nothing. Thus, it is in both Williams' and Frankford's best financial interests to do nothing, but to suffer the totality of their financial losses. Williams is out about

\$150,000, and Frankford is out a lesser amount that he has not yet disclosed. Plus, Drieman is out a year's wages as a building contractor. If these three men overturn the revised purchase agreement, they will suffer additional loss, the bite of the Sacred Purpose Sting.

In any scam, the object is to place the stung person[s] in a position from which the stung person[s] cannot bring action against those running the scam. That is the case here at Port Austin. The three trustees who acted in good faith throughout this whole affair never imagined that the person (Norman Scott Edwards) with whom they were entering into business had been offered by Art Hawkins of Exide Battery infamy and by Warwick Potts a change on ELBI's corporate board so that only three of the current members remain and three members associated with Edward's SEE program were added ... if Hawkins and Potts can add or subtract members from Eternal Life Bible Institute's corporate board at will, then this 501(c)(3) corporation is a sham corporation, possibly a tax-exempt shell under which assets are being hidden. Certainly Potts has no qualms about transferring corporate assets to Edwards, as evidenced by Edwards' possession in PASCC's name of the Warranty Deed for Parcel 1 (see copy of Warranty Deed [page 1 page 2](#)).

In Edwards' early negotiations with Hawkins and Potts, Edwards identified Williams and Frankford as individuals who separately or together had the money to purchase the land contracts which ELBI held with Babcocks and with the 754th, the total of these two contracts equaling approximately \$250,000. The offer Edwards made to Hawkins and Potts was egress unto the property for Feast day observances and the return of the property if a school ceased to operate from the property during the next fifteen years—this offer was for similar dollar amounts as Hawkins and Potts' offered to Edwards. Neither offer incorporated the \$420,000 of the sting that is included in the purchased agreement that the four trustees of PASCC signed with ELBI. And the second revised purchase agreement will return to the initial offers made by Hawkins and Potts to Edwards, or to Edwards' counter offer made to Hawkins and Potts, but with a specific provision for transferring the Warranty Deed to Property 1 to PASCC prior to when PASCC concludes paying for Property 2.

Potts' action of transferring the Warranty Deed for Property 1 to Edwards as the sole trustee of PASCC places Hawkins in jeopardy, for Hawkins is named in the original purchase agreement, dated April 28, 2004. This jeopardy will be a subject developed in a later commentary.

The meaning of PASCC now becomes troublesome, for the three trustees excluded from the revised purchase agreement dated September 17, 2004, committed Edwards to Satan, and voted to end the PASCC ministry and to bar Edwards from using the PASCC name and acronym. But Edwards continues the use of the PASCC name through his sleight-of-hand trick of removing a comma and the indefinite article from the name of the purchasing entity that signed the initial April 28th purchase agreement. He removes the comma and indefinite article under Point 19, calling the removal of both a minor technical correction that does not alter the intent of the contract. Hence, in the December 22, 2004, letter, Edwards makes PASCOSPT and PASCC interchangeable acronyms for the same purchasing entity. As such, he continues to use PASCC as an acronym dressed with letters representing "Scam Pursued to Termination."

Edwards used the authority he assumed through filing the revised purchase agreement to evict Philip Frankford from Dorm #2, located on Property 2, the outlot on which Dorms 1, 2, and 3 are located. Edwards then evicted Paul Drieman from Dorm #1 through placing on Drieman conditions of continued occupancy that were exceedingly unreasonable. Edwards next evicted himself from Dorm #3 through overloading electrical circuits and causing a fire to the uninsured property, thereby endangering not

only himself and his family but attendees to a music camp he was allegedly holding. At the time of the fire, there was no working smoke detection system within Dorm #3. Edwards truly placed at risk lives that had been entrusted to him.

Because of the damage caused by the fire to Dorm #3, the value of ELBI's property has been reduced, thus jeopardizing its contract with the 754th that had been reassigned to PASCC. This is the second serious reduction in ELBI's property value: a bathroom floor in Dorm #2 collapsed, revealing the need for immediate corrective construction. That construction still hasn't been undertaken. Thus, the property value of Property 2, the outlot on which the three dorms are located, probably is no longer sufficient to secure ELBI's purchase of the property from the 754th, suggesting that the 754th might well have to foreclose on ELBI to protect its interests.

If the 754th, the corporation formed to purchase the former Air Base from the government, has to foreclose on ELBI to protect its interests, then ELBI will have to sue PASCC for its loss of assets. But which PASCC does it sue? The one with four trustees? Or the one controlled solely by Norman Scott Edwards, who has inadequate financial resources to make ELBI whole. The answer seems obvious: Williams and Frankford were the original target of the sting. They remain the only individuals with the resources necessary to make ELBI and the 754th whole. So suit would be filed against the signers of the original purchase agreement. Both men remain in fiscal jeopardy as a result of their early association with Norman Scott Edwards.

It would behoove the scammed trustees to relocate their residences to states far from Michigan, and far from Norman Scott Edwards before he can cause them greater financial harm than he has already caused them. Edwards is an individual who either through gross ignorance drafted a document harmful to the other three trustees, or an individual who is deceitful, cagey, and smilingly dishonest. He will be as Jonathon Edwards' spider held over the flames of hell if he doesn't seriously mend his ways before his judgment is revealed.

Warwick Potts' ability to sign contracts on behalf of ELBI was never confirmed by the three excluded trustees. It might well be that he lacks this ability, that all of the contracts bearing his signature are as legally worthless as fallen leaves. Then the onus of the scam falls on Art Hawkins, a determination that will be made when this matter goes to court with which Edwards is now threatening me. I would welcome presenting all of the above, with additional charges of collusion between Edwards, Potts, and Hawkins to a judge.

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[Liber 1048 [page 223](#) [page 224](#) [page 225](#) [page 226](#)]

[Liber 1073 [page 62](#) [page 63](#) [page 64](#) [page 65](#)]

[Warranty Deed [page 1](#) [page 2](#)]

[Hillview Water Letter 12-22-04 [page 1](#) [page 2](#)]

[[Norman Scott Edwards - An Accusation of Deceit](#)]

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January 18, 2005

Commentary — From the Margins *Disasters, Natural & Otherwise*

On Good Friday 1964, I was a college freshman; on Good Friday 1989, I was a mid-life graduate student at University of Alaska Fairbanks. For the quarter century between the Alaska earthquake that turned clay ridges into jelly, sending a tsunami ashore, and when the Exxon Valdez spilled oil in Prince William Sound, creating an ecological catastrophe

and a financial boondoggle, I watched Alaska and Alaskans struggle with ethics, personal, political, and environmental. The Alaskan earthquake was as large or slightly larger than the quake that has killed more than two hundred thousand persons around the Indian Ocean. One hundred seventeen died in Alaska. And from experience, I can assure those who will listen that Alaskans are not a thousand times more righteous than Asians. They are not ten times more righteous. They probably are no more righteous, with the possibly existing that they are considerably more unrighteous, for most Alaskans know what the laws of God are and most choose not to keep these laws that interfere with such Alaska construction traditions as seven-twelves (i.e., working twelve hours a day for seven days a week).

I have read, to their chagrin, leaders of the slivered churches of God who have linked the exceedingly deadly Indian Ocean tragedy to the earthquakes in diver places that will occur before the hard labor pains of the last Eve bringing many sons of God to glory begin. These leaders have nearly unanimously identified the quake as a punishment of God on unrighteous sinners, and they have universally offered literature showing that the endtime signs of Christ's return will include more earthquakes as if Christ has to warm up like a baseball pitcher before delivering an endtime spitter.

The problem with prophecy is that it has been sealed and secret: the revealing of the Son of Man begins with a catastrophe unlike anything humanity has experienced since the Flood of Noah's day. This event will not strike just poor nations and underdeveloped coastlines. It will strike everywhere all at once—and there will be no doubt that it is of God. It will not consist of a natural disaster here, and one there. It will be no more natural than the death angel passing through Egypt was a natural cause of death.

In Jesus' Olivet discourse, the beginning of sorrows is analogous to birth pains in a woman. Once the first pain strikes, a mother-to-be doesn't continue with business as usual. She won't be concerned about the NFL playoffs, or NBA championship games, or even whether her dishes get done. She won't be grocery shopping, or decorating the interior of her home, and she certainly won't be out bass fishing, or hunting deer, or going to work. Her work has started. Nothing else will now matter until the child is delivered. And so it will be when the Tribulation begins. Financial markets won't conduct business. Commodity exchanges will be shut down. And the great nation of China, a nation of firstborns that does not cover itself with the Blood of the Lamb, will be reduced to nothing as the spiritually circumcised firstborn son of God is liberated from its present bondage to the lawlessness residing in its members.

Although I missed the greatest period of profiting, I prospered as Alaska rebuilt herself after the 1964 quake. Within a short period the quake was just another happening, not substantially different than any of the other causes driving Alaska's boom and bust economy. I knew how high the tsunami came in Kodiak—the height of its surge is marked on the side wall of the police station—but fifteen years after the fact, I gave no thought to the damage as I sailed a small boat around the islands and on out to Dutch Harbor. But such will not be the case when the Son of Man is revealed. And the recovery of spiritually circumcised Israel from the North Country will be the remembered event of a thousand years. This will be the event that causes Israel to forget leaving Egypt, to forget leaving sin, to forget the passing of the death angels throughout all of Babylon. This recovery from, and defeat of Death will be the truly great event that follows God turning His hand against two-thirds of humanity.

Natural disasters are of nature. They are not punishments for sin. For when God punishes, no human being will think a natural disaster has occurred.

The United States has been lucky—and has been protected. We have been given much, and much is expected from us. We cannot grow weary of well doing whenever a disaster strikes. We, as a nation, and as individuals must respond to the best of our

abilities. For some, this will be praying for those affected. That might be enough when it comes time to give an accounting for how we have lived. We know whether we have done all we could, and anything less is not enough.

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January 24, 2005

Commentary — From the Margins *The Case of Disappearing Trustees —* **Another Episode in the Port Austin Soap Opera**

In the case that has quickly become identified as the most blatant case of fraud to have occurred in Huron County within the past quarter century, additional information has surfaced in the past ten days as investigation of trustee erasing continues. To bring observers up to speed, four men—Paul Drieman, Terry Williams, Norman Edwards, and Philip Frankford—committed themselves to each other and to God to establish a Sabbatarian Community at Port Austin, Michigan. Norman Scott Edwards, in numerous letters and public correspondences, identified the four men as trustees of the Port Austin Sabbatarian Church Community, a Sacred Purpose Trust (PASCC). Two examples are here enclosed: the first is an e-mail letter to Peter Kershaw of Branson Missouri, whom the four men retained to write their trust agreement (the attached email is dated April 7, 2004, [page 1](#) and [page 2](#)). The second example is the letter mailed to "All owners of units formerly part of the Air Force Base at Port Austin." This attached [6-page letter](#) and "[Questionnaire](#)" is dated April 12, 2004. And on April 28, 2004, the four men signed the purchase agreement (identified herein as "Liber 1048" and attached [page 223](#), [page 224](#), [page 225](#), [page 226](#)) that has become the subject of their erasure.

But Norman Scott Edwards removed the other three trustees in what is now being called the most blatant case of fraud within the memories of local attorneys.

On August 30, 2004, a Warranty Deed for Parcel 1, described in Liber 1048, was granted by Gary and Lori Babcock to Port Austin Sabbatarian Church Community, a Sacred Purpose Trust., the entity that consists of the four publicly identified trustees that signed the April 28, 2004 purchasing agreement (see attached copy of the deed, [Liber 1078 page 110](#), [Liber 1078 page 111](#)). This Warranty Deed, however, should not have gone to PASCC, but to Eternal Life Bible Institute (ELBI), a Minnesota 501(c)(3) corporation under [Point 5](#) of Liber 1048. And apparently the Warranty Deed was sent to ELBI, or directly to Cynthia Hawkins, wife of Arthur Hawkins and President of ELBI. For this Warranty Deed was not recorded until October 18, 2004, the same day when Arthur Hawkins (through Cynthia Hawkins, his wife and attorney in fact) paid the delinquent property taxes on Pleasant View Condo Unit #3, the residence I purchased from Norman Scott Edwards, but from which I was evicted by Arthur Hawkins. Apparently Lori Babcock, a Realtor with an office in Bad Axe, the county seat for Huron County, didn't personally record the Warranty Deed. Rather, the Warranty Deed was filed when Hawkins' took care of his legal matters in Huron County.

With the granting of the Warranty Deed for Parcel 1 to PASCC, the actions of Norman Scott Edwards bring true fraud heavyweights into play. Arthur Hawkins and two other defendants were involved in the largest fraud case in American jurisprudence, the case of Exide Batteries sending defective batteries to Sears & Roebuck, then bribing the purchasing agent for Sears to continue making purchases from Exide. Hawkins was convicted of wire fraud, and is presently serving his third year of a ten-year sentence in Federal prison. (Hawkins professes to now being a born-from-above disciple of Christ

Jesus, so letters of encouragement might be posted to him at the following address: Arthur Hawkins #05583-025, PO Box 6000, Ashland, KY 41105-6000.)

Now to the case of the erased trustees: on September 17, 2004, Norman Scott Edwards in conspiracy with Warwick Potts, using Point 19 of Liber 1048 made the technical correction of refiling the Purchasing Agreement for Parcel 1 and Parcel 2 in only his name. Remember, a Warranty Deed has already been issued for Parcel 1 by Gary and Lori Babcock to Port Austin Sabbatarian Church Community, a Sacred Purpose Trust. All four trustees are now joint owners of Parcel 1. When this Warranty Deed was issued, there has been no so called disqualification of trustees by Edwards, his justification for removing Drieman, Williams, and Frankford from the revised Purchasing Agreement. Edwards simply steals the property from the other three trustees by refiling a fraudulent purchasing agreement. Edwards coveted the property, and he stole it.

But Edwards apparently unwittingly incorporates Peter Kershaw in his conspiracy. After acknowledging to the other three trustees that Edwards knows nothing about trusts, Edwards pays Kershaw \$100 for an hour of his time. Edwards sent to Kershaw a list of ten questions, such as, #4. Would it be better to form an LLC, or an LLP to do the negotiation and sign the agreements? Kershaw answers these questions and agrees to write PASCC's trust agreement for \$2500. On April 13, Edwards reports to the other three trustees that the trust agreement will be ready in a week. And apparently, it was. But Edwards doesn't show this trust agreement to the other three trustees. Rather, he claims the trust has errors that need to be corrected, the foremost error was that it required the signatures of all four trustees.

Kershaw, retained by the four trustees to write a Sacred Purpose Trust agreement, now produces a second trust agreement that makes Terry Williams an Independent Trustee, and requires the signatures of only the other three trustees. This agreement is not acceptable to Philip Frankford, who is committed to seeing that the trust includes all four signatory parties of Liber 1048. So Edwards apparently directs Kershaw to produce a trust agreement that leaves Frankford out in the cold. And this is the first trust agreement that Edwards shows the other trustees ... Edwards doesn't reveal the existence of this agreement until on or about September 12, 2004.

The trust agreement should have been ready for the four trustees to sign by April 20, 2004. The four trustees expected it to be given to them before they signed the Purchasing Agreement identified as Liber 1048 on April 28, 2004. And apparently it was. But then Edwards refused to show the work of Peter Kershaw to the other three trustees. And Edwards continued to refuse to show any of Kershaw's work to the other three trustees until after the Warranty Deed for Property 1 was conveyed to PASCC.

However, on August 20, 2004, Edwards in a private phone conversation initiated by Peter Kershaw directed and/or verified that the fourth Sacred Purpose Trust agreement that Kershaw would produce for the \$2500 paid him could be signed by only one trustee. At the time when the last payment for Property 1 was made to Gary and Lori Babcock in August, Edwards sought from Peter Kershaw a trust agreement by which Edwards could erase the other three trustees in a "Christian" manner. And while Williams, Frankford, and Drieman were reading the trust agreement presented to them by Edwards, Norman Scott Edwards filed a different Sacred Purpose Trust agreement, a skeleton of the agreement given to Williams to study.

But true fraud heavyweights do not necessarily remove co-conspirators in a "Christian" manner. Art Hawkins is praying for an early release from Federal prison. And whereas Hawkins filed quit-claim deeds for Pleasant View Condo Units #8 and #9, and a quit-claim deed for the residence on the corner of M-53 & Highway 25, Hawkins retains interest in Property 1 and Property 2 described in Liber 1048. He consigned his interests

in these two parcels to ELBI on December 10, 1999, but he didn't quit his interests in these parcels. Rather, he was sheltering these parcels in the tax-exempt 501(c)(3) corporation, of which his wife was President in July 2004.

Exide Batteries admitted wrongdoing in December 1999, but for the previous two years, the corporation and its chief executive officer Arthur Hawkins knew that exposure was inevitable, that financial ruin was likely. And it was during this period when Hawkins' religious conversion occurred, and when Hawkins began purchasing properties from which ministry could be conducted. Although the timing of when financial ruin was likely and when Hawkins becomes a Christian seems terribly coincidental, God has used such humbling to bring others to Christ, so benefit of doubt must be extended to Hawkins. Nevertheless, as a person of considered substance, Hawkins would want to retain as much of his personal assets as possible so that he could do ministry work after his released. Therefore, it is reasonable to proceed with the premise that Hawkins placed as many of his personal assets as possible in ventures that could not be seized during the two years when he knew that the jig was up. One of those ventures is here at Port Austin.

Money, however, became a problem because of Hawkins' incarceration. ELBI, the tax-exempt entity to which Hawkins assigned many contracts he had made in March 1999, was having problems meeting its obligation to Gary and Lori Babcock, and to the 754th, the corporation formed to purchase the former Air Force Base from Huron County. ELBI needed someone to make its payments. And Norman Scott Edwards enters with Terry Monte Williams and Philip Frankford in tow. Early on, Edwards identified these men to Art Hawkins and Warwick Potts as two who could purchase ELBI's assets in Huron County.

But sheltering assets in a tax-exempt corporation does no good if the person doing the sheltering loses the assets; thus, a course of action needed to be established that would have these assets return to Art Hawkins at a future date.

The other three trustees of PASCC allowed Edwards to make contact with Peter Kershaw for them because, allegedly, Edwards had more legal experience than did any of them. Indeed, Edwards had worked hard to find a loophole by which he could cause property owners to donate their residences and/or businesses to PASCC. He found that the Government Accounting Office (GAO) had placed in the deeds an excess profit clause—and he found that Huron County had first right of refusal whenever any of the property was sold. And the letter Edwards sent to all property owners caused at least one of the owners to contact the county's prosecuting attorney, for this owner wanted to see Edwards in jail. This owner believed that Edwards was another scam artist of the same stripe as were the ministers of ELBI, who had taken his money but had refused to give him a contract for the property he purchased. His case is similar to my own, but Warwick Potts took his money.

Thus, after the Warranty Deed to Property 1 had been conveyed to PASCC, Norman Scott Edwards filed an amended purchasing agreement, known herein as Liber 1073, with only himself as the signatory trustee for a Sacred Purpose Trust of which he is the only trustee. He thereby erased the other three trustees from legal existence—until such time as these brothers in Christ take a thief to court. Edwards has been banking on the three of them not taking him to court. Thus, Edwards has been betting these three will silently suffer being defrauded in the manner Paul suggests in 1 Corinthians 6:7.

The three erased trustees might well have continued to suffer in silence if Arthur Hawkins had quit his claims to the Port Austin properties. But with the continuing development of Hawkins as the power behind Edwards, the three trustees have begun to move against those who eventually will have to erase Edwards from Port Austin to retain concealed assets. In the words of one attorney, "These guys need to be taken down." And so they all will be, for God will not be mocked.

In the emerging case, two entities have filed in Huron County paperwork coming from the office of John M. Rickels, Esq., an attorney representing Arthur Hawkins. The reason for, and the identities of the two entities are not today known, but are shortly expected to be discovered as ELBI begins to yield its secrets.

The three erased trustees have actual out of the pocket losses of about \$300,000. So it is difficult for them to silently suffer being defrauded. None of them are truly wealthy. All of them are middle class wage earners who were willing to place their assets into an actual community of Believers, dedicated to being a light set on a hill. And it is where the model of this light today sits that their wealth lies.

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[Liber 1048 [page 223](#) [page 224](#) [page 225](#) [page 226](#)]

[Liber 1078 [page 110](#) [page 111](#)]

[[Letter to Condo Owners](#) & [Questionnaire](#)]

[Email Letter from Edwards to Kershaw [page 1](#) [page 2](#)]

[["How to Steal Fair & Square"](#)]

[[Norman Scott Edwards - An Accusation of Deceit](#)]

* * *

January 29, 2005

Commentary — From the Margins *"This Vagueness Was Intentional"* **Another Soapy Episode at Port Austin**

The slipperiness of the natural mind, sculpted by the prince of the power of the air, causes servants of Satan to disguise themselves as ministers of righteousness (2 Co 11:15). But their end, the end of the natural mind, will be death. Writing in the context of being ministers of the new covenant, the Apostle Paul says, "For the letter kills, but the Spirit gives life" (2 Co 3:6). Writing elsewhere, Paul says, "If we live by the Spirit, let us also walk by the Spirit" (Gal 5:25). Thus, the natural mind that picks through the rubble of the ministration of death with its stone letters deceives itself as it seeks a legal technicality by which the person might overturn his or her sentence to the cross.

The natural mind seeks a loophole, a crack in the law, an overlooked detail by which this person can enter heaven without being born-from-above, little realizing that the person who "sows to his own flesh will from the flesh reap corruption (death)" (Gal 6:8). The person who looks for a technicality in the law that this person can bring to Christ's attention when his or her judgment is revealed, thereby negating the lake of fire, mocks Jesus of Nazareth's death at Calvary. This person has no spiritual understanding, and will be denied in his or her judgment.

The inclination of the mind and of the heart upon which the Holy Spirit has inscribed the commandments of God is to learn. With birth-from-above comes teachability. And following close behind this desire to be taught are false teachers, disguised ministers of righteousness (2 Co 11:15), who make merchandise of disciples, tallying "converts" as if they were scalps taken by raiding war parties.

The Churches of God have been split and split again by men who sought to build spiritual houses for themselves from a double hat-full of splinters and sawdust fines. The roster of the former Worldwide Church of God has been combed for slivers, as the tallying of scalps continues by headhunters sieving through the dust. Even the independent fellowships have had their "independence" shopped around as the

marketing of disciples extends towards the midnight hour when the death angels will pass through spiritual Babylon.

False ministers and false ministries appear righteous, just as their father appears as a disguised angel of light. But inevitably, they are physically or naturally minded. Their walk is not spiritual, for they will, when caught in wrongdoing, seek justification in the letter of the law. An example is contained in the following passage:

Toward the end of July 2004, I wrote the following receipt to you: Received of Homer Kizer, \$500 as down payment on Pleasant View Condominium unit 3, Port Austin Township, Michigan. Land contract to be assigned. No payments to be made until back property tax is resolved and the contract is recorded [signed] Norman Edwards. This was not a sale. The word "sale" or "purchase" does not occur in this receipt. You did not sign the document. No address of buyer and seller is included. All of these things are required for a buy-sell agreement in Michigan. ... Notice that my receipt to you said "Land contract to be assigned," but does not say who will assign it to whom or when such assignment will take place. This vagueness was intentional. ([letter from Norman Scott Edwards](#), dated January 25, 2005)

This vagueness was intentional—Edwards could not write words more spiritually condemning. His justification for his actions is in the letter of the law. He admits using words that were intentionally vague for his advantage.

Elsewhere in his letter of January 25th, Edwards acknowledges that a contract with Arthur Hawkins for sale of the residence existed, that he had verbal permission to convey this land contract, that he accepted moneys on behalf of Hawkins and ELBI and not on behalf of PASC. Thus, Edwards legally functioned as an agent for Hawkins and ELBI, thereby raising the question of conflicting interests during the period when the Purchase Agreement known as Liber 1048, dated April 28, 2004, was being negotiated. But Edwards is, in the triteness of colloquial expressions, small potatoes. He lacks the financial ability to make the three defrauded trustees whole.

As the events of Port Austin slowly work toward their logical conclusion, with the shadow of Arthur Hawkins, whose appeal to the U.S. Supreme Court of his conviction for wire fraud was based upon him being tried in the wrong court and not upon the question of innocence, appearing as a larger than life player; a trail of deceit—a trail that might include gambling casinos—is yielding its secrets. The Christian walk of the players across the road is along this narrow path of deceit, a path that apparently leads into the wallets of independent Sabbatarians, who today are paying to keep alive Arthur Hawkins' spiritual dreams, symbolically represented by the cross marking the conjunction of ley lines.

Certain geographical locations have become meccas that draw tourists from around the world. Inevitably, these meccas are at or near the conjunction of ley lines. For reasons that sometimes have a sound economic basis, developments at these locations flourish while developments even a short distance away do not. It is as if the natural mind of humanity is instinctively drawn to locations where ley lines converge. And corporations are employing those who dabble in witchcraft to determine where future tourist meccas should be constructed rather than allowing these "hot spots" to emerge through the natural gathering of tourists. It has been locally stated that one leading corporate contributor to Edwards' *Servant News*, his largest contributor, employed a witch in a similar capacity.

It is easy to condemn what a person doesn't understand. The splintered Churches of God have been quick to do this, too quick. But these slivers follow a long Christian tradition of disrupting the traditions of aboriginal peoples around the world without realizing the harm being done. The greater Christian Church taught the laws of God to

cultures ruled by natural law, then taught these peoples to break those commandments God gave. The Church taught through words and deeds. And the aboriginal peoples recognized hypocrisy when they saw it: "white men speak with a forked tongue." Too many self-identified Christians spoke with the tongue of their father, the devil, that old serpent who is the father of lies and liars and all who justify themselves by the letter of the Law.

Ley lines have been a traditional part of Native American lore. They exist, regardless whether they are exploited. But within the greater Christian Church, they are viewed with suspicion—and their use remains consigned to shamans, witches and warlocks.

Christians should have nothing to do with witchcraft, white or black, a subject Edwards studied before writing and lecturing about how Christians should respond to witches. The natural mind, not the spiritual mind, is fascinated by the occult. And how ley lines, a grid of force vectors in the earth's crust, can be used to one's economic advantage is not a subject that interests the spiritual mind, or those who are spiritually minded. Yet this seems to be the allure of Port Austin, for if these lines, along which the former Air Force NORAD base sent radar beams, actually mark a future tourist mecca, then the actions of Edwards and Hawkins will pay off handsomely. The Sacred Purpose Trust that Edwards filed with just his signature allows him to sell or to convey shares as if the trust were a private corporation.

Port Austin isn't about the SEE program, which Edwards acknowledges no longer exists ("SEE has now been cancelled by Frankford, Drieman and Williams, a majority of its founders" — Edwards' letter of Jan 25, 2005). It never was. The program was an educational hoax from its inception. Rather, Port Austin is about the intermarriage of white witchcraft and Christianity, two incompatible partners for those who are spiritually minded. And the verbal animosity that has come out of Port Austin is the result of these two contrary spiritual forces fighting actual war against one another in the heavenly realm. No peace will occur until one of the two spiritual entities drives off the other.

The above sentences read like hyperbole. They can be dismissed as hyperbole, but battle lines were actually drawn in August 2004. Real skirmishes were fought throughout September and into October. Unfortunately, unless a person is here as a participant, the above sentences must read and remain as hyperbole. For beyond Michigan's thumb, Port Austin seems little more than *much ado about nothing*.

As much ado about nothing, the lessons that can be taken from here and applied throughout the Sabbatarian community is the Cold War motto of *Trust but Verify*. Usual business procedures need to be applied even to transactions involving brethren. Here, three men allowed Edwards whom they then believed was their brother in Christ to negotiate on their behalf with Warwick Potts and Arthur Hawkins, not realizing that Edwards and Potts, and Edwards and Hawkins had relationships that went back to at least 2000. What they didn't know came back to harm them. And the haste with which Edwards demanded that they sign the Purchase Agreement dated April 28, 2004 (haste expressly noted in Point 18 of the agreement) should have stopped the three from signing any agreement. The three knew that they were being pushed into a purchase they didn't want. They had told Edwards that they should not have to give ELBI \$420,000 for no specified assets (Point 8 of the purchase agreement). Nevertheless, because of the atmosphere of haste and because of them trusting Edwards, they did what they didn't intend to do. They made a deal with two individuals who were not to be trusted. It seems that they were bewitched.

If a disciple encounters anyone who identifies him or herself as a Christian, yet spends his or her energies in wrestling the letters of the law into a doorway to salvation, the disciple should avoid this naturally minded person, who will only bring harm to the disciple. There are a few such individuals within the Sabbatarian community, so-called

Christians who are more concerned about taxes and drivers' licenses than about doing that which is right and shunning that which is wrong. The slipperiness of their natural minds will delude them into believing that the Spirit kills and the Law gives life. Thus, they twist the laws of God into instruments upon which they torture themselves as they await their own destruction. They should fearfully wait the revealing of their judgments, but they have deceived themselves into believing that the doorway to salvation is through tablets of stone. May God have mercy upon them, for they are utterly lacking in mercy, justice, and love.

The trail of undeveloped lands that slipped under investigators' radar during Hawkins' trial leads to Port Austin and the 501(c)(3) corporation Eternal Life Bible Institute (ELBI). The gems along this trail have other corporate names. Some of the real estate is being, or has been developed. All of it eventually will be. But the crowning piece is here, where the ley lines converge under an ugly cross, as if "x" marks the spot.

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[\[Notice of Return of Unused Deposit 01-25-05\]](#)

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February 1, 2005

Commentary — From the Margins
Published & Produced Without Written Permission
A Sudsy Explanation from Port Austin

Midsummer 1996, John A. Murray telephoned, and asked permission to include a portion of *At Abby Creek*, a 109 stanzas long sonnet cycle I wrote while in graduate school, in an anthology he was then beginning to compile. I gave him verbal permission to use as much of the poem as he desired. He said he would send the necessary copyright paperwork, but I didn't receive any correspondence from him during the remainder of 1996 or for all of 1997. I suspected he had changed his mind about using the poem. By 1996, two publishers had suffered bankruptcy after accepting, or while seriously considering the cycle for publication. So even though the cycle had been nominated for a Pushcart, I had quit circulating the cycle, which seemed destined not to appear in print. Thus, I was surprised when my wife, in December 1998, found that twenty-four stanzas of the poem were in Murray's *Best of 1998 Nature Writing* (Sierra Club Books) anthology.

Midsummer 2004, Elizabeth A. Drieman, an aspiring songwriter, allowed Norman Scott Edwards to use her songs in a then forthcoming music camp, during which a CD would be made and distributed. She gave only verbal permission. Thus, on October 17, 2004, Elizabeth Drieman, 20 years old, home schooled and the daughter of Paul Drieman, a founding member of the Port Austin Sabbatarian Church Community (PASCC), sent Edwards a letter in which she asked Edwards to acknowledge her as the author of the songs which Edwards had recorded, produced, and distributed during his Feast of Tabernacles conclave. She wrote, "I would deeply appreciate it, for my peace of mind, if you would sign a paper reassuring me that your intentions are honorable, and that you will not try to use these God-given songs for any personal gain and that you will acknowledge to all who ask that these songs are, in all respects, mine" ([see attached letter of 10/17/04](#)). She wrote because both the title of the CD Edwards produced and five of the fourteen songs on the CD Edwards produced are her intellectual property. Edwards was distributing the CD in exchange for an unspecified donation that went into

his Church Bible Teaching Ministry (CBTM) checking account in Regions Bank, headquartered in Birmingham, Alabama.

Finding that Murray had published nearly a fourth of my sonnet cycle with only verbal permission to do so upset me—I certainly could have used the publication credit on job searches during 1997 and 1998. So I was disappointed in Murray, whom I knew well enough to consider a friend. If I hadn't considered him a friend, I probably would have said more to him than I did. As it was, I sent him a letter authorizing his use of the poem, and Sierra Club Books sent me a copy of the anthology. However, I chided him for his professional sloppiness.

Finding that Edwards had distributed the CD he produced, with help from Anna Delong, with only verbal permission to do so certainly had to upset Ms Drieman. In her letter of October 17th, she wrote, "I do feel the need to let you know that I am disappointed in the fact that on two songs the notes don't follow the original way I sang them." In fact, on her songs she is completely left off. Her voice tracks were "lost," according to Edwards and Delong's verbal statements. However, overall, Ms Drieman was satisfied with the production of her songs. She wrote to Edwards, "[Y]ou did an excellent job and the songs sound great."

Finding stanzas of *At Abby Creek* in Murray's anthology wasn't the first time my writing had been published without the formality of written permission. During Feast of Tabernacles services held in Anchorage, Alaska's Captain Cook Hotel in 1983, I was asked to sign an article I had written that appeared in the then current issue of *Alaska Outdoors* magazine. Although I knew nothing of the article's publication—and I certainly hadn't been paid for the article, which I had sent to another magazine, and which was published by that other magazine (*Salmon, Trout, Steelheader*)—I signed the article, then contacted the magazine's publisher. A check was forthcoming, so the magazine's use of intellectual property without permission was not pursued.

Therein is where my experience of having intellectual property used without the formality of written permission differs from the experience of Elizabeth Drieman's: when I contacted Murray, John did what he could to immediately rectify the problem. When I contacted *Alaska Outdoors*, the magazine had a check to me within days. On both occasions, error was acknowledged and remedy was forthrightly undertaken. But when Ms Drieman wrote Norman Scott Edwards, Edwards replied, "I realize that you were not here for the music camp so you did not hear what we had to say about rights to the music, etc." (From [Edwards letter to Elizabeth Drieman](#), dated October 29, 2004) Edwards' reply continues:

We talked for some time about how Christian music has become a money-maker, with profits more of an interest than making it easy for people to praise God. We are not going to sell the CD's that we make. Our goal is to distribute them free of charge and to allow other people to copy or perform them without charge. [paragraph break] The last group of songs that we put on a CD contained the following statement: All selections are © copyright 2004 by their authors and composers. Permission is hereby granted to copy, perform or record these selections provided all performances and products are free of charge. [paragraph break] The same statement will be included on any CD that contains your songs.

Edwards gave her songs away. Anyone now can, with a request to Edwards for a free copy of the CD (and an offering given to Edwards), use Ms Drieman's songs as long as the songs are performed free of charge. But Edwards does not have the right to give permission to use her songs to anyone! It is questionable whether he ever had the right to use her songs in the first place.

Elizabeth Drieman might or might not freely grant permission for one-time use of her songs to anyone so requesting permission. That prerogative is hers, and hers alone.

That is not a prerogative that can be assigned by a third party. Therefore, Edwards has usurped authority that was never his, and he has used this usurped authority to transfer the intellectual property of Elizabeth Drieman to anyone who might want to use her songs sometime in the future.

The schism between the four trustees here at Port Austin surfaced when Norman Scott Edwards usurped authority that was not his to file a revised real estate contract with only his signature. He appropriated the real assets of three other men and made them his through an unauthorized trust agreement allegedly authored by Peter Kershaw of Branson, Missouri. Edwards did to Elizabeth Drieman's father (and to Philip Frankford and Terry Monte Williams) what he did on a smaller scale to Ms Drieman.

Theft of intellectual property is an issue that recording artists and the recording industry fought throughout the period when *Napster* was aiding the free distribution of MP3 music files over the Internet. It is an issue with which the software giant Microsoft wrestles. It is an issue that clouded U.S.-China trade talks. And it is real theft, just as much so as is theft of bicycles or automobiles. A home burglar is no more of a criminal than is the music pirate who produces or distributes records, tapes, or CDs without the permission of the recording artists and the song writers.

But most thieves are honest enough criminals to sell (pawn or hock) what they have stolen. Most women of ill repute sell their favors. The ancient nation of Israel, however, according to God, played the whore but paid her lovers (Ezek 16:33-34). And Edwards has followed the path of ancient Israel. He steals or misappropriates another person's property, then gives it away in the name of God (with donations accepted by Edwards, of course — donations made to the PASC ministry at Port Austin went into Edwards' personal CBTM Regions Bank account throughout the summer and fall of 2004).

Upon receiving Edwards' response to her October 17th letter, Elizabeth Drieman wrote to Edwards, "I must begin by saying that I suppose I didn't make my wishes clear enough in my last letter to you. I'm not just worried about my songs being used for personal gain, I am also worried about my songs being used with the wrong motives and intentions ... I respectfully request that you stop all use of my songs and I ask that you send back all copies of all the words" ([letter dated December 8, 2004](#)).

Used with the wrong motives and intentions—were ancient Israel's motives and intentions to serve the God of Abraham, Isaac and Jacob when the nation sacrificed its firstborn sons and daughters (Ezek 16:20) to Molech? Actually, they were. When the elders of Israel inquired of the prophet Ezekiel about why calamity had befallen the nation, God said that He would not be inquired of by them (Ezek 20:3). God went on to say, "Moreover, I gave them statutes that were not good and rules by which they could not have life, and I defiled them through their very gifts in their offering up of their firstborn, that I might devastate them. I did it that they might know that I am the Lord" (vv. 25-26 ESV).

Because Israel in the nation's youth went after other lovers, other gods, the Most High God gave the erring nation statutes and rules that would devastate the nation. He did it. God gave them rules for how they should sacrifice their firstborn, not that He ever intended them to do so (Jer 7:31). But because the nation borrowed the practice from its heathen neighbors, God commanded that the nation should wallow in this abomination until it was destroyed. His hope was that the nation would see its ugliness and turn toward Him, repent, and begin to live by His statutes, commandments, and decrees. This hope was not fulfilled on a national level.

So far, Norman Scott Edwards has not seen his ugliness before God. He, like the nation of Israel before him, is slated for destruction. Spiritual Babylon will lay siege against him, and will systematically devour him, and all who are with him. The fire in Dorm #3 is only the beginning, for during the fire Edwards hollered, *Arson, arson*, loud

enough for the fire to be investigated by the State Fire Marshall's office. That office's findings will, most likely, bring heavy fines against Edwards for placing young people in harm's way without required precautions. Plus, the continued unraveling of where and how Arthur Hawkins' assets were concealed will, most likely, make future support of Edwards too risky for Hawkins and his representatives. They will, most likely, have to let Edwards go, just as they have let others covering the property here at Port Austin go. Only, Edwards now has a Warranty Deed that he shouldn't possess. So Hawkins' representative will have to overturn the bogus revised land contract and unauthorized trust agreement—they can easily do so, for Warwick Potts signed all agreements for ELBI, and his signature probably does not obligate the tax exempt corporation to anything. It seems that only Cindy Hawkins' signature is valid.

When I learned that my work was in print unbeknownst to me, my first impulses were, perhaps, testosterone driven. Elizabeth Drieman has handled the misappropriation of her songs very well. She presents herself in her letters in a mature Christian manner and as a credit to her father and mother. The shame is that Edwards' response was less than what John Murray's or *Alaska Outdoors* magazine's were. They acknowledged unprofessional ethics and wrongdoing when both were brought to their attention.

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[\[letter of 10/17/04\]](#)

[\[Edwards response to Elizabeth Drieman\]](#)

[\[Elizabeth Drieman's 2nd letter dated December 8, 2004\]](#)

* * *

February 09, 2005

Commentary — From the Margins "Lashon Hara"

Lashon hara, evil speech, is permitted if it is for constructive purposes, such as encouraging a person to restore that which the person has stolen from another. The Hebrew expression places approval upon what should never have occasion to occur between Christian brethren. The ministry of death was for want of the Holy Spirit. Under the second covenant mediated by Moses (Deut chaps 29-31), circumcision of the heart and soul/mind (*nepheš*) was offered to Israel only after long-demonstrated obedience to God, obedience that began in a far land. But when its mediator became Christ Jesus, the second covenant received a better promise: spiritual circumcision came prior to demonstrated obedience. Spiritual circumcision is the reason why the convert, yet in a distant mental landscape, will leave the world and mentally journey to Judea where he or she will live as Jesus did. Thus, under the ministry of Spirit or glory, disciples "have renounced disgraceful, underhanded ways" (2 Co 4:2 ESV). This renunciation should eliminate every justifiable occasion for evil speech to be practiced. A thief would restore that which he or she has stolen. Actually, a thief would no longer steal, but would seek gainful employment. Among disciples, there should not be the occasion to call another a thief. The disciple who carelessly or mistakenly took the property of another would immediately restore the property when his or her fault is brought to the disciple's attention.

But the ideal doesn't always occur. Disciples err. They come short of perfection. And at times, it is not possible for a disciple to rectify, say, a business deal that went south. Inadvertent theft results. In May 1979, a disciple came to me and said that I hadn't well handled a deal in which he wasn't involved but a deal about which he had knowledge. I

agreed with him, and asked him what he thought I should do. He said he didn't know. Neither did I. Alaska had recently entered the Bust portion of its Boom or Bust economy. Money that had been available was no longer there. People who owed me money—the disciple who came to me owed me for an outboard motor for which he has never paid—were unable to pay me, and I was unable to rectify a business deal that truly wasn't well handled. And in the twenty-five years since, the opportunity to undo what should have been a straightforward deal hasn't presented itself.

By the end of the summer 1979, I believe the entirety of the Anchorage and Kenai WCG congregations could have been pointing fingers at one another. I missed most of this finger pointing by fishing a small vessel out of Dutch Harbor, and I missed a lot of possessions as some church members divvied up what I had left in storage on the mainland (there was a rumor that I had been lost at sea). UCG pastor Earl Roemer was then at Anchorage and knows more about what happened than I do. Regardless, there was no evil speech even though there were hard feelings, most of which were about a boat Don Gates was building and into which some brethren had sunk their life-savings.

Lashon hara occurs when hierarchical government doesn't exist. Evil speech becomes the only recourse available to rectify wrongs that would otherwise be litigated in the court system, for the wrong-doer does not recognize the authority of the Holy Spirit, because, usually, the wrong-doer lacks having received birth-from-above. Thus, the procedure outlined in Matthew 18 produces no results, for the Church itself is a house divided and has been almost from its beginning. In His Olivet discourse, Jesus warns His disciples against deceiving many (verse 4 is poorly rendered in most English translations—who could deceive His disciples; it was His disciples who could do the deceiving). The Apostle Paul writes to the saints at Corinth that there would be divisions among them to determine who is genuine (1 Co 11:19).

The procedure outlined in Matthew 18 works only when the party who has committed the alleged offense voluntarily submits to the hierarchical authority of a fellowship, or of a denomination. The Apostle Paul seems to say that if the offender does not submit to the hierarchical authority of a fellowship/denomination then the wronged person should suffer the wrong rather than go to court. This suffering of a wrong, however, needs to be examined within the context of the events here at Port Austin.

When I arrived in late July 2004, the situation here at the tip of Michigan geographical thumb seemed as financially messy as was the funding for Don Gates' boat during the spring months of 1979. Students were attending a music camp for which no tuition was charged, and for which no room & board was charged. These students were fed and housed on moneys provided by Terry Williams when he didn't know in advance that he would be paying for them. But then, Williams was still paying for everything.

The financial house of the Port Austin Sabbatarian Church Community (PASCC) had not been set in order, for trustees Frankford, Drieman, and Williams were still waiting to see a draft of the trustee indenture that Peter Kershaw was to have delivered in April. Most financially responsible actions were being delayed because trustee Edwards told them that the trust's creator—a contract laborer—was having marital problems and was unable to deliver the indenture. Thus, Williams was covering expenses until actual operation of the campus could begin. Then, expected donations to PASCC would cover expenses if God were blessing the project.

The four trustees had committed themselves to make a \$5,000 per month property payment until the year 2013, with the only apparent source of income to cover this payment being anticipated donations. As with every unbelievable concept to which men of usually sound minds subscribe, there were reasons why this level of anticipated donations were expected. And Edwards was responsible for supplying these reasons to,

especially, Williams and Frankford, the two men that Edwards had brought to Art Hawkins' and Warwick Potts' attention.

In our September meeting (between the author and Edwards), Edwards admitted that donations to PASCC were being received, and were being deposited in Edwards' CBTM account with Regions Bank. Knowledge of these contributions was kept from the other three trustees. And depositing these donations in Edwards' Florida bank account was contrary to the publicly expressed wishes of the other three trustees. In fact, the three had expressly prohibited Edwards from doing the very thing he had been doing all along.

By the end of the first week of September 2004, I was privy to information that PASCC trustees Frankford, Williams, and Drieman did not have. Much of this information was conveyed directly to me by Edwards. He came for a Matthew 18 meeting about what I had written in an e-mail correspondence: I had written that he was unable to operate a school. He left hours later realizing that we possessed contrary spirits. I could not, and would not operate using his underhanded means. So Edwards conferred with Warwick Potts of Eternal Life Bible Institute (ELBI), and Potts threatened Paul Drieman if Drieman did not remove me from a personal residence then still owned by Art Hawkins.

Drieman had no authority to remove me from the residence he believed I had purchased from Norman Edwards, so he came to me and informed me of Potts' wishes, and of his threats. I probably would have then quietly gone away if money had not suddenly dried up as if supernaturally shut off. In 1979, I had left a confused situation on the Kenai Peninsula behind me (the situation with Don Gates' boat) as I went fishing, first out of Kodiak, then out of Dutch Harbor. But there was one differing element this time: there was no Earl Roemer in place to try and untangle obvious wrong-doing. Here, there was no respect for any authority by the person committing the wrong-doing. And I didn't have a boat in which I could sail away.

When trustees Frankford, Williams and Drieman voted to end the SEE program, which they had concluded was a fraud, I wrote an open letter to Dixon Cartwright of *The Journal* saying that the SEE program for which I had come to teach was an educational hoax. I did not name names. There was no reason for any names to be included in the warning about SEE. Those individuals who knew of SEE would know who was involved. No one else needed to know. But Royce Mitchell inserted himself into the matter, introduced Norman Scott Edwards' name, and took out a half-page advertisement in the October 30, 2004 issue of *The Journal* for purposes that seem only an enhancement of himself.

Again, lashon hara occurs when hierarchical government doesn't exist (and hierarchical governments cannot permit evil speech to be used against those in control).

In early November 2004, Drieman came to me and said that Edwards had worked as hard as he could and as fast as he could to prove me right on every accusation and implied accusation I had made against Edwards. When Potts had threatened Drieman, a major mistake by Potts for Drieman will be one of the last people standing in a fight [2008 note: this has not proven to be the case], Drieman had promised Potts that he, Drieman, would investigate the whole affair. In his investigation, Edwards' long-standing relationship with ELBI, Potts, and Art Hawkins had begun to emerge. This relationship had been concealed from the other three trustees. If it had been revealed, none of the three would have allowed Edwards to enter into any discussion with ELBI on their behalf.

The evil speech really didn't begin here until Art Hawkins' attorney sent me an eviction notice. I then had cause to make a direct accusation of deceit against Edwards, who by now had three months to repent of his wrong-doing. During these three months,

though, Edwards had shown no intention of mending his ways; he was not subject to any authority but his own. Plus, my course of action was additionally simplified by the absence of financial resources. I had no choice but to stay and fight to overturn not just one wrong, but a series of wrongs going back five years, wrongs committed against the resort community of Port Austin by people using underhanded means in the name of God.

The evil speech has only begun.

In the cold rainforests of the Pacific Northwest, idling saw in hand, I have walked up to timber four, five, six feet in diameter, glanced at the lean, then looked to see where I would bed the log. I would start in a patch of pristine forest in the morning, cut one stick after another, stop for lunch and see the carnage behind me, feel a twinge of regret, then get back to work. The owner of the Fishing Vessel *Amatuli* was once asked what was wrong with the king crab fishery. His answer was simply, *We have killed a lot of crabs*. We also killed a lot of trees. And it took contempt for the danger involved to kill so many crabs, and so many trees. Thus, beginning and staying a course of *lashon hara* will produce occasional twinges of regret when someone points out the carnage being produced, but that is the price of no hierarchical church, which leaves the condition where a person can, in the name of God, gather to him or herself donations using underhanded means. No one will know if nothing is publicly said, if those who know remain silent. They then allow others to be harmed as they attempt to practice what Paul seemed to say about silently suffering being defrauded. In practice, they love themselves and their righteousness more than they love their neighbors, meaning that there is more to what Paul writes than is immediately apparent.

For reasons that will be discussed in other pieces, it seems that Edwards has been instructed to stay out of court. I thought for a while that he would initiate a small-claims action that could be bumped up to circuit court. It now seems that the best chance to get him into court will be to have him added as a co-plaintiff to a Federal District Court action. Either way, the record of the civil court action would then be the basis for a criminal action—unless of course, Edwards repents, and brings forth fruit worthy of repentance. Then the evil speech has to stop. It will have accomplished its sole justification for existence

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February 10, 2005

Commentary — From the Margins *"Christian Identity"* **A Dirty Stain at Port Austin**

In Point #1 of his *Summary of Events at Port Austin*, Norman Scott Edwards writes, "Edwards first learned about the Port Austin Bible Center on the former Port Austin Air Force Base property in early 2000. He arranged for a Feast of Tabernacles meeting there in the Fall of 2000, and maintained an occasional contact with its owners, Eternal Life Bible Institute (herein 'ELBI'), and their representative, Warwick Potts." *An occasional contact?* Perhaps, if teaching a course with Warwick Potts at the Port Austin Bible Center is an occasional contact, and if delivering a sermon at Dr. Steven Jones' home church in Minnesota is an occasional contact. Regardless, Edwards writes more about his initial contact with the Port Austin Bible Center in his Sep/Oct 2000 issue of *Servant News*:

At our Feast of Trumpets service in 1999, a visitor brought a Saginaw, Mich. newspaper with an article about a Christian music festival celebrating the 2000th birthday of Christ on the Feast of Trumpets. I asked him for a copy, and several months later he mailed it to us. It sat in a pile on my desk for several more months. Meanwhile, Kevin Pomaville, who lives in central Michigan, found a nearby site which both of us planned to visit together. Out of curiosity I called the Port Austin Center in April just to see what they were about and I was surprised to find that they intended to rent out their facilities as a retreat center until their school was in full operation. They seemed eager to have us there for the Feast....[After visiting the Center] I paid a \$1,000 down to reserve the facilities and we did not even visit the other possible site which clearly would have been more expensive and had less facilities....Later, the Port Austin Center management decided that the retreat idea was distracting them from other projects, so they canceled all of their retreat bookings except a football camp and ours....It was at this same time that Warwick Potts, the present manager of the Port Austin Center, told me that he was inviting thirty or more people to come [to FoT services]. I told him that I would schedule a couple of speaking slots for him, and we agreed that we would add whatever evening and morning studies we thought appropriate. With many last-minute preparations to be made, I had little time to determine exactly what would be said at the meetings. (pp 1, 8)

One of those thirty people who came was Arthur M. Hawkins, then former president of *Exide Batteries*. Although in a future letter Edwards will write to Hawkins that they did not get to know each other well during Feast services, Edwards' relationship with Hawkins goes back to these eight days when Edwards only briefly left the Bible Center's campus on three occasions.

In March 1999, Arthur Hawkins purchased the parcels of property that would become the Port Austin Bible Center from the 754th Corporation, from Gary and Lori Babcock, and from Rick Fields. At this time, he also purchased three residences, two of which were adjoining the parcels that became the Bible Center. In early 2004, Warwick Potts said that Hawkins, for many years, had been looking for property such as the parcels he purchased at Port Austin. But Hawkins didn't personally hold these parcels long: in December 1999, he "sold" his interests in the parcels to Eternal Life Bible Institute (ELBI), a Minnesota 501(c)(3) corporation for one dollar (\$1.00) each. However, in the recording of the sale of the parcel purchased from the 754th Corporation, filing irregularities might actually negate its transfer to ELBI, thereby leaving Hawkins with interest in the multiple, detached condominium units that compose a significant portion of the former Air Base and on which sits a little ugly cross.

Glen Goslin was the manager of ELBI's Port Austin assets in April 2000 when Edwards first visited the former Air Base. Warwick Potts was an Australian national whom Hawkins had brought into the country as an automotive expert to be employed by one of the many companies controlled by Hawkins (these companies, most LLCs, seem like so many walnut shells under which assets and employees were concealed from public inspection). And between April and July 2000, the "five Detroit area businessmen" that Glen Goslin publicly claimed were behind the future college being developed at Port Austin changed their minds about what they wanted to do. (Goslin refused to identify these men when asked by reporters. He would say only that they were Christians who wished to remain anonymous. In retrospect, they seem to be Arthur Hawkins and four marionette puppets.) Although informed speculation might provide the reason for why plans were changed, the effect was that enough work had been done and enough press had been generated to ensure that the property would be a tax-exempt sinkhole into which assets could be dumped without raising too many suspicions.

But as far as an enclave of biblical teaching was concerned, some Feast of Tabernacles attendees at Port Austin in 2000, in Edwards' words, concluded "that this Feast was a big mistake or a trick of Satan" (*SN* p. 8). The reason apparently was because of what those speakers who were employed directly or indirectly by Arthur Hawkins and ELBI taught. A principle culprit was Warwick Potts, who (again in Edwards' words) "made the mistake of starting his message by asking people not to have fear of learning new truth, then went on to present new ideas without substantiating them from the scriptures" (*SN* p. 12). The ideas Potts presented included astrology having a Biblical place in showing future events (apparently Potts is an astrologer ... Hawkins had previously employed an astrologer while he was the CEO of *Exide* Batteries).

The speakers not known to Edwards included Dr. Steven Jones, who then "had a national newsletter, booklet and tape ministry, circulation about 2500, for a number of years" (*SN* p. 10). Edwards writes, "Steven Jones did come from the Identity movement—people who believe that the USA and other nations are modern Israel, but who also believe that non-Israelite races are not offered salvation by God in the same way that Israelite races are" (10). Apparently, Jones had by 2000 renounced that teaching and was then preaching universal salvation, but with a twist not familiar to the splintered Sabbatarian Churches of God. Plus, Jones and Potts still spoke at Identity movement conferences, a practice they maintain even today. Both are scheduled to speak in Valley Forge, Pennsylvania, in March 2005 at a Bible Conference organized by Stone Kingdom Ministries.

The relationship between Arthur Hawkins, Steven Jones, and Warwick Potts is difficult to ethically explain. According to the whisperings of the ugly little cross on the other side of the road, Hawkins habitually gave donations to charitable groups and ministries that were involved in the Christian Identity Movement, a racist and anti-Semitic religion according to the Anti Defamation League. Although Hawkins allegedly divested himself of his interests in the properties upon which the newly formed Port Austin Bible Center was located, Hawkins directed that the former power boiler building (located where that ugly cross stands) be torn down, even though he didn't have ownership of the building. Funds for the building's removal apparently came from a tax-exempt corporation to which Hawkins had, according to the whispering of the wind bent by that ugly cross, donated the amount of money required to remove the building. Again, between April and July of 2000, ELBI's plans for the Bible Center changed, and building maintenance was suspended—these changed plans seem to coincide with the deterioration of Hawkins' legal status as civil and criminal actions against him were developing and proceeding. So throughout the period when Edwards had *occasional contact* with the representatives of the Bible Center, Warwick Potts seems to have functioned as an agent for Hawkins, who apparently remained the power behind ELBI. His wife and attorney in fact, Cynthia Hawkins, was the President of ELBI in July 2004.

Why should I not be surprised to find that Cynthia Hawkins is the president of ELBI, the tax-exempt 501(c)(3) corporation to which Arthur Hawkins consigned his Port Austin purchases in the same calendar year that they were made? Why would I now not be surprised to find that Norman Scott Edwards will go onto ELBI's payroll beginning in March 2005? My guess is that his salary will be a little more than \$3,300 per month. But time will bear out whether I should be surprised or not.

The wind seems to whisper that Hawkins and ELBI are interchangeable names for the same entity. I believe that after the *Exide* scandal was exposed, Hawkins donated a large amount of moneys to an established church at or near Bloomfield Hills, then didn't get the "respect" he wanted, so he then sought to "buy" a church, and found one for sale. The price, I believe, was hefty, but he could afford the purchase in tax savings as personal assets were transferred into a charitable ministry. I believe that days before *Exide*

Batteries admitted wrongdoing in the Sears & Roebuck case, Hawkins consigned assets to at least one tax-exempt corporation. These assets in Michigan, I believe, primarily consisted of undeveloped real estate, some of which has since been developed using tax-exempt income.

What the wind wrapping itself around that ugly cross seems to say is that Hawkins used corporate funds to pay for personal projects. I believe he did this throughout his tenure as CEO of *Exide*; then after he resigned, did this with more than one ministry and shell corporations and limited liability companies. And here is where I wish to begin:

In his instructions to Titus, the Apostle Paul writes, "To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and consciences are defiled. They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work" (Titus 1:15-16).

They profess to know God, but they deny him by their works—the defiled and unbelieving about whom Paul writes to Titus are not atheists that do not profess any god, but individuals "who are insubordinate, empty talkers and deceivers, especially those of the circumcision party" (Titus 1:10). They are self-identified Christians, but they deny God by their works, by their fruits, by the visible evidence of their faith. They are unfit for any good work even though they profess God. The Apostle says, "They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach" (v. 11). And therein lies the link between insubordinate empty talkers of the 1st-Century and insubordinate empty talkers of the 21st-Century: *they teach for shameful gain what they ought not to teach*. Their "work" is to teach the Word of God, but they do not understand the Word. They are spiritual Cretans in that they are "liars, evil beasts, lazy gluttons" (v. 12).

Throughout his ministry in Asia Minor, the Apostle Paul was in constant conflict with the circumcision faction, teachers coming from Jerusalem who insisted that Gentile converts to Christianity must first be physically circumcised before they are spiritually circumcised, that the physical preceded the spiritual. Indeed, the physical does precede the spiritual. The physically holy nation of Israel preceded the spiritually holy nation of Israel. But the spiritually holy nation is not an assemblage of those who have been made holy through the works of their hands, or by genetics, but a nation of inwardly holy disciples who have washed the inside of the cup; i.e., cleansed their minds of all filthiness. The color or plumbing of the fleshy tabernacle in which this spiritually holy nation temporarily dwells has no spiritual significance. Thus, physical circumcision produces no spiritual advantage while causing disciples to appear naked before God, with their only covering for sin being their obedience to God, being their righteousness. Physical circumcision negates the cloak of Christ Jesus' righteousness with which born-from-above children of God are clothed. Physical circumcision negates Grace, and causes the disciple to appear before God "revealed" before it becomes time for the Son of Man to be revealed (Luke 17:26-30).

The circumcision party mixed the new and old covenants together as if the two covenants were honey and bile; then caused spiritual babes to swallow this medicine that will cure nothing but will gag the healthy. These carnally minded teachers of Israel who actually came from the headquarters church at Jerusalem physically maimed disciples. They were the spiritually lifeless shadow of an endtime spiritual party or movement that also mixes the old and new covenants to spiritually maimed born-from-above babes. Whereas the injury in the 1st-Century was with a knife that caused spiritual death, the injury in the 21st-Century is with an idea that causes disciples to hemorrhage until all that remains in physical tabernacles is racism and hate. Those who mingled the old and new covenants were doubly cursed by the Apostle Paul; those who mingle covenants today remain doubly cursed, for the mingling causes them to break both covenants.

Again, under the ministry of Spirit or glory the outside of the cup has no significance. Penises are not needed, for circumcision is of the heart and mind. Skin color produces no advantages, nor disadvantages. Who one's physical father or mother is has no meaning, for all disciples are one-of creations by God the Father; all are sons of God, as are the angels. Salvation doesn't come through sexual intercourse, or through any collective activity of human beings. It is the gift of God the Father, given with receipt of the Holy Spirit. However, it can be lost through blasphemy against the Holy Spirit. Therefore, any doctrine or creed or dogma that places significance on the outside of the cup (i.e., upon the physical tabernacle in which a born-from-above son of God dwells) mingles the old and the new covenants and is, by extension, doubly accursed. Disciples will keep the laws of God because these laws have been written on the inside of the cup. Disciples will show love one to another because love is inside the cup. And disciples will reject every form of racism because race is only of the outside of the cup.

The Christian Identity Movement in a perverse argument identifies the Christian Church as the holy nation of God, located in Holy Writ as endtime Israel. This argument as far as it goes has merit, for the Church comprises all spiritually circumcised descendants of the patriarch Abraham. But the firstborn son of Abraham was Ishmael, who wasn't of promise but of the flesh, and the endtime firstborn son of the last Eve (the Christian Church) will be a spiritual Cain, who murders his righteous younger brother. Therein lays the flaw contained within the Identity movement. For Ishmael doesn't inherit the promised land of God's rest, and Cain is marked and is driven to the east, away from God's rest. Only those disciples that mentally journey to Judea where they inwardly live as Judeans are children of promise. The Identity movement would have spiritual Gentiles and Ishmaelites inherit the kingdom of God.

Under the new covenant, an Israelite is one who is inwardly an Israelite, meaning that an Israelite is one who lives as an Israelite from the convictions of his or her heart and mind, not for reasons of maimed flesh or biological descent. This now, at the end of the age, includes all those who, when in a far land, begin to live by the laws of God, while professing that Jesus is Lord and that God the Father raised Him from the dead (Rom 10:9). What Evangelical Christianity has missed is living by the laws of God, especially the 4th Commandment. What "professing Jews" have missed is understanding the prophet Isaiah and professing that Jesus is Lord. The Father would have both among His firstborn sons.

The ideological advanced guard of the Christian Identity movement couples British Israelism to the Cross to "prove" that Anglo-European Christians are both physical and spiritual Israelites. The premise behind British Israelism in its many manifestations is that the northern House of Joseph (Israel) that was taken captive by Assyrians in 721 BCE migrated out of Middle East areas and today dwells across northern Europe and in the nations colonized by northern Europeans, especially the United States. This premise says that the northern House of Joseph, (Samaria), inherited the name *Israel* when the patriarch Jacob/Israel laid his hands on Ephraim and Manasseh, the sons of Joseph that were born in Egypt, the geographical representation of sin. Thus, this premise has physical descendants of the northern kingdom retaining the lawful use of the name Israel, and those who hold this premise claim that the descendants of the House of Judah that went into and returned from Babylonian captivity have unlawfully usurped the name Israel. Therefore, rabbinical Judaism and the modern nation of Israel have misappropriated a name that rightfully belongs to Christians of northern European lineage.

The premise behind British Israelism plays hopscotch with itself and steps into the 19th-Century with a split personality. Emerging from a period of long dormancy as a bear leaving its springtime den, Arian Christianity climbed desert mountains: as one rabbi

stated, *Only in Salt Lake City am I identified as a gentile*. But Arian Christianity includes all denominations and sects that identify Jesus as a created being, regardless of when He was created. It is a movement that seems uniquely American in character, but its roots include the Vandals, the last Arian Christians to defeat Trinitarian armies. (During the first half of the seven, endtime years of tribulation, Arian Christianity will again defeat Trinitarian Armies.)

While the spiritual side of British Israelism recruited disciples for Arian denominations and sects, its physical side advanced the concept that the promises and prophecies about endtime Israel applied to the nations in which northern Europeans settled. Thus, this facet of British Israelism has the United States, Britain, and Australia going into national captivity prior to the end of the age, with Christ liberating these nations from captivity at His coming. This manifestation of an alternate historical perspective lends itself nicely to the mixing of the old and new covenants. Wittingly or unwittingly, individuals who hold this physical premise are racists, some the ugly white of skinheads, some the off-color white of corporate executives, some the conservative gray of the Sabbatarian Churches of God that have descended from the evangelism of Herbert Armstrong. Thus, the white racism of the Identity movement shook hands with, and held a religious festival with slivers of Armstrong's evangelism at Port Austin, Michigan, in 2000.

The First Amendment to the U.S. Constitution in its establishment clauses allows Americans religious liberty, and Americans have taken this liberty to concoct damnable heresies by which spiritual Cretans as the *liars, evil beasts, and lazy gluttons* that they are can bilk donations from usually sincere disciples, who have not before heard these new truths about Americans being true Israelites. Too many Americans will go where angels are fearful to tread. And some American will, for reasons that are entirely carnal, support ministries and individuals that transform probable history into overt racism.

In 2000, Arthur Hawkins held church services in his home, located in an exclusive section of Bloomfield Hills, Michigan, a community in which economically challenged Black Americans would not normally venture. These services were conducted by ministers coming from or associated with the Christian Identity Movement, a theology of racism. And little racial diversity was apparent in the small congregation that met in Hawkins' home.

That ugly cross on the other side of the road, a cross as hollow of the heart of the Port Austin Bible Center, has begun to reveal its secrets, some of which are about the Identity movement. As if the drifting snow were whispering in plaintive moans swirling from around the base of this false cross, a story has emerged of corporate abuse and personal greed, a story that is today being transcribed through the uttering of the Holy Spirit. It seems that in the Southland was one who pretended to be a messiah figure. This man gave a considerable amount of money into the ministry of another who has traced the migrations of the physical House of Joseph to Carthage during the drought of King Ahab, then on to Britain and North America. From one poorly written but reasonably well researched book has come four more books, thanks to the generosity of our wannabe messiah. But this wannabe's generosity comes with strings. Our wannabe apparently purchased a 501(c)(3) corporation that he controls through shuffling and reshuffling Board members. Three Board seats were offered to Norman Scott Edwards in a deal that would have left marionette strings sewn to the collars and cuffs of the three who sat in those seats.

An Aussie huckster of second-hand autos is now hawking the Christian Identity of Israel, itself a treadworn derelict from a bygone era. Lead and acid and rubber tires don't have the charisma of a national identity found throughout Scripture. Only in novels can

lead and acid become jazzy jewels sexy enough to captivate the imagination of a nation that seems ashamed of its greatness.

The words are there, with more coming from that false cross about our wannabe, who gives money into a ministry, then expects his generosity to be returned through that ministry paying for his pet projects. He uses tax-exempt 501(c)(3) corporations as nut shells under which he hides assets, with the IRS's task being to guess under which shell has he hidden the pea. All-the-while this spiritual Cretan and a bevy of pet squirrels support and actively teach spiritual racism coupled (as Dante's adulterous lovers were) to physical racism through national supremacy. His squirrels chatter about numerology in new age trash talk as they scurry along gaming trails while raw lands are being quietly developed.

The Apostle Paul didn't spare his condemnation of the circumcision faction that influenced or intimidated even the Apostle Peter. Nor will my condemnation of those Christians who preach racism, spiritual or physical, be confined to negative sounding platitudes about *disapproval*. The Cross is a murderer. And the Christianity of the Cross stands diametrically opposed to the Christianity of Christ. So today, that ugly cross on the other side of the road has begun taking away the breath of our wannabe, who stands naked for physical inspection before ministering servants. He stands condemned, his identity that of a lawbreaker. And the cause of Christian Identity that he has supported will stand, stripped of Grace, as a naked male, outwardly and inwardly a Gentile, before the throne of the Christ on the day when judgments are revealed. This movement will stand among the circumcised faction, both awaiting baptism by fire in bodies of flesh.

The dismantling of an economic house of cards began when that ugly cross, as an erect middle finger, was defiantly raised to mark a specific location. Unfortunately, the ones doing the erecting didn't realize that what they were concealing would also be hidden from them. They didn't realize that God will not be mocked, that He will bring upon those who use His name for personal gain the inner torment of spiritual death in a still living tabernacle of flesh.

It doesn't matter how righteous a person's speech sounds if the person's spiritual walk is that of a Cretan. How many times does a person have to tell a lie to be a liar? Is once enough? Is intentional vagueness enough? How much manure does the inside of a person need to hold before the person is defiled? How many times does a person have to disobey the laws of God before the person is insubordinate? How much racism must a person practice before the person hates his brother?

The Apostle Paul could have written to Titus a message saying that those of the circumcision party were merely misguided disciples who didn't yet understand Grace. He could have practiced doctrinal tolerance, asking why all Christians cannot just get along since all profess to worship God. He could have written, "May each of our groups work to excel the other in service to our Father in Heaven" (from Norman Scott Edwards' letter to Paul Drieman, dated December 23, 2004). But he didn't, for racism spiritually defiles as does lying and defrauding a brother. Again, racism through the Identity movement is spiritual defilement. So too is removing names from a purchase agreement. Those who practice both will profess to know God, but they are not known of God. They desire to have the Holy Spirit work through them. They pray for a successful music camp, and they receive fire as the answer to their prayers. Only the fire they receive leaves them hollering, *Arson, arson*, on a cold January morning when they are their own arsonists through the overloading of electrical circuits. They know Scripture, as does Satan. They might even renounce their wicked ways, but until they bring forth fruit worthy of repentance, their words are merely wind blowing slowly past flicking tongues as they go hand-in-hand into the lake of fire. And they go hand-in-hand when a 501(c)(3)

corporation conveys a Warranty Deed to a trust instrument into which any wannabe messiah can conceal assets.

What has happened here at Port Austin is not difficult to understand. Capitalizing on a relationship that goes back to 2000, knowing the history of what had happened on the former Air Base, knowing that ELBI was doing no ministry work from the property and that ELBI was about to lose its tax-exempt status, Norman Scott Edwards intervened to help the friends he had developed during Feast, friends he had developed when teaching a class together, friends he had developed when traveling to preach to distant congregations. During spring 2003, Edwards writes in *Servants News* that, possibly, he will play with the kids for a while. In December 2003, the means by which he can play with the kids becomes apparent. He writes a brief outline for a Sabbatarian Educational Environment (SEE) that has students paying tuition. Edwards calls this outline a plan in his *Summary of Events at Port Austin*. And in this plan, Edwards writes, "The [SEE] government will be firmly bound to implement the plan for SEE, as laid out in this and future documents" (Point 6 of *Summary*). Then in his letter to me dated January 25, 2005, Edwards writes, "SEE has now been cancelled by Frankford, Drieman and Williams, a majority of its founders, as evidenced by an affidavit signed November 30, 2004 and recorded at Liber 1085, Page 693 at the Huron County Register of Deeds" (paragraph 5). Thus, by Edwards' admission, the government of SEE consisted of the four named trustees that signed the Purchase Agreement, dated April 28, 2004, and known as Liber 1048.

But in Point 7 of his *Summary of Events at Port Austin*, Edwards writes, "The fundamental issue that has caused the rift between Drieman/Frankford/Williams and Edwards is which of the above two points are most important. Was this project to be whatever four men decided it would be? Or, was it to implement the specific plans outlined in Edwards' and Williams' writings?" The answer is disclosed by Edwards himself: the government of SEE was comprised by the four men, whom Edwards acknowledges had the authority to terminate the SEE program by majority vote.

The recent problem at Port Austin is that Edwards never had any intention of being part of the ministry to which he had committed himself. I believe Hawkins purchased Edwards' loyalty through donations to the *Servant News* beginning in 2000, donations large enough that Edwards could consider suspending the publication and starting to play with the kids.

Edwards has written against the corporate church, so Hawkins and Warwick Potts' offer of ELBI Board seats, formally tendered during Edwards and Williams' January 5, 2004 meeting with ELBI directors, was considered but rejected by January 25, 2004. A Trust Indenture apparently seemed, to Edwards, the safer vehicle for placing the Port Austin properties beyond the reach of government intrusion.

I believe Hawkins needed a real estate broker to assist in his shell game, and I believe he purchased the loyalty of one. Thus, today, instead of Glen Goslin and Warwick Potts apparently representing Hawkins' interested in this resort community, I believe Hawkins has Edwards and our known but still-unnamed broker.

But when sitting in Federal prison, earning money is difficult: I believe Hawkins needed a steady incoming trickle of funds for the years he would either be out-of-the-country, or incarcerated, so he placed a figurative milking machine on the udders of the Christian Identity Movement. Who cares if he bilks hundreds of thousands, or more, from these white racists, upsetting families through teaching what ought not be taught? I believe they are his intended victims. The public doesn't care about them, and they have little legal standing in courts. A little seed money was sown among them, enough to (mixing metaphors) prime the pump.

The financial resources of the Identity movement, like an underground aquifer, was discovered by one of those five mysterious Detroit businessmen sometime in the mid-1990s. But the drilling operation to exploit this resource didn't begin until the *Exide* Battery scandal broke. Then, this new field must hurriedly be brought on line. Pumps were installed by a tax-exempt corporation during the spring of 2000, and these pumps began to produce enough that other fields could be shutdown. Port Austin was one of those fields that was capped. Only a low-profile presence was required. But Potts' visa problems required that he actually do ministry work or return to Australia. He had to be moved out of Port Austin, and someone else slipped into his place. Enter now, Norman Scott Edwards, with a figurative offering of two pigeons.

I believe those working under Hawkins would take advantage of non-Arian Christians, in particular, of Terry Monte Williams—and of Philip Frankford because of his extended family's heritage. These are the two named individuals that Edwards brought to Warwick Potts' attention before Edwards' January 25th rejection of Hawkins and Potts' offer of Board seats.

The wind struggles to move the now heavy drifts that have settled around the base of that ugly cross on the other side of the road. Someone with a shovel will have to dig through these dirty yellow mounds.

* * *

February 11, 2005

Commentary — From the Margins *"Speak What God Gives You!"* — NSE

In the delayed Jan/Feb 1999 issue of *Servants' News*, Norman Scott Edwards titled an article, "Speak What God Gives You!" He begins by writing, "I believe this matter is very important to independent 'COG' believers. I hope you will take the time to **read this article from beginning to end before judging its content** (author's emphasis)" (p. 17). I did. I read the article in its entirety before I began to reflect upon the subject matter. I had heard about the subject, but I had not before read how the matter began—the exposure of Jim Rector.

I do not know Jim Rector. I have never heard him speak. I have not knowingly read anything he has ever written. He was and is to me another ex-WCG pastor who practices precept-upon-precept exegesis as taught by Herbert Armstrong. Thus, even when encountering his name in context with others who have independent ministries, I haven't been interested in hearing what he or they have to say. For through teaching precept-upon-precept the drunk priests of Ephraim caused a nation to stumble, fall backwards and be snared. This same reading strategy caused the Worldwide Church of God to stumble backwards, fall and be broken by a few clever arguments dredged up from early in the Reformation. I teach using typological exegesis. Therefore, during the past few years as typology swept past where our Puritan Ancestors left it, I haven't been particularly interested in those who teach using precept-upon-precept exegesis.

With the above qualifying paragraph stated perhaps more forcibly than necessary, and with Rector no longer being a timely subject matter (I hope Jim is again doing a work, that he learned and recovered from the mauling he received), I want to consider the perverseness of Edwards' Matthew 18 action. Not of the action itself, which seemed to produce the fruit such an action is intended to have. Rector had done wrong, and he admitted having done wrong when confronted by Edwards, who was affected through having distributed Rector's tapes. So Edwards had a justifiable reason for bringing

Rector's actions to Rector's attention. So far, Edwards had not behaved as a Texas blowheart, this identifying phrased used for a person with the laws of God allegedly written on his heart, but a person who covers those laws with the condensation of his breath due to the coldness of his heart.

For those who are unfamiliar with the article, Mindy Diller sent an e-mail query to Edwards asking if Edwards would take on a living person who had plagiarized another's works with the vigor with which Edwards was attacking Herbert Armstrong for plagiarism. Edwards answered her, and recommended that she begin a Matthew procedure with the person guilty of plagiarism. Mindy responded and said that the person would not actually admit plagiarism, and would only admit to utilizing the work of another. Mindy wasn't sure whether she should drop the matter. She was concerned about speaking *lashon hara* against the person. Edwards then asked her for the name of the person, and she gave him Jim Rector's name.

Edwards purchased the book Rector allegedly plagiarized, and asked Pam Dewey to read the book and compare it to Rector's tape series on the same subject. She determined that Rector was reading large passages from the book, "changing a word here and there, pausing to add commentary at times" (SN 19). Edwards then read the plagiarized book. He writes, "Before I even read any significant amount of Bevere's book, I realized my own Matthew 18 process must begin. I was offended that Jim was doing this" (20). Thus, on March 23, 1999, Edwards sent Rector an e-mail letter, asking that he, Rector, "be the first one to tell [his] mailing list the source [he] used in [his] teaching" (20). Edwards went on to write, "You should probably explain why you did not give the source to begin with, then explain that it was a mistake ... we never have to fear doing what is right. *Servants News* lost some subscribers when I wrote about taking bread and wine more than once a year. More are discontinuing as a result of our writing about Herbert Armstrong. If it turns out that I need to look for something else to do to support my family other than *Servants News*, I will do it" (20). *If it turns out that I need to look for something else to do to support my family other than Servants News, I will do it*—this line needs remembered, for *Servants' News* failed to support Edwards, who then came up with the SEE program.

On March 28th, Rector sent Edwards an apology and a statement of repentance, which wasn't enough for Edwards. So Edwards "informed four of Jim's friends and supporters and they went to him privately" (SN 20). And here Edwards' Matthew 18 procedure seems to go awry. Rector had committed an actual crime. He had transgressed copyright law. And Edwards had not informed the copyright holder of this transgression. Rather, *Edwards sought to apply an in-house procedure to a criminal matter involving another, without informing the crime's victim of the crime. Edwards makes himself an accessory-after-the-fact to a real crime for which prison time is possible. He shows little love to the victim, the person who authored the text that was plagiarized, and the fact that Edwards felt offense is legally meaningless, and somewhat morally offensive in itself. Edwards places the offense he felt above the interests of John Bevere, author of Victory in the Wilderness. Said bluntly, Edwards' love for himself exceeds the love he has for Bevere, who should have been immediately informed of the plagiarism—and whose responsibility it was to bring a Matthew 18 (or criminal) proceeding against Rector.*

Note the above: Edwards showed no love toward his neighbor, John Bevere, in the whole affair. As a result, Edwards is as the priest and the Levite were in the parable of the Good Samaritan.

Therein lays the taint of the Edwards/Rector affair: Edwards usurps Bevere's authorial rights. His love for himself and his righteousness exceeds the love he has for a personally unknown brother in Christ. Matthew 18 wasn't intended to be a horn blown

by Texas blowhearts to boast about their own righteousness, and offenses taken to their sensibilities, but that is what the procedure seems to have become. The procedure outlined in Matthew 18 pertains to actual transgressions of the law, divine and/or civil, that occurs between two brothers in Christ. The procedure is not for "offenses" felt by third parties. Mindy correctly understood the problem: she went to Rector, who didn't really listen to her. Her option was now *lashon hara*, or directly contacting the plagiarized author, which should have been done regardless. It seems that human love for the author would have dictated contacting the author.

Rector's acknowledgement of his wrong-doing wasn't enough for Edwards, who seemed to smell blood and was going after it. He kept after Rector to tell his mailing list the "whole story." And on April 20, 1999, Jim Rector admitted reading from Bevere's book and said that he would be contacting the publisher and author of the book concerning the incident. He admitted deception, and he wrote, "I was dead wrong in what I did, and I am absolutely resolved that it never happen again" (SN 21). The incident was over, almost. In actuality, the incident was just beginning for it wasn't Edwards' writings that Rector had plagiarized. Little more had been accomplished than if Mindy had contacted Bevere, and had brought Rector's use of Bevere's work to his attention. Bevere would, most likely, have sent a letter to Rector addressing the problem with a cease and desist demand.

When is enough enough? This will be a question those of us here at Port Austin will have to address this spring of 2005. Although Edwards hasn't yet acknowledged wrong-doing, he daily comes closer to doing so. If a Texas blowheart hadn't become involved early, Edwards might now see the error of his ways instead of being only one court hearing away from arrest, which would do nothing to restore the losses incurred by the other three trustees. Perhaps the primary reason Edwards isn't today in jail is that avenue removes the possibility of him making financial restitution.

For Edwards, Jim Rector's public humiliation wasn't good enough. Edwards apparently wanted Rector to admit to every incident of plagiarism—and Edwards took what should have been a private proceeding public.

I am convinced that God remains involved in the affairs of His children even as these children mentally enter their spiritual teenage period. So I now find it curious that in a different matter I am doing to an unrepentant Edwards what Edwards did to a staggered Jim Rector. While it is not my intention to defend Rector—apparently what he did was as wrong as he said it was—every person out of love for the other person needs to allow the repentant sinner to save what face as can be saved. Once a person is beaten, a person needs to let the other up. None of us are so pure that we do not need mercy extended to us even after we repent.

Edwards knew what copyright law said about plagiarism this past summer when the music camp, with its intolerable behavior, used the songs of Elizabeth Drieman. He knew, but he used her songs anyway. However, my understanding is that since posting my commentary about Elizabeth, Edwards has offered to return all music and sound tracks to her. A late offer? Certainly, but better late than never. And for this he needs acknowledged.

What remains to be returned is about \$300,000 to the other three trustees. I suspect, though, that Edwards will plead some form of intentional vagueness about whether he really owes that much. Today, he owes his liberty to the charity of the other three trustees.

I do not have a great speaking voice; therefore, if Jim Rector wants to use material I have written in a tape series, I hereby extend permission to him to do so.

Matthew 18 is not about a third party to an action taking offense and thereby having hurt feelings. It is about maintaining the unity of faith against lawlessness. Sin is

lawlessness. The condition required of Matthew 18:15 is if your brother sins against you. Until Edwards provided me with the legal basis for having a complaint against him, I was not in a position to bring an accusation against him. And then, a Matthew 18 proceeding required that Edwards be a brother, a status he formally lost in September 2004. Here at Port Austin, Edwards has been one committed to Satan ever since October 31, 2004. Therefore, the affected party in a Matthew 18 procedure must be party to a real transgression that amounts to actual lawbreaking. Hurt feelings are not enough So the procedure only properly applies between—in the Rector case—Bevere (and other authors) and Rector.

Third parties have very limited rights to become involved in Matthew 18 proceedings. If the wronged person doesn't pursue the matter once the matter has been brought to his or her attention, then no Matthew 18 proceeding can go forward. A third party should not initiate a proceeding on behalf of the victim, for the victim has the prerogative of silently suffering the wrong. Therefore, the Texas blowheart mocks God when he elevates his slighted feelings to the importance of them being bound or loosed on earth and in heaven through initiating a Matthew 18 proceeding.

The entirety of Edwards' right to become involved in Rector's plagiarism stems from the fact that Edwards was distributing Rector's tapes. Edwards could simply have declined distributing the tapes, while bringing Rector's use of Bevere's book to the author's attention. He could have then waited to see what course of action Bevere chose to take. Bevere might have given Rector permission to continue distributing the tapes on some sort of a fee basis. Instead, Edwards placed himself in the position of being wronged by Rector. Again, he usurped Bevere's authorial right—and this usurping of rights by third parties to create bogus Matthew 18 proceedings needs to stop.

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February 13, 2005

Commentary — From the Margins *Mr. Raymond Dick*

June 2002, I drove to Hawkins, Texas, to meet Ray Dick. I wanted to discuss events that occurred at Ambassador College (AC) during the spring of 1962. He had detailed some events in e-mail correspondences that had relevance to what I had begun doing. From these exchanges I realized that Ray had carried a prophetic baton for forty years while, figuratively, an entire generation died in the wilderness—the generation that had rejected divine revelation in an Advanced Prophecy Seminar that Herbert Armstrong required all the senior men then in Pasadena to attend. It seems that Mr. Herbert W Armstrong (HWA) knew that his many prophecies about post war Europe had not occurred. He knew that a ministry based upon prophecy had to get prophecy right, and he knew that he didn't have prophecy right. So during the autumn of 1961, he scheduled an Advanced Prophecy Seminar for AC's Spring semester that was supposed to get prophecy right, if nothing else.

Mr. Herbert Armstrong taught the first class session of the Advanced Prophecy Seminar in January 1962. He told the men that any and all ideas would be considered, that they and he didn't understand prophecy, that nothing was too silly to be explored. But HWA only taught the first session of the Advanced Seminar. The second session and every session after that was taught by Garner Ted Armstrong (GTA), who began the second session by saying that there would be no new revelation, that his dad was just

having doubts, that the Church understood biblical prophecies and had them correct, that he had personally proved them to be correct.

When I learned, in March 2002, from Ray Dick about the Advanced Prophecy Seminar and about what GTA said, I realized the draft notice I had received to reread prophecy on Thursday of the second full week of January 2002, at approximately 10:12 CST, occurred forty years to the day from when GTA rejected revelation, and probably forty years to the minute. I wrote GTA and asked if the story about the Advanced Prophecy Seminar were true. He replied in a most gracious manner, but neither confirmed nor denied the story. I wrote him a second and a third time, and each time I received very gracious replies, but no confirmation nor denial. However, Rod Meredith seemed to confirm the story when I wrote him asking if the story were true: Meredith remains one of the few men still alive who were in the class (Leslie McCullough being another). Thus, I inserted the story and additional details about being drafted to reread prophecy in *A Philadelphia Apologetic*, which went to press summer 2002—the book is still available, but is really first year student writing and needs to be revisited.

Ray Dick wasn't in that Advanced Prophecy Seminar. He was taking fourth-year Bible, which Al Portune taught. But Al Portune was in that Advanced Seminar and he reported to his class what was covered in each session of the Advanced Seminar.

Near the end of the Spring 1962 semester, in a Friday class, Al Portune expounded a prophetic teaching that Ray Dick believed was incorrect. When I went to visit Ray in 2002, I had hoped he would tell me exactly what Al Portune had said, but my visit was cut short by an intestinal bug. Thus, informed speculation remains that the subject was endtime armies surrounding Jerusalem. Regardless, Ray spent the weekend searching Scripture and before class Monday morning presented to Al Portune reasons why the prophetic teaching of the Church was wrong. Portune then came into class with additional Scripture passages that supported what Ray had brought to him, and from the fourth-year Bible class was coming prophetic insight that should have come from the Advanced Prophecy Seminar. That is, on Monday prophetic insight was coming from fourth-year Bible. GTA was then out of town. When he returned on Thursday for that week's session of the Advanced Prophecy Seminar, he pulled Ray Dick out of class, and with a cowering Al Portune in tow, GTA threatened to expel Ray for introducing heresy.

Ray Dick was an older student. He had spent WWII in a Conscientious Objectors' camp near Downy, Idaho, because of his Mennonite beliefs. He was not a physical coward. He was a man of principle, and he believed the Work headquartered in Pasadena then being done by HWA was God's work ... but he knuckled under when he knew he was right and GTA was wrong. And I'm not sure that he ever fully forgave himself for doing so.

What Ray realized was that there were still three and a half years of tribulation left after armies surround Jerusalem. I believe this was the prophetic baton that he carried by himself year after year. And after, in December 2001, reading Ray's article on prophecy published in *The Journal*, I realized he was correct—not in everything he wrote, for he accepted *The Protocols of the Learned Elders of Zion* as a valid text, but in the premise that the battle of Armageddon and armies surrounding Jerusalem are separate events three and a half years apart.

For forty years, one man quietly accepted the authority under which he had placed himself. He could have rebelled. He could have gone out on his own to do a work for God. But he accepted the premise that God was in charge of the only work that he knew being done with the energy and dynamism of the Worldwide Church of God. And for this, Ray Dick deserves praise.

If God wanted to unseal endtime prophecies in 1962, GTA couldn't have stopped their unsealing. Rather, it seems that the Armstrongs were in the unique position of

being able to influence a course of events if righteousness and honesty had prevailed when HWA figuratively had a knife in his hand. He was spiritually tested as Abraham was physically tested, and he failed his test concerning his son, who really killed his ministry on Thursday of the second full week of January 1962.

I was a fifteen-year-old high school Junior in January 1962. I attended the Seventh Day Adventist Church at Oceanlake [now Lincoln City], Oregon, with some regularity, but I wasn't interested in prophecy, and I was not particularly interested in God. I still wasn't really interested in prophecy when I was baptized into the Body of Christ before Passover 1973 by Mr. Bob Peoples, then pastoring the Salem [Oregon] WCG congregation. By this time, I was a gunmaker, living in a remote area along the Oregon Coast. And the fear of biblically prophesied events that evidently brought many people during this era into Armstrong's tent had little relevance when a person is already living off the land.

Seven years almost to the day after I began attending WCG services, I began writing. I was sitting in a damp cabin of a boat at Dutch Harbor, Alaska; I had just finished reading the novel *Triple*; and I threw the book across the cabin, saying as I did, I can tell a better story than that. Now, twenty-five years later I don't know that I have. However, by fall 2001, I had several secular novels in print. But as a person under authority, I wasn't about to write theology. That was the job of the headquarters ministry, whether Pasadena or Cincinnati. So I understand why Ray Dick would bite his tongue in May 1962 when GTA accused him of introducing heresy.

Today, members of the so-called independent churches of God are an unruly lot, determined never again to let any man get between them and God, not realizing that most of them stand between God and themselves. They stand with their backs to God, ever ready to take offense at the slightest affront. They stand with wallets that cannot be opened with screwdrivers and pliers. They stand with their salvation under lock and key. They do no work for God; they are truly unprofitable servants. But they are beholden to no man. Their loyalty is to themselves. And no one will ever again teach them anything.

How many disciples today will wait for God to correct the leaders of a corporate church that teaches many disciples to live within the laws of God, but also teaches prophetic error? Ray Dick was willing to wait. He trusted God. And it would have been presumptuous of him to have begun doing a work on his own.

It would have been presumptive of David to take King Saul's life even though God seemed to have delivered Saul into David's hand ... what does it mean to be a man after God's own heart? Ray Dick was a man after God's heart in that he was not presumptuous. He had been, for whatever reason, given prophetic knowledge that HWA didn't have. He didn't use this knowledge to build for himself a spiritual house as some former WCG ministers are now doing. He waited for God, waited with faith that God was capable of taking care of the problem. And he lived to see the problem corrected through the destruction of the theological empire HWA had constructed for himself. He lived to see GTA pass from the scene, and he lived to read where I took (and have taken) the prophetic knowledge he alone carried for forty lonely years.

I did not write about theology, nor speak about theology until after I was drafted to do so, a claim for which time will judge its truth. It would have been presumptuous for me to have done so. But since that specific hour arrived three years ago, I have taken the student position I had that was orthodox WCG, and I have moved into a larger arena, where with that baton Ray Dick carried without fanfare or acclaim, I sally forth, jousting with windmills.

Although Ray never fully understood typological exegesis, nor how radically different typology is from precept-upon-precept exegesis, he recognized that few yet understood the knowledge he had held for so long. He offered to sponsor an East Texas radio

broadcast, but I am not the right person to produce such a program. He wanted to assure disciples that during the Tribulation their children would be safe. He could see in Scripture the amount of death that will occur, but he didn't understand why so many would die. He didn't understand that the Church, as the firstborn son of God, would be ransomed for the remainder of humanity. So I didn't take him up on his offer. It was too early to go to the many COG members living in Texas.

One COG writer wondered if I have ever been a part of a real COG—yes, I was. And I remained under authority until God ended an administration of the Church that received its death sentence in 1962, a decade before I began attending its services. And once I began attending, it would have been presumptuous for me to speak as a lay member. Like Ray Dick, I too waited for God to correct a work that had jumped the tracks. Unlike Ray Dick, I now have the opportunity to deliver endtime words about patient endurance. The good news that must be proclaimed to the world as a witness to all nations is that all who endure to the end shall be saved. The last Eve will deliver three sons during the first half of seven years of tribulation. A spiritual Cain will murder his righteous brother, leaving one son marked for death and the other dead. Then, when the kingdom of the world becomes the kingdom of the Most High and of His Christ, Satan will be cast from heaven. The Holy Spirit will be poured out on all flesh, and the last Eve will give birth to a spiritual Seth who only has to endure to the end to be accepted before God. Enduring, though, will mean living by faith for another three and a half years. Thus, all who endure to the end shall be saved, for all will have the Holy Spirit and will be born-from-above.

If a person reads the chat-group posts about the hierarchical authority of the Armstrong administration of the COG, a person would think that it is foolishness to remain under the authority of an arbitrary government. It would be much more foolish to insist upon a person's rights and turn his or her back to God ... as a Kenny Rogers' song went, there's a time to hold your cards and a time to fold. Too many COG members have been quick to fold, thereby taking themselves out of whatever game that is being played. These "independent" members need to put themselves back into a game, even if it is their own. Right now, they are many David wannabes who have slain Saul and don't know what to do next. They stand bloody, ahead of God, and ready to devour their neighbor.

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February 14, 2005

Commentary — From the Margins *Disqualified By Himself* Edwards on Edwards

Addressing a letter sent to *Servants News* concerning Garner Ted Armstrong, Norman and Marleen Edwards wrote (Edwards' emphasis), "As we have stated multiple times in our writing, the issue here **is not** repentant sinners, the issue is: '**Should people with known major sins be leader and preachers?**'...If a man is righteous for a while and qualifies to be an elder, does God 'save up' that righteousness and allow a certain amount of sin later on? 'But when a **righteous** man turns away from his **righteousness** and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the **righteousness** which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the **sin** which he has committed, because of them he shall die' (Ezek 18:24). What does it take to disqualify a person as a leader? ... If this leader has a slick lawyer or bribes a judge and

manages to stay out of jail, would that make these sins acceptable in a leader. We think you can see that there is some limit to whom we can accept as a church leader" (Mar/Apr 1997 *Servants News*, page 34). The question now must be asked, what is a known major sin? And is a known major sin the only disqualifier of a leader?

Sin is lawlessness (1 John 3:4). Any transgression of God's law, or of human law that is not in conflict with God's law is sin. And the wages of sin, of an attitude or mindset of lawlessness is death (Rom 6:23). If a born-from-above person proves to be unruleable when dwelling in a tabernacle of flesh, the person will not put on incorruptibility. Therefore, righteousness cannot be stored up for future use. The mindset of the person at death determines whether a person desires to be ruled by God, and is willing to submit in all things to God. And this mindset is revealed not just in the person's expressed attitude toward God, but in how the person submits to every authority placed over the person. This mindset is especially revealed in how a person treats his or her neighbor.

There are times of obvious spiritual testing. One of these times was during the top-down introduction of heresy in the Worldwide Church of God during the latter portion of the first Tkach administration. Both ministers and laity struggled with how to obey God when loyalty is an expectation of God. For some, the struggle wasn't all that difficult. These were the ministers and disciples who were "out of here" when the first rumor of change began to stink up the campus. Some left with a Flurry, but most stayed for change was needed. And in every case, God was observing just as He observed Abraham on his way up the mountain with Isaac, his son of promise.

Norman and Marlene Edwards mailed that infamous, anonymous letter to the entire ministry of the Worldwide Church of God, posting letters from different addresses on different days so that every letter arrived on the same day. Edwards then planned ahead of time what he could say without actually lying about whether he was the one who sent it out. He and Marleen believed that they had to reveal what was being planned, but that belief was an act of presumptuousness. And I used their posting of that anonymous letter as an example when Edwards asked when he had been deceitful. He acknowledged that the letter and his contemplation of what to say were deceitful. But is this a major sin? It is, within the Sabbatarian community at Port Austin, a well-known sin. But Edwards claims that he has since grown. Thus, he writes that *his vagueness was intentional* concerning the receipt for the down payment monies he received from me. So indeed, he has grown and overcome his tendency to be deceitful in the same way that he objected to Garner Ted's overcoming his sexual misadventures.

Is a little deceitfulness all right? Is deceitfulness for a righteous cause acceptable? Or is all deceitfulness a stench in God's nostrils?

Can sins be compared, or is this foolishness? Adultery is of the flesh, and no flesh will enter heaven. Lust, however, is of the spirit. It is coveting that which is not lawful to the person to possess. Deceitfulness is also of the spirit, and is the defining attribute of Satan (Rev 12:9). And therein lays the greater problem: Garner Ted's sexual escapades, which no one could condone, were less vile than is a deceitful attitude. Lying about his adultery, or the moose he shot in Alaska did greater damage to the spiritual child of God dwelling within a tabernacle of flesh than did any affair. For from the same mindset that tells one lie comes expressed repentance, which could as easily be another lie.

Note the above: from the same mouth that lied about an affair comes expressed repentance when the affair is exposed. If the first utterance, an acknowledged lie, was false, then until the fruit of repentance has been brought forth, the second utterance must also be treated as a lie.

God hates a lying tongue, for nothing from that mouth can be trusted. But it isn't just the great big whopper lies that God hates. The intent to deceive through vagueness comes from a lying spirit. The nature of timelessness requires that what is co-exists with

what will be and what was; thus, Satan's rebellion came through subtlety. Satan became a lying spirit. For iniquity was found in this anointed cherub, but not until this cherub had subtly poisoned a third of the angels. Iniquity was revealed when this anointed cherub no longer agreed with God, but this iniquity began when this cherub made himself a judge of God, deciding for himself whether he could support God in this decision or in that decision. And his lies appeared as righteousness until his rebellion was discovered.

Satan's ministers appear as servants of righteousness (2 Co 11:15). Their appearance doesn't reveal whom they serve, for evil is in a person's heart, in the person's spirit. But evil doesn't necessarily appear "evil." It can appear as an act of patriotism, such as surreptitiously mailing an anonymous letter to all WCG pastors, a letter exposing planned heresy. And here is where God spiritually tests. The person mailing the letter could have first tendered his resignation from the corporate church before bringing a case against the church. The person should have signed the letter. The person needed to act in an upright manner, even to the person's own harm. But this isn't what happened. Instead, the deceitful posting of the letter revealed whom Edwards truly served even if he didn't realize who his master was at the time. He then appeared as a servant of righteousness, and appeared as such a servant for a decade afterwards, but true righteousness spurns using deceitful, underhanded ways (2 Co 4:2). True righteousness has no need for anonymous letters, or clever ploys of deniability. True righteousness would never write, "This vagueness was intentional," as Edwards wrote in his letter to me, dated January 25, 2005. The use of vagueness to conceal the truth comes from possessing a lying spirit.

Again note: the deliberate use of vagueness comes from possession of a lying spirit; comes from serving Satan. Edwards has a lying spirit and serves Satan.

Edwards filed a revised purchasing agreement on September 17, 2004, unbeknownst to the other three Port Austin trustees. He filed an undisclosed trustee indenture at the same time. And he concealed his actions from the other trustees until he was directly asked for the trust indenture on October 29th. Then, when confronted by a determined Paul Drieman, Edwards admitted what he had deceitfully done six weeks earlier. And on October 31, 2004, the other three PASC trustees committed Norman and Marleen Edwards to Satan in hopes that through the destruction of the flesh the spirit might be saved.

Concerning Garner Ted Armstrong, Norman and Marleen Edwards continue their 1997 answer [Edwards' emphasis]: "We are not judging whether we are more or less righteous than Garner Ted Armstrong....We are sinners too. We continue in our service because our sins are **not creating major stumbling blocks** for other brethren and new converts" (SN 35).

When Edwards sins create major stumbling blocks for other brethren and new converts, then by Edwards own criteria, he disqualifies himself from being a leader or preacher or by extension, a trustee for the Sabbatarian Community at Port Austin. And Edwards' sins now create such stumbling blocks. He disqualifies himself.

By the criteria Edwards set down for Garner Ted Armstrong, Edwards disqualifies himself from holding any position of leadership or authority within the Sabbatarian community.

The other trustees wondered why students who seemed committed to coming to SEE didn't show up in August. They believe they now know why: these students were able to discern Edwards' contrary spirit probably without fully realizing why they felt the negative vibes. The trustees were able to discern this contrary spirit once Edwards moved onto campus, and at first, they didn't want to believe what they were experiencing. They didn't want to believe that one of them was not genuine, but was a

disguised minister of righteousness serving Satan himself. But by Edwards' deceitful actions, he has proved himself to be a servant of Satan.

The entirety of the WCG's corporate body, from laity to the pastor general, was spiritually tested a decade ago. The test was less over doctrine, which God can "fix" anytime, than it was over how would that collection of disciples handle being under corrupt authority. Would they rebel before God released them? Many did. Did they lust for what wasn't lawful? In some congregations, a rush of disciples hurried from services to pig out on lobster and shrimp as soon as Pasadena gave its approval. Ministers secretly organized, with many of the senior men planning to build for themselves spiritual houses. Disciples, as bewildered lambs, began telephoning one another. In a 24-page letter sent to his congregations, Wilbur Berg lobbied for a job. No one seemed to know how to handle what was happening. And throughout all of this, God was watching, evaluating, marking those who were genuine and those who were not. And one person then at headquarters who proved not to be genuine was Norman Scott Edwards. God has now separated him from the faithful through Edwards contemplating lawlessness, then acting upon the desire of his heart in filing a revised purchasing agreement. Thus, today Edwards' support comes from a hatful of rebels and a Texas blowheart, each of whom needs to reflect upon what it means to be presumptuous.

* * *

February 15, 2005

Commentary — From the Margins

Judging Rightly

More Edwards on Edwards

In the matter of Darwin and Laura Lee's remarriage problems that developed fall 2000, Norman Scott Edwards wrote, "Judging just judgment is a very important issue in the scriptures (Deut 16:18; John 7:24, Acts 17:31). So often, people 'do not like confrontation' and the popular idea is to leave the issue of judging to 'the government' or 'the church authorities'. [sic] Those who hope to reign with Christ should be learning to judge righteously, now" (Sep/Oct 2000 *Servant News*, page 26). Sounds true. Disciples are to judge matters affecting the Church (1 Co 5:12), and their judgments need to be as unbiased as possible and rendered only after the facts of a case are known. But disciples in distant fellowships are not in a position to second-guess a local fellowship. At best their judgment will be based on hearsay evidence.

Distance doesn't make for impartiality. Nor does public appeal. And possessing wisdom becomes the basis for anyone to judge a matter (1 Co 6:5).

The Lees felt they were not being fairly treated by the hierarchical framework of the United Church of God, an International Association (UCG-IA), so they attempted to continue a Matthew 18 process by taking their remarriage problems to the so-called Church. But the prevailing condition that must be present for any Matthew 18 proceeding is that a brother sin or commit a lawless act against another brother. Plus, some definition of what constitutes the Church must be established before any appeal can proceed. The Lees had voluntarily placed themselves under the authority of the UCG-IA, but with their suspension from services, they wanted a larger body of believers to judge the matter. They didn't like the locally rendered decision, which whether arbitrary or valid was against extending them marriage counseling for they were apparently determined to marry regardless of what counsel would be given.

The lawless act now becomes an administrative decision to deny them marital counseling, and there seems to be a serious disconnect between what is truly a transgression of the law and what is a congregational management decision. Regardless, the Lees' problem is not really germane to the concept of taking a matter to the Church if a local decision goes against an individual or individuals. Taking a matter to the Church is an appeal to public opinion, and not an appeal to God. All sorts of noble language can be used to dispute taking the matter to the Church being an appeal to public opinion, but ultimately, the Church to whom the appeal is directed consists of those individuals who have chosen not to submit to human government. They are a mob, democratic in tradition and directly governed by the spiritual king of Greece. This Church to which the Lees appealed does not consist of those disciples who have voluntarily placed themselves in an organization of men, gathered together to do good works for God.

When a disciple voluntarily places him or herself in an organization of men, the disciple can voluntarily leave when that organization does those things that the disciple cannot support. Leaving should be done without fanfare, without trumpeting perceived problems to all who will listen, without commotion. When disciples make themselves judges of those over them, they act presumptuously. They are not learning to judge a matter rightly; they are learning to rebel in the same fashion as Satan rebelled against God.

Voluntarily placing oneself in a human organization does not, contrary to what has been echoed within the splintered churches of God for a decade, insert an individual between the disciple and God. I know of no one in the former Worldwide Church of God who prayed to Herbert Armstrong or through Armstrong as if he were a plaster icon of the Virgin. A multitude of charges can now be leveled against Armstrong, but not the charge of standing between any disciple and Christ. Even his claim of heading the only true church had no effect on those disciples who didn't believe the claim. Thus, it is a bogus examination of fact to claim that submission by a born-from-above disciple to a human organization necessarily places one or more men between the disciple and the godhead. And those disciples whose inclination is not to submit to any human organization will also refuse to submit to God when He asks the disciple to figuratively sacrifice his or her son of promise—when God asks a couple to wait to marry until after marriage counseling even if this counseling is refused. What was asked of the Lees might have seemed unreasonable from the perspective of their flesh, but their flesh will not cross dimensions to enter the heavenly realm. From the perspective of their spirits, delaying marriage might have produced fruit and judgment that they today lack, as evidenced by their siding with Edwards in the happenings here at Port Austin.

Edwards titles his explication of the Lees' September 16, 2000, letter to Church of God Brethren, "Just Judgment Important for Local Congregations" (*SN 26*). But the Lees were not seeking just judgment by their local congregation. They were seeking to overturn the judgment of their local fellowship, for they felt that the local fellowship had not properly judged the matter. They were appealing to an alleged higher court, because Steve Nutzman, rightly or wrongly, wasn't doing their bidding. They were not willing to wait for God to correct Nutzman. Nor did they wait to be released from UCG-IA fellowship.

Edwards establishes himself as a judge in the matter of the Lees dispute with UCG. The Lees wrote, "Then brother Paul Luecke in his September 13, 2000 letter to us said no less than four ministers were in agreement on this matter [suspension] with us and says we were cynical, insulting, had angry accusations toward the Bismark brethren, issued ultimatums, threatened and had disdain for the local pastor, other ministers and UCG administration" (*SN 27*). Edwards then comments on the cited passage from the Lees' letter: "I think there were places your letters were cynical, insulting and showed disdain

for the UCG administration. In some cases, I think they deserved it" (27). They deserved it—is this judging another man's servant? They might well have deserved it, but where is the evidence upon which a reader could make this decision? And for the reader to make such a decision is going down the wrong road.

Why were the Lees concerned about being suspended? If they believed they were correct, then their suspension should have been perceived as liberation from the fellowship under which they had voluntarily placed themselves. If they thought their suspension was justified, then they needed to reconsider the course of action they were following. Either way, the Lees suspension was not a matter for other distant disciples to judge. They were free to follow God as they believed He was leading them, even to appealing to the Church. But their wisdom and judgments become suspect when they make a confidential matter part of a public record.

Church governance doesn't operate under the same assumptions as do civil governments. A bad attitude is enough for the clergy to remove a person from a fellowship, for the kingdom of God is not of this world, is not of the flesh, but of Spirit. A bad attitude is the spiritual equivalent of leaving a rotten apple in a stored bushel. The one apple will contaminate every apple it touches. The good apples don't miraculously heal the rotten piece of fruit. Rather, the rot spoils the good fruit. So Edwards noting the difference in how UCG handled the Lees' case as opposed to what would occur in a civil court is an example of carnal or physical mindedness, and of him not being able to rightly judge a spiritual matter.

The greatest problem of the so-called independent Church of God is physical mindedness. With every few exceptions, disciples in the so-called independent Church are unprofitable servants who have buried their talents, for they have proved that they don't have to tithe and they do no work themselves in discipling newly born-from-above sons of God. They are lukewarm, fit for nothing, and proud of their independence. And it is to this body of believers that the Lees appealed for righteous judgment.

Not enough was really known about the Lees' remarriage problems for anyone outside of their fellowship to have made an informed decision, but that didn't stop Edwards from weighing in. Edwards, in direct address to the Lees, wrote:

The reason why you have had all this difficulty in the first place is twofold: 1) The UCG-IA has replaced the instructions of Matthew 18:15-17 and related scriptures with their own policies. These policies allow a few ministers to decide to remove a person from their local congregation, rather than letting the brethren in that local congregation decide. The only way to solve this problem is for either the leaders or the brethren to insist that it be done. (SN28)

Here at Port Austin, both the leaders and the brethren of the Sabbatarian fellowships voted to commit Norman Scott Edwards to Satan, but that didn't stop the Lees from supporting Edwards in their on-line newsletter. When Edwards was initially being shunned, he appealed for support to the *Like Minds* chat group, and the Lees were among the first to support Edwards without hearing the matter except as presented by Edwards himself. With their rush to judgment, the Lees demonstrated that they are today unable to discern right from wrong. They apparently wished to overturn the decisions made by the local congregations. Perhaps it would have been best for the Lees to have grown in spiritual maturity before being enjoined in marriage, a chance they lost when they did not wait to receive marital counseling five years ago.

When the Lees appealed to *the Church*, they invited a thousand or more physically minded disciples into their bedroom. None of those brethren had any right to be there. And that decision to invite them in stands as a *prima facie* example of the Lees being unable to rightly judge even a private matter, which the UCG ministry may or may not have properly handled.

After the entire congregation in the wilderness, with the exception of Joshua and Caleb, had been condemned to death for their unbelief that had become disobedience when they tried to enter God's rest on the following day, Korah, Dathan, Abiram, and 250 chief men of Israel assembled themselves against Moses. They told Moses, "You have gone too far! For all of the congregation are holy, every one of them, and the Lord is among them" (Num 16:3 ESV). All of the congregation was holy (Ex 19:5-6), so the premise from which Korah spoke was true. The congregation hadn't elected Moses as their leader. So Korah demanded to know, "Why then do you exalt yourselves above the assembly of the Lord?" So, why was Moses in the position of leading the congregation in the wilderness? He didn't seek the position; he had tried to get out of talking to Pharaoh. And Israel began complaining about his interaction with Pharaoh before their liberation.

Israel bellyached about everything Moses did. They would have complained about him intervening on their behalf when the *Logos* wanted to wipe them out because of the golden calves if they had known what was offered to Moses. They were an unruly, rebellious lot that is the direct shadow of the "old man" into whose fleshly tabernacle sons of God are born-from-above. Thus, the physically circumcised nation that left Egypt is analogous to all who were consigned to disobedience (Rom 11:32) when mercy was extended to them. And this collection of carnally-minded individuals who told Moses that he had gone too far is today spiritually telling Christ that He has gone too far. Where is the authority in Scripture for a ruler to be placed over them? All drawn disciples are holy before God. So what gives any man (or woman) the right to exalt oneself over the congregation, over the Church?

Moses told Korah, "In the morning the Lord will show who is his, and who is holy, and will bring him near to him. The one whom he chooses he will bring near to him" (Num 16:5). And this remains the answer to modern Korahs who would invest equality upon the entirety of the spiritually circumcised nation holy to God.

Unless God makes a person a judge over the spiritually circumcised nation of Israel, a person acts presumptuously when taking that authority upon him or herself. Christendom is in the sixth hour of darkness between when the Lamb of God, slain from the foundation of the world, was sacrificed at Calvary and when the death angels pass throughout all spiritual Egypt/Babylon, ransoming firstborns not covered by the blood of the Lamb for the liberation of the holy nation from bondage to sin. Morning follows liberation. And in that Tribulation morning, God will show who is His. And the many spiritual judges to whom the Lees appealed, and to whom Edwards appealed will not die natural deaths if they persist in their presumptuousness. And they will persist, for they have become green-broke horses with their bits between their teeth. They will not be reined in by anyone. They have the scent of freedom in their nostrils, and their eyeballs rolled back in their heads. And they run with wild abandonment where angels fear to tread.

Again, possessing wisdom is the qualification for anyone to judge a matter in the household of God, and possessing wisdom will cause a person not to judge a matter before the case is heard. The Lees' early siding with Edwards after the local congregations here had condemned Edwards to Satan suggests that more than marital counseling was needed by the Bismark couple.

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February 16, 2005

Commentary — From the Margins *"Easier to Have Than to Collect"* — NSE Edwards on Insurance

Here at Port Austin, in the early morning hours of January 3rd, Dorm #3 burned, the fire itself is now old news. But within the local community, gossip has it that the fire was set to collect the insurance money—and I have had to assure those who suggest money as a motive that there is absolutely no truth in such speculation. The dorm was uninsured. In fact, a significant cause of conflict throughout August 2004 was the lack of insurance, fire and liability, on all of the property being purchased by the trust (PASCC).

On June 6, 2004, Norman Scott Edwards sent an e-mail message to Phil Frankford, the subject of which was "[making peace on insurance](#)." Edwards begins by writing, "It seems that there have been multiple meetings where you and I have had disagreements over insurance." Indeed, that was the case. The purchasing agreement that Eternal Life Bible Institute (ELBI) had assigned to the Port Austin Sabbatarian Church Community (PASCC) was initially made between Arthur Hawkins and the 754th Corporation. And this purchasing agreement, as is typical in real estate contracts, required that the purchaser maintain insurance on the property until the contract was paid in full. Plus, the purchasing agreement included multiple detached condominium units, and the condo association required that properties be insured through the association. Thus, the disagreement between Phil Frankford and Edwards over insurance can perhaps be best summarized in the last lines of the e-mail reply Frankford sent Edwards: "In this case, the subject of insurance or no insurance is not the issue. The issue is whether we keep our word and act in good faith to the agreements already made" (also dated June 6, 2004).

Edwards wrote to Frankford: "I realize that part of this may be Krystal insisting that you have insurance, and I realize that you want to try to keep peace in the family, and that can be a great struggle at times....However, on a purely business basis, I think we out [sic] to realize that it is **much easier to have insurance than it to collect on insurance**....Similarly, having liability insurance for people using our campus is not a 'solution'. [sic]" (e-mail of June 6, 2004 — emphasis Edwards').

If a person lacks the resources to self-insure him or herself, then the responsible action—and the action that reveals having love for others—is to carry an amount of insurance adequate to make an injured person whole. And where contracts and covenants require that insurance be carried, a person who can afford coverage flaunts his contempt for his neighbor by not obtaining coverage. The person who cannot afford such coverage had no business entering into such contracts and covenants.

There have been times in my life when I have run bare, simply because I couldn't afford even reasonable insurance coverage. But I didn't ask others to participate in the exposure to risk I was then undergoing as I struggled to put food on the table. Edwards wanted the other three trustees to run bare because he seemed philosophically opposed to having insurance.

In the same e-mail, Edwards tells Frankford, "You might think of it this way: A) If some calamity comes upon us and we **don't** have insurance, we must 1) Deal with the calamity 2) Ask God to show us why this calamity has befallen us...I think we are better off in 'position A' above" (Edwards' emphasis). Indeed, position A—that of being uninsured—was Edwards' position when Dorm #3 burned because of overloaded electrical circuits. The calamity came about because Edwards had not installed any heating system in the Dorm other than the overuse of portable electrical heaters. He had

participants in a failed music camp staying in the Dorm, which had no working smoke detectors and which had no heat but the overused portable heaters. He truly placed their lives at risk. Then in addition, because he seems opposed to purchasing even minimum insurance coverage he had no ability to make anyone who might have suffered an injury whole.

But making an injured person whole wasn't in Edwards' thoughts when he wrote Frankford: "I think our time would be better spent trying to prevent accidents, and learning how to honestly defend ourselves if an accident does occur or if someone tries to sue us to get money" (e-mail of June 6, 2004). Time better spent? Learning how to defend ourselves if someone tries to get reimbursed for an injury suffered on the campus—the issue of insurance which initially began as a sore point between Edwards and Frankford eventually spread to also include trustees Drieman and Williams, who sought insurance quotes for a liability policy to cover those individuals who would be on campus for the Feast of Tabernacles. They sought quotes for an events policy. But Edwards used Drieman's request for quotes as a reason to arbitrarily disqualify Drieman as a PASCSC trustee, even though seeking and purchasing such a policy is the responsible thing to do.

Today, as I meet more members of the local community, I quickly squelch rumors that Dorm #3 burned to collect insurance moneys. If the Dorm had been insured, there might be some justification for the rumors, for Edwards lives without a visible means of employment. It is understandable why the community speculates about how Edwards continues to support his wife and family. If the Dorm had been insured, there would then be an apparent reason for the fire. As it is, Edwards lives off donations, some of which he needs to use to purchase insurance.

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[Email on "Making Peace On Insurance"](#)

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February 24, 2005

Commentary — From the Margins *No Business but Business*

In his official capacity, Marvin L. Goretski, Supervisor of the Port Austin Township, sent Philip Frankford, one of the four original trustees of the Port Austin Sabbatarian Church Community (PASCSC), a letter on February 23, 2005, stating, "This old base area is zoned B-2 General Business District, section 801 and paragraph #2 states. [sic] Agricultural structures or uses shall not be permitted; unless herein specifically provided. The animals and fowl are in violation of the Port Austin Township Zoning Ordinance."

Arthur M. Hawkins purchased the two parcels of land in March 1999, then in December 1999 reassigned his contracts to Eternal Life Bible Institute (ELBI) for one dollar each. ELBI then reassigned its land contracts to the four PASCSC trustees on April 28, 2004, for the remaining balance on the contracts Art Hawkins signed, plus \$420,000. Warwick Potts reported to the PASCSC trustees that Hawkins had been, for years, looking for a piece of property such as the former Air Base. But nine months after purchasing his dream property, Hawkins dumped the two parcels into a non-profit corporation for reasons known only to him. However, shortly after purchasing the parcels, Hawkins announced plans to begin a Bible college, and he attracted to Port Austin at least two older married couples as students. Thus, when the Fall 1999 semester was to begin, Hawkins had on-site students and relocated faculty members. But

problems prevented the official beginning of the semester, so Hawkins employed both the faculty members and the students in a project to ascertain significant secular literary references to the laws of God until he reassigned his interests in his dream property to ELBI

Glen Goslin, ELBI's first manager of its Port Austin properties, immediately announced that ELBI would open a school on the former Air Base, but the school seemed to have unexplained delays in opening. Norman Scott Edwards in his *Servants' News* newsletter published an article by Warwick Potts in which classes to be offered were described, and indeed, at least one school session was held, with Edwards as an instructor. But ELBI's plans for the school were stopped when state officials informed Goslin that he needed a permit that he hadn't obtained ... Goslin never obtained the needed permits, apparently because a zoning variance wasn't obtainable. Instead of the needed permits, ELBI sought to change the name of the school that Hawkins evidently still wanted to establish, for Hawkins' shadow then loomed over ELBI and has continued to loom over the tax-exempt corporation ever since. His wife and attorney in fact, Cynthia Hawkins, was president of ELBI in July 2004. Her signature was legally required on the quit claim deeds ELBI then signed. Warwick Potts' signature wasn't acceptable even though Potts, as an authorized board member, signed the Purchasing Agreement with PASC dated April 28, 2004, and the revised agreement dated September 17, 2004.

Obtaining needed permits after the fact (when caught) by a corporation or company in which Hawkins has involvement is not without precedent, so Hawkins' expectation seems to be that Goslin would obtain the necessary paperwork, or that Potts would, or that someone else in his employment would so that his educational project could proceed. Instead, twenty-five thousand dollars (\$25,000) were spent upgrading the Air Base's former messhall so that it could be certified as a restaurant. But the needed zoning variance and permits hadn't been first obtained, so the restaurant was closed the day it opened, or very soon thereafter.

While it cannot be stated with certainty, in December 1999 Hawkins apparently felt that ELBI as a 501(c)(3) corporation could accomplish what he could not as *Exide* admitted wrongdoing in the fraud case being brought against the corporation for which Hawkins had been the CEO. Apparently Hawkins believed that ELBI could acquire the needed permits and zoning variances that might be denied him because of the developing scandal that would send him to jail in another three years. Regardless, the permits were not obtained and the school was not opened. And in 2000, Norman Scott Edwards had knowledge of the planned school through having been invited to teach courses by ELBI, and knowledge of some of the difficulties ELBI was having in obtaining permits.

Spring 2003: ELBI still has not established a school at Port Austin even though the school under the name Port Austin Bible Center had allegedly published books authored by Dr. Stephen E. Jones (a dispute exists about who really paid for books to be published). So in 2003, this school had a website, a post office box, and a fulltime employee that served as the pastor of the small fellowship meeting in the chapel of Arthur Hawkins' Bloomfield mansion. Who signed the paychecks of this pastor is problematic and a subject for discovery, for this fulltime employee, Warwick Potts, is a resident alien who apparently entered the country as an automotive expert for a company owned by Hawkins. It is his fingerprints that are on the hands of Hawkins' shadow here at Port Austin. And this automotive expert that works in fulltime ministry announced to the fellowship meeting in Hawkins' mansion that he would be relocating to Illinois at about the same time that Norman Scott Edwards writes in *Servants' News* that he might play with the kids for a while.

The timing of when Warwick Potts revealed that he would leave Port Austin and when Edwards wrote, "It may be best that I work with young people now, especially when my children are at home, and then go back to researching and writing when I am older" (*Servants' News* Mar/Apr 2003) seems terribly coincidental. In the cited issue of *Servants' News*, Edwards writes, in a page one article, about the Sabbatarian Education Environment (SEE), a mentoring/apprenticeship program for which tuition will be charged. In fact, in Version 2.2 ([dated January 2004](#)) of the "A Plan" for SEE the combined tuition, and room and board costs ranged from a low of \$3,100 per school year to a high of \$15,600. Edwards writes in this Version 2.2, "The \$2000 [minimum cost for food] per month [sic] is a very basic menu taking advantage of inexpensive and surplus food wherever possible." Edwards means to write, per nine months, instead of, per month.

At no time earlier than January 2004 had Edwards planned to educate Sabbatarian students for free, or for donations received. In his writing and in discussions with the other three trustees through April 2004, Edwards at least gave the impression that the educational costs for the SEE program would be covered by the students being educated. But when the only student to come to Port Austin arrived with Edwards in July, Edwards informed the other three trustees that there would be no tuition charged, that this student would not pay any tuition, nor pay room and board. In fact, on August 3, 2004, Edwards' published a brochure that announced the cost of educating SEE students would be covered by donations, none of which ever (to the knowledge of the other three trustees) went to PASCC. Donations received throughout the summer and fall of 2004 were deposited in Edwards' personal Church Bible Teaching Ministry account with Regions Bank, headquartered in Birmingham, Alabama.

When SEE's only student arrived in July 2004, Edwards, I believe, knew that he could not charge tuition, and that he could not operate a college or any other educational program from the former Air Base that charged for room and board. He knew from his relationship with Warwick Potts and Arthur Hawkins that went back to 2000, and he knew that he also could not obtain the needed permits and zoning variance. But I believe Edwards figured by not charging tuition for room and board but operating only on donations that he could skirt the need for permits. Plus, the zoning variance would not be needed as long as the mentored students produced useful work that appeared as industry.

Educating students at Port Austin was, allegedly, Arthur Hawkins' dream, but a dream that he couldn't make happen from Federal prison. The shell tax-exempt corporations, of which many existed and still exist, that Hawkins' attorneys apparently established could not show that ministry work was being performed on the former Air Base. Thus, Edwards sold to Hawkins and Potts a means of educating students that in exchange, maintained the property's tax-exempt status that ELBI was about to lose. But to educate students through donations and in a work-study environment, Hawkins and Potts needed the donation base that supported Edwards' *Servants' News*. They needed Edwards.

In Version 2.2 of Edwards' SEE "A Plan," [section 4\(b — Farming\)\(i\)](#) reads, "Emphasis should be placed on organic farming methods designed to efficient [sic] produce good food, not big profits. This will involve observing the land Sabbath of the Bible, healthy seed production, crop rotation, natural fertilizer, cultivation and harvesting. It will include natural fowl and animal feeding, production and meat/egg harvesting as provided by God's laws.." Subset (ii) reads, "Foods grown can be processed and preserved for winter consumption. Excess food can potentially be sold into the organic food market."

The above portion of the SEE/SEAL "A Plan" was initially written by Terry Williams more than twenty years ago. Williams' article on Sabbatarian Elder Adult Living (SEAL) was, in Edwards' words, heavily edited by Edwards, but the essence of what Williams wrote carried through into Edwards' "A Plan." Williams' twenty-year-old SEAL plan and later Edwards and Williams' SEE/SEAL plan always had in it an agriculture component. Williams would never have entered into a deal that did not allow elderly Sabbatarians to grow crops and to raise fowl. Any acceptable parcel of land had to allow agriculture.

But the former Air Base at Port Austin does not allow agriculture, or non-general business uses of the property.

Between January and April 2004, Edwards, because he was in Michigan whereas Frankford and Drieman lived in Missouri and Williams' home was in Illinois, began to investigate the restrictions and deed covenants of the land parcels ELBI offered to sell to PASCC. (Initially, Hawkins and Potts offered to Edwards, Williams, and Frankford three seats on ELBI's board of directors. They would then comprise half of ELBI's board, with Cynthia Hawkins remaining the president of ELBI until Art was released from prison. This offer was declined by Edwards, who said that Williams and Frankford would never go for Hawkins' proposal.)

In his research of covenant restrictions, Edwards found imbedded excess profit clauses, and Huron County's first right of refusal clauses. He should also have found how the parcels were zoned.

One of the first inquiries a responsible buyer will make is determining that the property's zoning is compatible with the property's intended use. Norman Scott Edwards would have checked the property's zoning. Regardless of what Warwick Potts told him, Edwards, because of his personality characteristics, would have asked civil authorities about the zoning of the property, and he would have wanted to see the zoning in writing; he wouldn't have taken someone's word for what the zoning was. Therefore, the reasonable assumption can be made that Edwards knew that the former Air Base was zoned a B-2 General Business District.

But Edwards never said anything to the other three trustees about the zoning of the property. He never said he knew that ELBI had problems obtaining an educational permit. He never said that he knew PASCC could not have a college on the property. However, he was always very careful not to use the word "college," and he corrected others when they used the word "college" to describe PASCC's educational intent. By his actions, he disclosed having knowledge that PASCC could not operate a for-tuition educational program from the former Air Base. And through having personal contact with Hawkins and Potts, and through having taught a Bible course on the former Air Base with Warwick Potts and Stephen Jones, Edwards cannot convincingly deny knowing about ELBI's educational permit problems. Nevertheless, Edwards proceeded with plans for procuring the properties being offered by Hawkins and Potts, by ELBI.

It is unreasonable to assume that Edwards did not know that Williams, as the heart of the SEAL program, could not raise organic crops or have fowl on the former Air Base because of the B-2 designation. Therefore, for Edwards to have allowed Williams to go forward with the SEAL program to an estimate of \$150,000 is truly heartless. Edwards, when challenged by a reader on his lack of using linguistic absolutes, writes in the Jan/Feb 1999 issue of *Servants' News*, "I say that all men will be judged for what they have done in this life. **I say that the vast majority of judgment scriptures talk about how we treat our neighbors**, not about what doctrines we believe or practice" (page 28 — emphasis added). So, how did Edwards treat Williams, his neighbor? Did he treat Williams with contempt, or with just disrespect? He certainly didn't show love to Williams or to the other three trustees. And Edwards, in his use of dogmatic language,

shows that he knows his eternal judgment will be by how he treats Williams, Drieman, Frankford, and others.

In his "Summary of Events at Port Austin," Edwards writes under point 6, "The government [of the Port Austin Sabbatarian Church Community] will be firmly bound to implement the plan for SEE as laid out in this and future documents....There was never any jointly written plan for the project other than Edwards' articles and Williams' one article on SEAL (heavily edited by Edwards)." Then under point 7, Edwards' writes, "The fundamental issue that has caused the rift between Drieman/Frankford/Williams and Edwards is which of the above two points are most important. Was the project to be whatever four men decided it would be? Or, was it to implement the specific plans outlined in Edwards' and Williams' writings?"

Although Edwards actually answers the question he raises in point 7 of his Summary when he writes in his letter dated January 25, 2005, that "SEE has now been cancelled by Frankford, Drieman and Williams, a majority of its founders, as evidenced by an affidavit signed November 30, 2004 and recorded at Liber 1085, page 693 at the Huron County Register of Deeds," the larger answer is that SEE and SEAL could never be implemented on the former Air Base at Port Austin. In the writings of Edwards that Edwards references in point 6 of his Summary, SEAL is an integral part of SEE that the PASCC government was to implement. And an integral part of SEAL is the agricultural program. Again, if Williams had known in advance—and Williams, Frankford and Drieman employed Edwards to research these matters—that he could not raise organic crops and fowl on the former Air Base, he would have had no interest in the property. But this information had to be concealed from him until he had exhausted his financial resources in order for the scam to be successful.

In simple terms, if Edwards had not withheld information, no sale would have occurred, for Edwards in his [January 21, 2004](#) letter to Hawkins and Potts acknowledges that he doesn't have the money to buy the property himself. Thus, because the property could not be used for its intended purpose, no sale would have occurred.

In his letter to me, dated [January 25, 2005](#), Edwards acknowledges that he had no authority over SEE that could override the majority wishes/votes of the original four trustees. He was, as far as the government he helped establish at Port Austin, bound by majority rule. Yet he usurped authority far beyond what love for his neighbors allowed to disqualify the other three trustees and to take assets to himself. As I have written before, he coveted the property, and he stole it. But worse, he participated in swindling Williams from the beginning. It is unreasonable to assume that he didn't know that Williams could not have animals and could not raise organic crops on the property for which Williams was paying. So by his dogmatism, his eternal judgment will, indeed, be by how he has treated his neighbor, the person who paid the postage for him to mail out his last issues of *Servants' News* in which he writes that he will play with the kids for a while.

The coincidence of Warwick Potts announcing that he will move to Illinois and of Edwards sending out his last (at least for a year and a half) issue of *Servants' News* suggests that both knew that Edwards would be replacing Potts as caretaker of the former Air Base, where neither crops can be grown, nor fowl raised, nor tuition charged. Really, Frankford's development of industry is the only permitted activity, and Frankford was the first trustee that Edwards arbitrarily disqualified. Frankford, by his development of industry, was walking legally before the laws of man and God.

* * *

March 1, 2005

Commentary — From the Margins *The Final Episode as Far as the Township is Concerned*

Yesterday afternoon, after business hours and as a major snowstorm was beginning, Norman Scott Edwards, accompanied by his grown son Joel, Bill Buckman, and Carl Krull descended upon white-haired Kathy Byrne, home alone, and threatened with tools in hand to turn her water off if she did not pay Edwards a questionable water bill. She contends that she paid the bill December 16th, and she had her checkbook there to dispute Edwards' claim that she was more than sixty days delinquent. But Edwards would not leave without either another check, or without turning her water off. He—there is no better word—extorted another check from her before heading to Philip Frankford's residence where he attempted to turn the water off with six young children at home. Frankford used his cell phone to call the sheriff's office. The deputy who took the call told Edwards to cease and desist. But undeterred, Edwards left Frankford's and next went to Ray Heins' building, which has not had water service for years (Edwards was billing Heins for water and sewer usage, and for obvious reasons, Heins wasn't paying). There, Edwards broke the shutoff valve, causing both himself and Heins needless grief as darkness and the storm hampered repair.

Edwards' authority to bill for water and sewer usage is concocted on purloined good will and a computer-generated letterhead. He claims his authority resides in his refiled Assignment of Land Contract and Purchasing Agreement, dated September 17, 2004, and identified herein as Liber 1073. He claims he, as the sole trustee (he has neither authority in law nor by contract to remove the other three signatory parties from the Purchasing Agreement) has signed a contract on October 19, 2004, with himself, dba Hillview Water & Sewer Coop, by which he can collect water and sewer usage fees from Hillcrest Condominium Association and from Pleasant View Condominium Association. I have attempted to locate a copy of that contract, if one actually exists, and have been unable to do so. Likewise, I have attempted to ascertain if Hillview Water & Sewer Coop operates in the manner of a normal business, with a Michigan business license for 2004, a taxpayer identification number, a sales tax number, and being bonded and insured. So far I have been unsuccessful in all areas. Hillview Water & Sewer Coop seems to be a fictional entity into which Edwards has incorporated Bill Buckman so that the moneys collected will become personal income to Buckman, thereby relieving Edwards' tax burden. Edwards is paying his workman, Carl Krull, under the table, without paying Social Security taxes, Unemployment, or Workmans' Comp. He pays Krull \$300/month, for he needs Krull's water board certification. And Krull earns his money, for the work he performs is essential to Edwards' attempt to collect for water and sewer usage. By IRS definition, Krull is not an independent contractor.

But the central legal issue is whether Edwards has any standing in law as the sole trustee for the Port Austin Sabbatarian Church Community, a Sacred Purpose Trust (PASCC). The central moral issue is why would Edwards attempt to turn white-haired Katherine Byrne's water off? Does a hundred dollars mean that much to Edwards? Are his donations—he does no work for a living—down so much that he has to coerce money from elderly women? Apparently they are. Actually, we know they are, for he went back into Dorm #3 during January's fire to save a handful of donations. Not photos or family memorabilia, but cash paper-clipped to envelopes. Maybe a hundred dollars in bills all together, according to witnesses.

The township of Port Austin has had enough. A person doesn't bully money from elderly women, home alone, without incurring the wrath of man and God. Apparently as far as the township is concerned, it is time for this whole lot of intruders that first arrived with Arthur Hawkins in 1999 to be gone. And with reluctance, the club that they have hesitated to wield will soon come fully into play ... the entirety of the former Air Base is zoned B-2 General Business. To live within the zone requires a variance in the form of an occupancy permit. Apparently Hawkins and Eternal Life Bible Institute never bothered to inform the four trustees of the Port Austin Sabbatarian Church Community (PASCC) that they would need to obtain a permit for everyone living on the property, including for each student.

The township, after yesterday's intimidation of Katherine Byrne will probably use the January fire in the uninsured Dorm #3 as justification to evict everyone not living in a building specifically constructed to be a single family residence from the former Air Base. Their authority to do so will come from the need for a zoning variance. And they will simply refuse variances until such time as the whole cast of intruders who have besmirched Port Austin are gone, and no longer retain any interests in buildings on the former Air Base.

I suspect that Marvin L. Goretski, in his official capacity as Supervisor of the Port Austin Township, will send notices to everyone living on the properties described in Liber 1073 that for safety reasons, enforcement of the B-2 General Business zoning provisions will begin. This enforcement will probably force the eviction of Edwards and his family, Anna DeLong, and Bill Buckman from the upstairs rooms of Windy Hill, the former medical facility for the Air Base. These upstairs rooms were never intended for permanent occupancy. Plus, this enforcement will probably also cause Terry Williams and his 86-year old mother, who live in the remodeled downstairs apartment, to vacate. And with the removal of occupants from Windy Hill, the township will finally be rid of the worst of Hawkins' legacy.

But to protect itself from a charge of bias, the township will, most likely, also require Philip Frankford and his family vacate (as far as residing in is concerned) the building known as Little Caesar's. Paul Drieman has tentative plans to do ministry work elsewhere, so he will not be adversely affected by an order to vacate the former Commissary, where my shop is located. (Paul and his wife have literally been camping in shop facilities since Edwards forced their removal from Dorm #1.)

So the end is in sight: a game plan exists. The township has to rid itself of those who would bully elderly women, a reoccurring situation. Glen Goslin as ELBI's first site manager also bullied this same elderly woman as well as a neighboring widow.

Edwards bravely threatens a white-haired woman, who is his neighbor. Suppose he will be so brave in his judgment? Apparently he doesn't fear God. But then, as he told Katherine Byrne, someone has to pay for the water.

Within the village of Port Austin are two churches, a large Catholic congregation and a Protestant Church for everyone else. The Sabbatarians who came to Port Austin to do a ministry will be remembered for how one of them collected water bills. The little bit of good that has been done won't be remembered. Rather, four grown men threatening white haired Katherine Byrne will be the story told about those who came to Port Austin to represent the God of Abraham, Isaac, and Jacob.

* * *

March 11, 2005

Commentary — From the Margins *Survival of the Fittest*

A recently asked on-line question about cave men and dinosaurs was answered from the premise of a sudden creation and a short pre-historic period. The question was answered within the generally accepted boundaries of the Genesis creation account describing a six-day physical creation that foreshadows and reveals a six-thousand-year spiritual creation. However, the declaration of the glorified *Logos* born as the man Jesus of Nazareth that He is "the Alpha and Omega, the first and the last, the beginning and the end" (Rev 22:13) suggests a plurality of foreshadowing that becomes progressively inclusive, thereby introducing complexity into what has previously been taught as a typologically simple one-to-one correspondence.

Physical evidence supporting the assignment of great antiquity to the universe is inevitably based on the decay rate of light mass particles (photons) that take in the quantum realm all possible paths between two points. The action of taking all possible paths increases distance traveled, thereby distorting the true distance between phenomena, for the light particle's decay becomes a measurement of how far the particle has traveled, not how far apart are the phenomena. The better measurement of distance, and by extension, of time would be through use of the decay rate of heavy mass particles, presently an unknown and determinable only from the expansion of space-time. The hypothesis that the expansion of space equates to the decay rate of dark matter or heavy mass particles has support in the background temperature of space being consistent (three degrees Kelvin) in all quadrants. This hypothesis now has the passage of time equating to the expansion of space within curved confines. If the universe were a sphere, an assignment of age based on heavy mass particle decay would be the inverse of an age assigned by light mass particle decay, meaning that the universe would be extremely young. But from arguments developed in other writings, the universe is bowl shaped, parabolic and directionally oriented from a singularity [or a ridge of almost simultaneously occurring singularities]. The decay rate of heavy mass particles for such a structure would assign an age to the universe consistent with Hebraic Scripture. So the assignment of great antiquity comes from the absence of being able to determine the decay rate of dark matter. However, the assignment of great antiquity is necessary to justify Darwinian evolution.

The Gap theory, a hypothesis that places an immeasurable period of time between Genesis 1:1 and 1:2 and a hypothesis that has considerable acceptance within the Christian community, incorporates the flaw of assigning great antiquity to the universe. This theory allows for biological evolution to occur without such evolution discrediting the Genesis creation account. It has become a Christian compromise position that has no textual basis and actually reveals a lack of spiritual discernment and a lack of understanding Hebraic poetry.

The flaw in Darwinian and neo-Darwinian theory that would have natural selection, or survival of the fittest producing both micro and macro changes is a logical fallacy contained within the theory. Survival of the fittest only occurs after a biological change occurs. It cannot influence the production of the change. Thus, all changes occur only through random happenstance (or by its alternative, intelligent design). And in the process of random happenstance, genetic modification causes the loss of functionality within the life form unless the change is self-directed toward a specific goal. Very limited changes can occur and still allow functionality. Thus, all changes must occur without the

help of adaptability, for adaptation comes in selecting which of many changes best suits the life form to survive. But the many changes result in the loss of functionality before the changes are completed unless the changes occur simultaneously. Therefore, natural selection cannot account for the production of increasingly complex taxonomy.

[Computer modeling by scientists at the University of Washington suggests that within design parameters, randomness will produce robust models approximately 95% of the time so that a particular gene sequence is not the only possible sequence to produce the design characteristic. But the pattern demanded by design parameters is not compromised by the randomness of possible gene sequences that satisfy the pattern. It is the design parameters that permit functionality.]

Although Darwinian evolution explains aspects of design that allows environmental adaptation within a species, it does not allow for increasing complexity even within unrestricted time. The obvious appearance of design doesn't develop from randomness, especially when the randomness is restricted. The appearance of design imparts such a large amount of biological information that the improbability of the particular arrangement of base elements precludes its production through randomness. Hence, the improbability of life evolving from simple to complex whether restricted by great antiquity or by a young earth exceeds reasonableness and must be relegated to being a poor explanation of higher taxonomy ... [again, the robustness of randomly produced combinations of gene sequences, while rightfully surprising, will still have the sequences fitting into a visibly representable image of the functional gene sequence, so it is this "image" that conveys biological information].

The above leaves the Genesis creation account (Gen 1:1 through 2:3) as the principle alternative explanation for creation, but a flawed explanation for the account is not about a physical creation. However, as an explanation based upon intelligent design, it is the one to which Creationists turn. As such, the account opens itself to critical scrutiny, for the account has vegetable matter ripening on the third day, ripening before the sun is created on the fourth day. The account itself suggests that its first three days are not twenty-four hour periods, but are periods of darkness and light uninfluenced by the physical creation of a solar system. The account seems more mythic than scientific. The account, however, is the poetic abstract for the design plan of a supra-dimensional life form that is commonly identified as the Most High deity, a plan that suggests one day functions as a thousand years (2 Pet 3:8) and a thousand years as a day.

Because time can be written as a function of gravity, time or rather, space-time is part of the material creation, with the passing of time required for matter to relocate or reposition itself. The restriction of a paradox is that two material objects cannot occupy the same space at the same time. Movement is required, and movement requires the passing of time. On a biological level and as a matter of theological dogma, the presence of life and the absence of life cannot co-exist within an entity at the same moment. In order for a living entity to die, the passing from one moment to another moment must occur, and because one moment passes into succeeding moments, the possibility for every living entity confined in time to die is definite. Either through design (i.e., intelligent intent) or through randomness, the loss of functionality of critical components inevitably results in death. Material life is perishable. Therefore, the material creation exists as a special case death chamber that breaks and devours, as if it had iron teeth and bronze claws, all life forms, for death needs only the occurrence of randomness over time to produce the loss of functionality.

The supra-dimension commonly identified as heaven is timeless, for it exists apart from the material creation. Movement is not restricted by the passing of time. Objects have form without having the apparent solidity of matter. Thus, movement occurs within the same moment (the present), thereby creating the mandate that what is must co-exist

with what was and what will be. Movement becomes a dance of oneness. All that is must exist in unity as one functioning entity. The present remains the present and doesn't become the past. Activity or movement within the present must co-exist with every other activity, so plural living entities within this supra-dimension function as one entity. A crude example: as one entity flows into a location, the entity residing in that location must flow out of the location in a harmonious manner as if the two entities were one. Multiple entities must move in absolute harmony one with another so that the whole functions as one (John 17:20-23).

Co-existence is heaven's defining characteristic. So when iniquity was found in an anointed cherub (Ezek 28:15), iniquity concealed until found through apparent conscious agreement, a rebellion began that required the containment or confinement of the rebels, for these rebels no longer functioned in unity or oneness with the Most High entity. Thus, God cast angels that sinned (or in which was found lawlessness/iniquity) in Tartarus, the outer realm of darkness in Greek mythology's concept of hell (2 Pet 2:4). These lawless angels were confined to darkness, the status of the earth during the night portion of the first day in the Genesis creation account (Gen 1:2). Within the text of the synoptic gospels, these lawless angels manifest themselves here on earth and were cast out of individuals by Jesus of Nazareth. So the outer darkness into which lawless angels were bound and the spiritual darkness of the earth become synonymous realities. These lawless angels have been cast into time, into the death chamber that is the material creation. So too will be that old dragon, Satan the devil, cast to earth (Rev 12:9-10) for a time, times and half a time (v. 14) before the return of the Messiah, with the last year (or seventh year of the Tribulation) constituting the wrath of God. These lawless angels have been bound in time, its primary characteristic being change.

The presence of life in the timeless and thus changeless supra-dimension identified as heaven precludes the possibility of the absence of life, so life is everlasting for the moment is also everlasting. But that anointed cherub in whom iniquity was found has, when cast into time, fire come out from its belly and "shall be no more forever" (Ezek 28:18-19). Hence, angelic beings that in the supra-dimension have life everlasting become subject to change, and by extension, to death when confined in time. They will be judged by glorified saints, with death as one judgment that can be administered.

In the Genesis account, the Spirit of God (*Elohim*) hovers over the darkness as a hen hovers over her clutch. Light comes, thereby forming the first morning. And that light is the light that came among men (John 12:35-36), for all things were created by the *Logos* born as the man Jesus (John 1:1-3, 14). But Jesus was born at the close of the fourth millennia of the historical narrative inscribed in Hebraic Scripture; He was born as a human being on the fourth day if a thousand years is as a day. And the great English pun of Son and Sun takes root in the juxtaposition of the fourth day. The prophet Malachi writes,

For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who fear my name, the sun of righteousness shall rise with healing in its wings. (Mal 4:1-2)

When the Son of Man comes, the sun of righteousness rises with healing in its wings. But the light that was among man returned to the supra-dimension, leaving darkness over the face of the earth except where the little lights of disciples shine as diminutive forms of Jesus of Nazareth, shine as stars in a black sky. *Healing* has been restricted to a number analogous to the number of little lights. *Healing* has not been, for the past two millennia, poured out upon all of humanity as death was in the days of Noah, or as death will be when the earth is baptized by fire (2 Pet 3:5-7). *Healing* comes

through receipt of the Holy Spirit, which, since Jesus sent the Comforter (John 14:26), hovers above the sea of humanity as the divided waters (Gen 1:6-7) hovered over humanity before the deluge. All of humanity will be baptized by the Holy Spirit (Joel 2:28 & Matt 3:11) as the 120 were on that day of Pentecost. This baptism will occur with the rising of the sun on the fourth day of seven days of Unleavened Bread, mid-year of the fourth year of seven, endtime years of tribulation. The hot portion or light portion of the fourth day represents the resurrection of the firstfruits at the Second Advent.

Three baptisms: by water, by Spirit, by fire. The Genesis creation account becomes the abstract for the plan of God that incorporates these three baptisms, with the compression or expansion of this abstract accounting for the timing of each of these baptisms. In other words, the Genesis account describes a spiritual creation that is the reality of a physical creation that first encompasses the individual, then a peculiar holy nation, and finally, all of humanity. The desire is that none perish, but that all come to repentance (2 Pet 3:9). However, since the defining characteristic of the supra-dimension identified as heaven is co-existence, which only comes about through love manifest as the keeping of the laws of God, mortal human beings who cannot co-exist together now because of disobedience will become stillborn sons of God. Universal opportunity for salvation does not equate to universal salvation. Because God is not a respecter of persons, universal opportunity will be afforded to all who have been born of water. Salvation comes through birth-from-above by Spirit (John 3:5-8), by enduring to the end in faith (Matt 10:22), by hearing the words of Jesus and believing the One who sent Him (John 5:24). So there are qualifications for salvation that create the condition of many being called but few being chosen (Matt 22:14). Those who are chosen, those who have tread the narrow path are those who have demonstrated their desire to co-exist with one another in a physical dance of oneness. Again, the earth is a beautiful death chamber to those born within the confines of time.

From the perspective of Hebraic poetry, the word translated as "created" [*bara*] can best be understood as "to fatten"; thus, *Elohim* fattened the earth, making in the first verse of the Genesis account, through word choice, the entirety of a creation story, one of sudden creation. Verse two now repeats this story of sudden creation, adding the detail of how creation occurred. Verses three through five again repeats the story of one creation that doubles as the first day—and within the first chapter are multiple (possibly five) retellings of the story of one creation initially told through "to fatten," each retelling itself becoming a shadow of the spiritual creation account. So the darkness of day one can authoritatively be said to cover that period of the biblical record prior to the *Logos* entering His creation as the man Jesus of Nazareth. Thus, one creation abstract serves to describe and to reveal two creations. (A longer, more detailed explanation of thought-logic being presented in narrative units will be forthcoming in a new article about typological exegesis.)

The theoretical constructs of Darwinian or neo-Darwinian evolution have leveraged three hourless days into first unbelief, and now disbelief of Holy Writ. These constructs created a straw man, then beat him into stubble. Within academia, born again Christians are thought to be nut cases, but within the realm of ideas, survival of the fittest works against all theories of macro evolution and a universe of great antiquity. It will be those who have, by faith, believed God that prevail. The only question that remains is will Christ find faith on the earth when He returns.

The structure of Scripture has what is first describing itself and revealing what is last. Thus, the end of a matter, known from the beginning in the spiritual realm through the attribute of timelessness (of being able to see both from one perspective), has been disclosed to disciples by the layered complexity of the beginning. To His friends, the glorified *Logos* born as the man Jesus has, from the beginning, revealed what will

happen at the end of the age. This end is upon disciples; the time of the end has begun. And as a wheel within a wheel, the narrative units of Holy Writ roll toward completion regardless of how many listen to the voice of the true Shepherd.

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March 18, 2005

Commentary — From the Margins *Another Tragedy: More Questions*

Oregon, May 1968: I had a gunshop along the central coast. I was one year in business and twenty-one years old. I was married, with one newly born daughter, a six-month old Ford Bronco, and a shop full of rifles to blue or to stock. I had spent a year in Oregon Tech's Small Arms Technology program. My skills as a gunmaker were developing, as was my conservatism. At a dawn campaign stop, Bob Packwood stuck his hand out and asked for my vote. I shook hands with him, and on the basis of a single issue—gun control—I voted for him as did most everyone I knew, thereby ousting longtime Senator Wayne Morse when Eugene McCarthy delivered a defeat to Robert Kennedy. One week later, following the California primary, Robert Kennedy was shot, and a nation-wide call for gun control left me believing that private ownership of firearms would be prohibited before the socialist nightmare envisioned in Orwell's *1984* became a milestone.

A lot of tragedies have involved firearms since 1968, the latest in this country to occur was a week ago in the Living Church of God services in Wisconsin. [Curtis Freeman](#), research professor of theology at Duke University's Divinity school, on Monday called the Living Church of God an unusual denomination that fosters a sense of "apocalyptic paranoia." He went on to say, "This heightened sense of 'the end' and the belief that they are the select few in an evil world creates an atmosphere of paranoia and pessimism"... what did Orwell's *1984*, required high school reading, create but paranoia and pessimism?

A bomb kills as effectively as a gun and with greater indiscriminatio. Yet Israelis, where paranoia and pessimism might be justified, live with the daily threat of suicide bombers.

As a twelve-year-old high school freshman in 1959, I was first exposed to endtime biblical prophecies that seemed more tangled than the backlashes in the True Temper baitcasting reel I used salmon fishing. My dad had died a year and a half earlier. Mom would, within a few weeks, marry a Seventh Day Adventist, a decent but poorly educated man that I didn't then respect. I refused to believe that the whole world could be wrong, except for the Adventists, the only Sabbath-observing Christian church of which I knew. So I set about to prove my stepfather wrong ... was it paranoia and pessimism that convinced me that if a person were to believe in God (I didn't want to), the law remained it effect. Christians were no longer under the law, for the law was now inside the person, written on hearts and minds. Murder committed with the hand had become anger or hate committed with the mind. Adultery committed with the body had become lust committed with the mind. The Sabbath wasn't changed to another day, but went from what the body did on the seventh day to what the mind thought. What had been outside had relocated itself to inside the person. Luckily for me, or so I thought at the time, I was strong enough to resist the lure of myths and historical nonsense.

Instead, I hunted yearround. Firearms became first an interest, then a hobby, and finally a vocation—and I sold rifles to many coastal residents who suffered from paranoia and pessimism, who planned to defend themselves against an oppressive government

that would have to pry their guns from their cold, dead fingers. None of these pessimists were overtly religious. They were, if anything, survivalists, bent on defending what was theirs from all takers. They were the pinnacle of being physically or naturally minded. God didn't enter into their sight pictures as they practiced hitting very small targets at extreme ranges. I had a five-hundred-yard range alongside the house. Plenty of these fellows could hit a paper plate at five hundred yards their first shot and every shot after that. A few could consistently hit a target the size of a coffee mug with every shot at five hundred yards. And this was with hunting rifles, not benchrest rifles.

These irreligious survivalists practiced shooting because they believed that society would soon collapse, their belief fostered by the increasing impingement of civil liberties. But the firearms related tragedies of the 1960s didn't involve these survivalists, who were willing to live and let live. And after a decade or two of intense paranoia, these survivalists had quit believing that it mattered what the government did. They grew weary of shooting the same targets, so the year 1984 quietly passed. Western fervor for rebellion or succession ebbed away. James Watt successfully turned, as President Reagan directed, the Sagebrush Rebellion into a historical footnote.

A new generation of paramilitary survivalists emerged, a generation unknown to me and seemingly dangerous to society (because of their unfamiliarity). Although some of this new generation subscribes to the two-house (of Israel) doctrine, most are of Sunday observing denominations that would be identified by Professor Freeman as the evangelical mainstream. They have a heightened sense of the end, caused not by their belief in Jesus but by the ever-increasing impingement of civil liberties, dramatically seen on the red-blue maps following the 2000 and 2004 elections. They are familiar with Ruby Ridge and Waco. They know what they would do differently when they are attacked—and the less radical of this generation have become involved with politics. They support President Bush. They home school their children. They are the pillars of communities, and they worry about an out-of-control Federal government that seems barely willing or able to defend them from a one-world government. Theirs is the voice of reasonable and rational thought, for behind them are those who have purchased new Chinese or used U.S. military weapons, and who will not give these weapons up short of them being pried from their cold dead fingers.

Unto this stage of paranoia and pessimism, the Living Church of God is a pacifist, a fellowship that spurns violence and abstains from military service. Like its theological predecessor, the former Worldwide Church of God, the Living Church of God continues to teach much of the prophetic misunderstanding borrowed directly from the Reform movement, which saw the Roman Empire and the Roman Church as endtime beasts, bent upon world domination. Because of its acceptance of the two-house doctrine, the Living Church of God doesn't understand that it isn't the physical descendants of Israel that will again go into captivity, but the spiritually circumcised nation that was long ago taken captive by lawlessness.

The law went from outside to inside. Circumcision went from outside to inside. Israel went from being a nation outwardly identified by circumcision to a nation inwardly identified by circumcision of the heart. And the Israel that will be liberated at the end of the age is the nation that includes in its citizenry Professor Freeman. It is not a physical nation, but a spiritual nation that was sent into captivity because it would not keep the laws of God and because it profaned the Sabbaths of God, the same reasons the physical nation was sent into captivity (Ezek chap 20).

The error the Living Church of God makes is not recognizing that others beside themselves have the Spirit of God.

Terry Ratzmann is an anomaly, an individual influenced by more than paranoia and pessimism. If he had intended to kill others beyond those that he did murder, he would

not have left the rest of the box of ammo at home. Apparently, he lost track of how many rounds he fired. He knew he had to take his own life. He killed himself with four rounds left. The miracle is that four additional people were not harmed.

In 1972, a bunch of us who had been shooting were sitting around a campfire. One fellow asked, "Whatever happened to Dave Oleman." Another fellow said, "He got religion," as if religion were a contagious disease. Then Gary Gettman, assistant pulpmill superintendent, said, "You'll never know who will fall next." I knew who was next. I was. A thought that had the apparent substance of a thing said you're next, *I'm next*.

I didn't want to be religious; I wasn't looking for answers. I was perfectly content building guns and hunting yearround in rural Oregon. However, within months, I was attending WCG services in Salem, Oregon. Not because of paranoia and pessimism. I wasn't particularly interested in biblical prophecy. But because I knew of no other fellowship that kept the Sabbaths (plural) of God.

It isn't a steady diet of paranoia and pessimism that causes irrational behavior. Rather, a diet of doom and gloom wears a person thin in a short while. The passing of time continues. Europe, even if suddenly hostile, is far less of a threat than the former Soviet Union was. In high school, we discussed the USSR's detonation of a 100-megaton device. Calculations were made that if three such devices were properly placed along the ring of fire, humankind could turn the earth into another asteroid belt. We calculated where Russian Bear bombers would dump their payloads if they had to abort a mission over the Pacific Northwest—where I went to high school would've been the most likely weapons drop point. So the paranoia and pessimism associated with fulfilled biblical prophecies was so miniscule as to not be calculable. But then, the essence of Christianity is belief that the end of the age will soon occur.

Prophecies sealed until the time of the end have now been unsealed. Unfortunately, the Living Church of God doesn't understand these prophecies, or the timing of their fulfillment.

The spiritually circumcised nation has been living through a single, long spiritual night of watching since the House of God's paschal lamb was sacrificed at Calvary. It has eaten of this lamb with its feet shod, its loins girded, and its staff in hand; it has been watching and waiting for Jesus' return throughout this period of spiritual darkness. And the midnight hour is at hand, when the spiritually circumcised nation will be liberated as the physically circumcised nation was.

Professor Freeman rightly identifies the failings of the Living Church of God—"The presiding evangelist and council of elders make decisions, and church members simply obey"—but he fails to understand that it isn't the so-called theologically eccentric tenets held by the LCG that is the problem. Rather, it is the absence of individual evangelism that leaves members frustrated and separated from both the world and from the hierarchy of the organization. A Terry Ratzmann can live for years as a faithful member while having very little human interaction, but the Body of Christ doesn't consist of loners. The oneness of Father and Son and disciples is an attribute made necessary by the timelessness of the heavenly realm. All that is in heaven must co-exist with all that was and all that will be in a dance of oneness that incorporates every glorified child of God into one body.

* * *

March 20, 2005

Commentary — From the Margins *A Son Honors His Father — Malachi 1:6*

The prophet Malachi delivered the words of *YHWH* to Israel after completion of the rebuilt temple at Jerusalem. In this oracle, he writes, "Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel" (Mal 4:4). The law delivered at Horeb or Sinai made the circumcised nation that left Egypt the holy nation of God (Ex 19:5-6) if the nation would obey the *Logos'* voice and keep the covenant of the One who spoke from atop Sinai. The elders and the people of the nation committed the nation to obedience (v. 8), but the nation never obeyed, not even the generation that left Egypt or their children (Ezek 20:4-8, 13, 18-21). They broke the covenant by which the nation was made holy. They were sent into captivity within their own land, but still they did not return to the covenant for more than a generation. Saul and David liberated the nation, but Solomon broke the covenant because of his foreign wives (1 Kings 11:3-11). The nation was divided. Both houses broke covenant, and were sent into captivity in foreign lands. The northern house of Israel never returns to Judea as a nation. The southern house of Judah, after seventy years, sent a remnant back to rebuild the temple—and that remnant was still breaking covenant when the prophet Malachi delivered the oracle entrusted to him. The nation seemed utterly incapable of loving *YHWH*, Israel's *Elohim* with all of its heart and mind. Another covenant was needed (Jer 31:31-34), for the *Logos*, born as the man Jesus of Nazareth (John 1:1-3, 14), said that none of the Pharisees kept the Law of Moses (John 7:19). Thus, the covenant or law that made a division between Circumcised and Uncircumcised, a division based in the flesh, based in the clipped foreskin of male Hebrews, was abolished (Eph 2:15) when the circumcised nation killed the One who spoke at Horeb. The *Logos* spoke as the voice of *YHWH*, Israel's *Elohim* (Ex 20:3).

But *YHWH*, Israel's *Elohim*, had already made an additional or second covenant, beside the covenant made at Horeb, with the uncircumcised children (Josh 5:2-7) of the nation that left Egypt. This second covenant, also mediated by Moses, was made at Moab (Deut 29:1), and the Apostle Paul cites this covenant as the righteousness that comes by faith (Rom 10:6-8), for the essence of this second covenant is that after the blessing and curses come upon Israel, and the nation finds itself far from Judea, if the nation will then turn to its *Elohim* and love its *Elohim* with all of its heart and keep its *Elohim's* commandments, then its *Elohim* will bring it back to Judea and give it a circumcised heart and nephesh (mind) (Deut 30:6). This is the basis for the covenant about which Jeremiah prophesied. This is the physical shadow of the spiritual second covenant, for fulfilling this covenant requires the righteousness that comes by faith. It is on the basis of this covenant that Israel knew that obtaining everlasting life was possible (Luke 10:25 & 18:18). What had been lost by the descendants of the remnant that returned from Babylon was the righteousness that comes by faith. The Apostle Paul writes,

What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel, who pursued a law that would lead to righteousness did not succeed in reaching the law. Why? Because they did not pursue it by faith, but as if it were based on works. (Rom 9:30-32)

The law (Deut 30:11) or second covenant should have lead Israel into righteousness, but the nation focused on the physical requirements of the law, and as a result, the nation sought righteousness by works, by the actions of the hand and the body. The

descendants of the remnant that had returned to Judea did not, while in a foreign land (for they were never in a foreign land), return by faith to keeping the commandments, did not return by faith to the covenant, did not by faith begin to love their *Elohim*. They were born into a nation that by tradition pursued righteousness by the actions of the hand and of the body.

Loving Israel's *Elohim* means keeping everything written in Deuteronomy (30:10) by faith (vv. 1-2). And Moses said, "'The Lord [*YHWH*] our God [*Elohim*] made a covenant with us at Horeb. Not with our fathers did the Lord make this covenant, but with us, who are all of us here alive today'" (5:2-3). Those who were then alive were the circumcised and uncircumcised children (that would be physically circumcised once they crossed the Jordan on the 10th of the first month to be penned in the Promised Land as paschal lambs of God). By killing the Grantor of the covenant that made them the holy nation of God, they too were sacrificed at Calvary, sacrificed to death under the law, thereby allowing the glorified Christ Jesus to marry another (Rom 7:1-4), and for disciples to bear fruit for the Father. The Gentiles who did not pursue righteousness but obtained it by faith were made spiritually circumcised through receipt of the Holy Spirit. They would not have left off being sons of disobedience (Eph 2:2-3) unless they were drawn by the Father (John 6:44, 65) and called by Christ Jesus (John 15:16). They were not seeking righteousness, but following along with those who run to riot. Most drawn disciples today were not seeking righteousness but were pursuing the pleasures of the world. Yet righteousness was obtained by faith, by turning from the ways of the world and beginning to live as disciples, live as Jesus lived, live as spiritual Judeans. The person born in Judea, physical or spiritual, still must pursue righteousness by faith rather than as a work of the hand and body. This is why Jesus told the lawyer the story of the Good Samaritan as an answer to the question of who was the lawyer's neighbor (Luke 10:26-37) and why Jesus told the rich young ruler to sell all he had and give to the poor (Luke 18:22). Keeping the commandments with the hand and with the body when born into the cultural expectation of commandment keeping is not seeking righteousness by faith. *Turning from what the person has been doing and seeking godliness becomes the fulfillment of the second covenant.*

The visible, circumcised nation of Israel, its history, its covenants, its prophecies, its captivity—all form the shadow of the invisible, spiritually circumcised nation of Israel; i.e., of the holy nation (1 Pet 2:9) composed of disciples of Christ Jesus. Circumcised Israelites form the shadow of the old man within every person, regardless of whether the body is male or female. The dwellings of these ancient circumcised Israelites, houses in Egypt and tents in the wilderness, correspond to the physical bodies in which the crucified old man, and the child born-from-above jointly dwell (2 Co 5:1-5) for a while, dwell until the old man weakens, loses his breath and dies. Again, these temporary tabernacles may be plumbed male or female, but the new creature born-from-above is a son of God, a one-of creation of the Father, for those who have put on Christ are neither male nor female, Jew nor Greek, slave nor free (Gal 3:26-28). The new creature dwelling within every temporary tabernacle is a son, with all of the rights of a son, including the right to speak the words of the Father. For in the visible shadow, circumcision was only of the male. In the invisible reality, spiritual circumcision is of the heart, is of the inner self, and is not of the outer tabernacle, what the Apostle Paul understood but what the circumcision faction never could grasp.

The circumcised nation that left Egypt died in the wilderness because of unbelief. The crucified old man dies because of unbelief—unless a person is born of Spirit, the person is hostile to God, and cannot submit to the law of God (Rom 8:7). Again, the person consigned to disobedience (Rom 11:32) will not leave the world until born of Spirit. Only then will a person begin to love God with all of this son's heart and mind. So within the

tabernacle of flesh of every disciple, the crucified old man weakens until dead, and the born-from-above son of God matures through infancy, into adolescence, teenage and finally reaches his majority at glorification. Spiritual maturity, however, isn't time-linked. Some disciples remain infants for an excessively long period, while others zip through these early stages of development.

Again, visible, physically circumcised Israelite males form the shadow of the invisible, spiritually circumcised new man that is a son of God, born-from-above and dwelling within a tent of flesh, some plumbed male, some female. The disciple who speaks or teaches as a male or as a female speaks or teaches physically, not spiritually. This person remains too immature to be a teacher of Israel.

Visible, physically circumcised sons of Israel form the shadow of the invisible, spiritually circumcised sons of God. Physical Israelite fathers, by extension, form the shadow of the God and Father of every disciple (John 20:17). And the oracle of the prophet Malachi concludes with the following:

Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of the fathers to their children and the hearts of the children to their fathers, lest I come and strike the land with a decree of utter destruction. (Mal 4:5-6)

The Elijah of King Ahab's day was a visible, physically circumcised Israelite, just as were Moses, Joshua, and King David. But the David to come will be a spiritual prince (Ezek 37:24-26). Likewise, the *Elijah to come* was foreshadowed by John the Baptist, but the reality is the glorified Christ Jesus working through human beings [plural]. And this *Elijah to come* will, as the glorified high priest of Israel, turn the hearts of sons of God to the Father; for the angel Gabriel relates Malachi's oracle spiritually:

And he [John the Baptist] will turn many of the children of Israel to the Lord their God, and he will go before him [the Lord] in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just. (Luke 1:16-17)

Turning *the disobedient to the wisdom of the just* is the spiritual equivalent of turning *the hearts of the children to their fathers*.

As there was a first Adam and a last Adam (1 Co 15:45) so are there is a first Eve and a last Eve, who is spiritual Zion (Isa 66:7-9). The first Adam was physical; the first Eve was of Adam and was physical. The last Adam was a life giving spirit; the last Eve is the Church, created when the glorified Jesus breathed on ten of His disciples and said, "Receive the Holy Spirit" (John 20:22). The first Adam and the first Eve did not enter *Elohim's* rest just as the nation that left Egypt did not enter into its *Elohim's* rest because of unbelief (Heb 3:19 & Ps 95:10-11). The first Eve saw the fruit of the tree of the knowledge of good and evil. She determined that this fruit was good for food and was desirable, and she ate what had been forbidden; she believed the serpent rather than her *Elohim*. And her unbelief needed to be covered—her husband was her covering for disobedience, for she was of him. Thus, when she gave the fruit to her husband and he ate, sin entered the world (Rom 5:12), for Adam was of God. His only covering for sin was his obedience to God. So with Adam's disobedience came nakedness, and Adam and Eve were driven from the garden of God before they could eat of the tree of life (Gen 3:22-24), before they could enter into the rest of God.

The last Adam also bears the lawlessness of the last Eve, but the last Adam had to be made sin at Calvary for He was obedient to death. He covered his nakedness with obedience. And His obedience covers the lawlessness of the then future last Eve.

The first Eve believed the serpent when it said that she would not die (Gen 3:4). From her acceptance of this lie came her determination of good and evil that caused her to be cursed: "I [*Elohim* — singular in usage] will surely multiply your pain in

childbearing; in pain you shall bear bring forth children. Your desire shall be for your husband, and he shall rule over you" (v. 16). This pronouncement is poetic in structure.

The abiding characteristic of Hebraic poetry is narrative repetition. Lines form couplets of thought rather than linguistically rhymed couplets. In Scripture, these thought couplets are structured outside, inside. The first presentation of the thought is physical, or of the body. Its mated presentation is inside, or spiritual, or of the mind and heart. The first presentation forms the visible, physical shadow of its invisible, spiritual mate. The first presentation and its mated spiritual presentation suggest meaning should be taken by typological exegesis. The linguistic structure of Hebraic poetry virtually dictates how meaning should be taken from the text. Therefore, *Elohim's* pronouncement against Eve suggests both a curse upon the physically female descendants of Eve, as well as a curse on the spiritually female descendant (singular in nature) of Eve, or the last Eve.

The first presentation of the thought (*I will surely multiply your pain in childbearing*) pertains to the natural or to the physical; i.e., to the biologically female descendants of Eve. The second presentation of the same thought (*in pain you shall bring forth children*) pertains to the spiritual Eve; i.e., the Church.

The prophet Isaiah in the oracle given him writes, "Before she was in labor she gave birth; before her pain came upon her she delivered a son" (Isa 66:7). In the first presentation of the thought (*Before she was in labor she gave birth*), the birth is of a land: "Shall a land be born in one day" (v. 8). In the second presentation (*before her pain came upon her she delivered a son*), the son is a nation: "Shall a nation be brought forth in one moment" (same verse). The land is the physical nation of Israel, the woman who delivers the male child "who is to rule all nations with a rod of iron" (Rev 12:5). The son is this male child, Christ Jesus, who "was caught up to God and to his throne" (same verse). And together the thought couplet of Isaiah 66:7 becomes the first presentation of a mating thought couplet: "For as soon as Zion was in labor she brought forth her children" (v. 8). The old dragon pursues the remnant of these children, disciples who keep the commandments of God and hold the testimony of Jesus (Rev 12:17).

The last Eve's pain in childbirth becomes the labor pains of bringing many sons of God to glory, becomes the seven endtime years of tribulation, with the first great contraction being the liberation of the spiritually circumcised nation. But it is the second thought couplet of *Elohim's* pronouncement against Eve (*Your desire shall be for your husband, and he shall rule over you*) that pertains most directly to the oracle given the prophet Malachi, for the first Adam was the husband of the first Eve while the last Adam will become, at the wedding supper of the Lamb, the husband of the last Eve. The relationship presently is as was the relationship between Joseph and Mary when she was pregnant with Jesus. The conception of disciples is through the Holy Spirit, given by the Father. To disciples, Christ Jesus is elder brother, high priest, and husband to be. **He is not their Father.** But the curse pronounced against Eve is that her desire would be for her husband, and not for her Father. Her husband would rule over her—Christ Jesus is the head of the Church and rules over the Church. But Jesus, when resurrected as the reality of the wave Sheaf Offering, ascended to His God and His Father, to our God and our Father (again, John 20:17).

The *Elijah to come* will turn the hearts of children to their fathers and vice versa. If this does not happen, the land will be struck with utter destruction. If the sons of God do not have their hearts turned toward God the Father, and if His heart is turned away from them because of them ignoring or denying Him, then He will strike the land with utter destruction. The work of the *Elijah to come* is physical as well as spiritual, for the hearts of the sons of God today are turned toward their elder brother and high priest, not turned toward their Father. Their desire is for their elder brother who is also

(collectively) their husband to be, not for their Father. They pray to their elder brother, not to their Father. They sing praises to their elder brother. They worship their elder brother who is worthy of worship, but who is not their Father.

The work of the *Elijah to come* is the same work that the man Jesus of Nazareth did; i.e., to reveal the Father to disciples. Jesus said, "But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such people to worship him" (John 4:23). The physically circumcised nation of Israel never knew the Father. They knew only the *Logos*, *Theos*, born as the man Jesus. They knew the Spokesman, or Word—the voice of their *Elohim*. Likewise, the spiritually circumcised nation of Israel, with a few individuals as exceptions, knows only the *Logos*, born as the man Jesus. They know only the Word. They do not know the Father, their God. Therefore, they worship the Son. They assign personhood to His Breath, and worship what they do not know. They are spiritually as the physical nation was when it worshiped sticks and stones instead of its *Elohim*. They do not worship their *Elohim*, their Father and God. Their desire is, indeed, for their husband, not for their Father.

All disciples are to honor the Son as they honor the Father (John 5:23). They are not to honor the Son instead of honoring the Father, as has occurred since the born of Spirit nation was sent into mental captivity in spiritual Babylon. When the elders of the Church asked a pagan Roman emperor to determine sound doctrine at the Council of Nicea (ca. 325), the Church acknowledged its servitude to the spiritual king of Babylon (Isa 14:4-21). It was taken captive, just as Nebuchadnezzar took the physical nation of Israel captive (once a division of the nation went into captivity, it ceased being recognized as Israel, a practice that went on until Israel was reduced to the *polis* at Jerusalem — Ezek 12:8-10).

The work of the *Elijah to come* will include overturning the errant doctrine of the trinity, the error of a triune deity that has the Breath of the Father being equal to the Father. This doctrine has turned the hearts of the sons of God away from their Father, meaning that the continued acceptance of this doctrine is enough to cause the Father to strike the land with utter destruction. For this doctrine also turns His heart away from those who assign personhood to His Breath [*Pneuma 'Agion*]. Disciples need to ask themselves how they would feel if their breath [*psuche*] were mistaken for the person, or how they would feel if a young son thought his older brother were his father. This is the scenario presently at work within greater Christendom. Thankfully, the Father's thoughts and ways are higher than human thoughts and ways. If they were not, He would have long ago tired of the insolence of disciples who sing praises to His Breath.

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March 21, 2005

Commentary — From the Margins *From Hand to Heart*

Languages change with time, a statement of accepted fact that's not fully appreciated by language users. 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 Havelok imaked;
Wil he was litel, he yede ful naked.
Havelok 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 is written in end rhyme, in rhyming couplets. The language is Middle English, not Old English, and is from eight centuries ago. The passage can be read by modern English speakers if words are pronounced phonetically. A few words will be unfamiliar, but their context should reveal their intended usage. The passage doesn't really need translating if the spelling were regularized, for the language is our own—just as the language of King David was the language of the seventy who, in Alexandria, translated Holy Writ into Greek in the third century BCE.

Time and culture subtract meaning from all texts. Words do not carry around little backpacks of "meaning." Rather, meaning is assigned to words by the language user that reads the inscribed text. And users removed by centuries, even when linked through the consistent usage of a unifying text such as the King James translation of the Bible, will lose meaning. The 17th-Century usage of "conversation" meant all of one's conduct, and was not limited to a verbal exchange. If a wife is to win her husband by her conversation (1 Pet 3:1), he will be won by her conduct, not by her arguments.

For disciples of Christ Jesus, meaning is assigned to Scripture through hearing the words of the true Shepherd (John 10:3). 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.

Hebraic poetry uses thought couplets in structural arrangements that possess complexities similar to how poetry in Indo-European languages use rhyming couplets. Thought couplets will survive translation whereas rhyming does not. Meaning has no hard link to sound, but again, must be assigned to sound. Thought couplets transcend the sounds assigned to convey them. Any appropriate, condensed use of language will convey the same or very similar meaning; whereas sound in rhyming structures is used to enhance meaning, and as an aid to memorization, but the effect is lost when the structure is translated into another language. Plus, the repetition of sound can seem stilted if that repetition predicts or dictates a word choice. Thus, blank verse now dominates English poetry.

In the above passage from *Havelok the Dane*, the end rhyme is readily apparent. The rhyming pattern of the poetic cycle *At Abby Creek* is a little more complex as the following stanza (the headpiece) indicates:

The hillsides above Abby Creek, clearcut
by Publishers Paper, planted the same
summer with three-year-old firs, came
back in blackberries and choke cherries
anyway. Publishers sprayed the brush, but
didn't kill the alders or the maples;
they killed the magnolia and the apples
in the orchard by the spring. The covered

bridge at Elk City, the one in the movie,
washed out while we were in Alaska—
I went by boat, stood where the Light Brahma

rooster attacked Kori, and saw how silly
we were to clear a garden and plant potatoes
when, above the brush, nothing of us shows.

The rhyming pattern of the octet is /a/b/b/c-c [internal rhyme]/a/d/d/e-e/. The pattern for the sextet is /a/b/b/a/c/c/. And the pattern (in slant rhyme) for the octet holds through the following stanzas, with stanza #1 being an example:

1.

Breeze rustled chittams, foxglove white
pink purple, fireweed, thistles, roses
along the tracks, meadowlarks & sparrows,
yellow tanzy heads, fleece from the curly
ram caught on berry thorns, a kite
tangled in power lines, an Okie Drifter
cast into an alder—a Brown Leghorn rooster,
wings spread, neck stretched, bled

from his beak as he hung beside Mrs. Parks' night
gown. In Elk City, they said Vern January
died as had Vern Young, names that carry
memories of Abby Creek and things right
with us, that era before you shut
our life. We're still married, but

If the romance *Havelok the Dane* had been written five centuries earlier, the rhyme pattern would have been alliterative within the line; i.e., a word in the middle of the line would have begun with the same sound as the last word of the line, or a word in the first half of the line would have begun with the same sound as a word in the last half of the line.

Again, Indo-European languages use sound—that which is heard with the ear—to connect the narrative and to amplify meaning. Hebraic poetry uses movement: the thought or idea moves from outside to inside, from the surface of the person to the mind of a person, from the hand to the heart. A classic example, in translation, is Psalm 40:8 — "I desire to do your will, O my God; / your law is within my heart." *To do the will of God* is outward, and constitutes those things that are done with the hand or body. Those things are done because the law of God is written on the heart in those individuals who please God. The outside now reveals the inside—a tree is known by its fruit. The yearning of the heart (*I desire to do your will*) is because of the law within the heart.

King David, as an accomplished poet, composed through deeper and deeper (i.e., more inward looking) thought couplets. Remaining in Psalm 40, verses six through eight read as follows:

Sacrifice and offering you have not desired,
But you have given me an open ear.

Burnt offering and sin offering you have not required
Then I said, "Behold I have come;
in the scroll of the book it is written of me:
I desire to do your will, O my God;
your law is within my heart."

For comparative purposes, lines one and three of these seven lines or thoughts address the added sacrifices and offerings given to circumcised Israel that foreshadow the reality that is Christ Jesus. These sacrifices and offerings are for the benefit of the

physical nation, and not for God's benefit. These works of the hands are not what God desires or requires.

Lines two and four address first hearing of or about God (from line six), then coming to God through the scroll of the book that addresses what is expected from one who has come to God. The movement is from the shedding of blood to the scroll of the book, from what the hand does with a knife to what the hand, inspired by God, does with the pen, from what the nation does (line 1) to what the individual does (line 3), from hearing to coming, then from those things that are outside of the person [line 1-5] to what occurs inside the person (lines 6-7); i.e., the desires of the heart that has within it the laws of God. The law moves from being inscribed in a scroll of a book to being within the heart. The movement is from physical to spiritual, from what the physically circumcised nation does as national obligation to what the spiritually circumcised individual does by desire.

Instead of a structure of reoccurring sound, some structures convoluted, David writes with structures of thought movement, these movements coupled together in outside/inside or physical/spiritual arrangements that present the range of complexity in an ancient Semitic language that has been characteristic of modern Indo-European language structures. More importantly, the varying structures of these thought couplets that each move from outside to inside—the structures themselves moving couplets from physical to spiritual—present an irrefutable argument for typological exegesis.

In the days of the prophet Isaiah, the drunk priests of Ephraim attempted to teach the way of God using precept-upon-precept exegesis. But they caused a nation to go backwards, fall, and be ensnared in sin (Isa 28:13) as have those Christian fellowships which today cause a spiritual nation to be broken and taken through precept-upon-precept exegesis. The structure of the language, the structure of the poetics, the unsealing of prophecy—all argue for the visible, physical history of the physically circumcised holy nation being the invisible, spiritual history of the spiritually circumcised holy nation. Holy Writ reveals the first and the last, not much of what is in between. What's revealed is the physical shadow of spiritual events, most of which have not yet come to pass. Today, the physical end to this age is being written, and this end will become the shadow of a spiritual end a millennia-plus from now.

Even when a unifying text common to a culture is employed to fix [as in fastening down so no movement is allowed] a language, as long as the language remains the first language of users, the language will continue to drift about as users stylize and streamline word usage. Dr. Johnson (ca 1755) likened preventing a language from drifting to trying to enchain the wind. Only when a language ceases to be the first language of users will drifting stop and the language stabilize. Old English remains essentially as it was when William invaded England in 1066 CE. William wrote court records in Norman French. Not until Henry the 5th did English return as the language of the court and of any scholarship. (The language of the King James' translation is not Old English, but archaic Modern English. Its usage today would be somewhat akin to the Pharisees of the 1st Century BCE using the language of Ezra and Nehemiah.)

Much scholarship remains to be done analyzing what is revealed through the movement of Hebraic poetics within Holy Writ. The direction this scholarship takes and its intensity will depend upon the number of people involved. Today, those who study Hebrew are inevitably physically minded, focusing on the shadow instead of upon the reality, focusing on seeing greater detail in the visible and thus ignoring that an invisible exists.

A person can read the introductory lines of *Havelok the Dane* and take from those lines 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.

If the reader did not take the above meaning from those opening lines of *Havelok the Dane*, what meaning did the reader take? What meaning does the reader take from the poetry of King David when meaning is revealed through the movement of thought couplets? *Havelok the Dane* is written in language much more familiar to us than is the language of King David, for translation of this romance about a noble working for a living is not required. But much of the subtlety in the romance has been culturally lost (such as the significance of a good man being naked). Much of David's meaning was lost by the time of Ezra. This meaning can only be recovered through the Holy Spirit, though walking the same mental terrain as David, a man after God's heart, walked. It cannot be recovered by those scholars who think physically, and pick apart the shadows.

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Verses from *Havelok the Dane* are cited from *The Fantastic Middle English Romances*, ed. By Alice L. Harris.

Stanzas from "At Abby Creek" are from *Upriver, Beyond the Bend*.

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April 4, 2005

Commentary — From the Margins *The Passing of an Era*

With the passing of John Paul II, the closing of an era begins as the annuals of history turn inward upon themselves. This head of the Roman Church publicly stood for the received morality of an earlier age. He will be lauded by international dignitaries and by even detractors. He proved himself to be an unusual man, but neither he, nor his administration of the Roman Church, nor that centuries-long earlier age will be long remembered. For his successor will lead the largest sect of Christendom in a war against itself that will ultimately be won through the defeat of Death, the fourth horseman of the Apocalypse. His successor will, for a while, be remembered, but even he will slip into the fires of oblivion. The Book of Genesis records the birth (or creation) and early history of the first Adam, the first Eve, and their first three sons. The Gospels and the unfinished Book of Acts record the birth and early history of the last Adam and the last Eve. The remainder of the unfinished Acts of the Apostles will record the birth of three spiritually circumcised sons: a firstborn spiritual Cain, a righteous spiritual Abel who will be slain by his other brother, and a spiritual Seth, who will be saved by enduring to the end. It will be the yet un-lived story of these three spiritual sons that will be remembered by future generations, for Holy Writ records beginnings and endings, the first and the last. And a millennium from today, it will only be Holy Writ that survives this era of running to and fro, an era powered by the computer chip and cheap fuel.

By every discernable measure of a man, John Paul II was a great man, but greatness is thrust upon men. The ego of those who set out to be great inevitably lead to their demise. Within the last decade, the world witnessed a soiled blue dress undoing an American President who sought greatness from his youth, for greatness tests the character of those upon whom it is thrust. And when the character fails, history records that failure.

In the foreseeable future, the opportunity for greatness will be thrust upon the entirety of the Christian Church. Many, many saints will rise to greatness, and some will be killed as their spiritual brethren were killed in the 1st-Century CE. They will be

martyred because they will not compromise with principle; they will not eat those practices they vomited out when the Holy Spirit liberated them from lawlessness. They will not rebel against the Father and the Son, and commit blasphemy against the Holy Spirit. And their acts of faith and defiance will be long remembered, as is Stephen's.

But the character of the majority of the Christian Church will fail. This majority will rebel (2 Thess 2:3) when the lawless one is revealed, and those who rebel will blaspheme the Holy Spirit, which will not be forgiven them. A great delusion will be sent over them so that they will not want to repent, and indeed, cannot. And this rebellion will be nothing more than them practicing Christianity as they presently do, the reason why so many will rebel and will not repent.

Those saints who rebel will practice the Christianity of John Paul II ... and the Christianity of Brigham Young—for the rebelling saints will try to enter God's rest on the following day.

Today, the most visible proof that spiritually circumcised saints (i.e., all who have the Holy Spirit, or all who have been born-from-above) need liberated from sin is the weekly assembling of Christendom to worship Father and Son. Greater Christendom conducts its business and takes its pleasure on the Sabbath, then like the nation that left Egypt, turns its unbelief into disobedience when it attempts to enter God's rest on the following day.

The Sabbath commandment isn't about another day. Under the second covenant mediated by Christ Jesus, murder goes from being what the body does to anger and hatred, goes from hand to the heart and the thoughts of the mind. The commandment against adultery goes from being what the body does to being lust, or the desires of the heart and mind. Keeping the Sabbath commandment goes from being what the body does on the seventh day to being what the mind thinks, and the heart desires on the seventh day. Under the spiritual second covenant, the commandments of God are no longer outside of the disciple, written in a book or on tablets of stone; rather, they are inside the disciple, written on heart and mind. The body of the disciple is no longer under an external law, but is (or should be) governed by the law of God in the mind and heart of the new creature, a son of God, that dwells in the same tabernacle of flesh as the crucified old man dwells or dwelt. Thus, John Paul II needed liberated from spiritual bondage to lawlessness just as much as the Israelite overseers under Pharaoh needed liberated from physical slavery—those Israelite overseers were beaten when Israel didn't produce enough bricks. They, too, felt the lash of Pharaoh.

However, until the fullness of iniquity is reached, greater Christendom's weekly lawlessness is covered by Grace, just as was physically circumcised Israel's lawlessness not counted against the nation until the law was given from atop Mt. Sinai. All of Christendom, the spiritually holy nation of God (1 Pet 2:9), is in bondage to the spiritual king of Babylon (Isa 14:4-21), just as the physically circumcised nation of Israel, due to its lawlessness, was sent into Babylon captivity. Two analogies are in play: Egypt and Babylon. From Babylon, a remnant returned to the geographical holy land and to Jerusalem to rebuild a scaled down temple; from spiritual Babylon, a remnant of the spiritually circumcised nation have returned to the mental holy land of obedience to rebuilt temples of God. And like the physical remnant that became the Sadducees and Pharisees (and other sects) of Jesus' day, the spiritual remnant has sought righteousness through the law that if kept will lead to righteousness. But this spiritual remnant has sought righteousness without practicing love just as the physical remnant sought righteousness without practicing faith. This spiritual remnant that keeps the Sabbaths of God has displayed so little love toward their spiritually circumcised brethren still in Babylon that this remnant is as far from salvation as are their enslaved brethren.

The physically firstborn son of God (Ex 4:22) was in physical bondage to Pharaoh. The spiritually firstborn son of God is in bondage to sin and death (Rom 7:25). As the physically firstborn son was liberated, so will be the spiritually firstborn son when the last Eve as Zion gives birth before she is in labor (Isa 66:7)—liberation will occur at the beginning of seven endtime years of tribulation. And just as the physical nation had to be shown the Sabbath through the manna coming six days of the week, the true Bread from Heaven will show the newly liberated spiritually firstborn son of God the Sabbath. Additionally, as the physically circumcised nation continually complained about manna, calling it a worthless food, the spiritually circumcised nation will complain about Christ, even to calling Him worthless. Again, this spiritually circumcised nation, as a last Cain, will murder its righteous younger brother, composed of those saints who keep the commandments of God when the man of perdition attempts to change times and the law. The man of perdition, accompanied by ten witnesses, will take the spiritually circumcised nation back into sin at a time when the nation has no covering for sin but its obedience to God. The two witnesses, like Joshua and Caleb, will stand against the ten, and against the spiritual nation's return to sin through the nation attempting to enter God's rest on the following day. These two witnesses will mentally lead a spiritual Seth to victory over Death through delivering the good news that all who endure to the end shall be saved (Matt 24:13). Death, that fourth horseman, will be publicly defeated when the two witnesses are raised from death as Christ Jesus was. This will be the testimony given to the spiritual Seth, born from above when the Holy Spirit is poured out upon all flesh, that will sustain this third of humanity (Zech 13:9) through its endurance to the end.

Despite his greatness as a man, John Paul II is not whom Christendom is to follow. Rather, Christians are to follow Jesus of Nazareth, who lived as a Judean, keeping the Commandments, keeping the Sabbaths, living spiritually under an external law that could not be broken by Him. His disciples, when liberated from sin, will also live as Judeans, keeping the Commandments, especially the Sabbaths, living spiritually by an inner law that will cause disciples to outwardly keep the external commandments. Disciples will form the Body of the Son of Man, revealed at the end of the age (Luke 17:26-30), naked before God when the righteousness of Christ is removed, the Body's only covering for sin then being its obedience to the laws of God. At Christ's return, glorified disciples will have lived seven years without sin, or they will have been faithful unto death. The seven days of Unleavened Bread represent these seven years—and the first Sabbath of Unleavened Bread commemorates the night when Israel was liberated from bondage, when the death angels passed through all of Egypt, slaying firstborns not covered by the blood of the Passover lamb.

The spiritually circumcised nation of Israel covers its sins by taking the sacraments representing the paschal Lamb of God as it waits for liberation during this long spiritual night of watching that began at Calvary.

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April 5, 2005

Commentary — From the Margins

Closing the Loop

A Port Austin Update

Here at Port Austin, Norman Scott Edwards has now filed the first handful of lawsuits that will prove his legal undoing. More suits will be coming—from him as well as against him by both condominium associations, by the campground, by the township, by Terry Williams, and by who knows how many others, including possibly the fellow who plowed snow and who is apparently being stiffed by Edwards for nearly \$700. The District Court for 73B Judicial District will have to decide whether the suits should be combined. All of the suits will include the same issue, whether Edwards committed fraud when he refiled on September 17, 2004, in his name alone the purchasing agreement initially filed as Liber 1048, pages [223](#), [224](#), [225](#) & [226](#), dated April 28, 2004, signed by Messrs. Philip Daniel Frankford, Paul Douglas Drieman, Norman Scott Edwards, and Terry Monte Williams. The attorneys involved contend that Edwards' action constitutes fraud. The court will have to decide if the attorneys are correct. Edwards will represent himself in these actions.

Edwards on February 28th, after business hours and as a major snowstorm was beginning—accompanied by Bill Buckman, Edwards' grown son Joel, and Carl Krull—physically intimidated and extorted moneys from white-haired Katherine Byrne (Pleasant View Unit 4) under threat of turning her water off. She insisted she had previously paid the bill [she has evidence to support her claim], but Edwards demanded and received a second payment for the same billing at a time when she was home alone. And Edwards' actions so infuriated the Pleasant View Condominium Association that the Associated by unanimous vote decided to place payments of all of their water and sewer bills in an escrow account until Edwards is removed, or can legally establish his authority to collect.

With his entourage in tow, Edwards next attempted to turn the water off to Phil Frankford's residence in the Little Caesar's building, with Phil's six minor children at home. Phil used his cell phone to call the sheriff, who directed Edwards to cease and desist. Although I was present throughout the exchange between Frankford and Edwards, I didn't hear most of what the sheriff told Edwards when Phil handed Edwards his cell phone. However, Edwards' ear was scarlet as he removed himself to the center of the road before leaving Phil's property to attempt to turn the water off to Ray Hein's building, where he broke the shut off valve, thereby creating additional legal problems for himself.

Undaunted, Edwards promptly filed a lawsuit against Frankford for three thousand dollars (\$3,000) without first sending Frankford a billing for that amount—Edwards through Bill Buckman sent the billing yesterday (April 4, 2005). His failure to first bill before filing a lawsuit to collect the amount was merely an oversight on Edwards' part, or so Buckman apparently contends.

So not many Port Austin updates were posted in March as the first round of Edwards' filed lawsuits were being addressed. Members of the Hillcrest Condominium Association placed a squirrel crossing road sign directly across the street from where Edwards' has been temporarily residing in Windy Hill. Edwards has become a bad joke here on the hill as spring arrives in the greening of grass that will soon require mowing.

The seasons, like all things, pass from what was to what will be, the defining characteristic of time. Edwards' presence at Port Austin will also pass. This resort community will not long remember him after he leaves. But for a while, he will be

remembered as that fellow with a bulging briefcase and a monk's haircut who on March 16th, and 17th, marched into the township's office to protest his property tax liability, approximately \$1,100 per month for \$600,000 worth of real property, the township's assessment of the value of the real estate to which he now claims sole ownership through being the only trustee of the Port Austin Sabbatarian Church Community Sacred Purpose Trust (PASCCSPT). He demanded that the properties be removed from the tax roles as the properties were being used for ministry. But the township officials, present on the property and actually renting one of the buildings to which Edwards claims ownership, were unable to determine any ministry work being done by Edwards. They, like the rest of us, were unable to determine that Edwards is doing any work at all. Rather, Edwards, if not yet in Arthur Hawkins' employment, apparently exists on donations and credit cards and what he can extort in water bills.

The sheriff's office investigated Edwards' collection of water bills. Although making no public statements yet, the sheriff's office apparently determined (as reported to property owners) that Edwards has legally obligated himself to pay all of the sewer bills to the township water and sewer district, but has no authority to collect for either water or sewer services. Edwards has legally assumed the responsibilities of the developer [the 754th Corp] of both the Hillcrest Condominium Association and of the Pleasant View Condominium Association. The developer is to provide water and sewer services to both associations. But Edwards lacks having a maintenance agreement (point 12 of Liber 1048) in place by which he can collect monies for providing these services. Instead of drafting a new agreement, Edwards presently relies upon the maintenance agreement made between the developer and Eternal Life Bible Institute (ELBI), when ELBI controlled the majority of the units of the condominium associations and could make decisions for both associations without consulting other owners. ELBI sought to dissolve both associations, but could not legally do so. Thus, ELBI divested itself of several units before selling the remainder of its holdings to PASCCSPT, which must now negotiate agreements with its neighbors. Therefore, because the reformed condominium associations have, or are proceeding to repudiate the agreements that ELBI made with itself as the majority owner of the condo units, Edwards lacks the contractual ability to collect moneys for water and sewer services. Unlike ELBI, which by contract represented the developer and as majority owner represented the condo associations, Edwards by contract only represents the developer, if the contract is valid. The argument will be made in court that ELBI's maintenance agreement was voided with the sale of its assets. The additional argument will be made that Edwards has by majority vote of the signatory parties to Liber 1048 been barred from collecting moneys on behalf of PASCCSPT ([Liber 1085](#), pages 694-695). But Edwards has continued the heavy-handed tactics of ELBI, relying now on township ordinances to collect. He is not, however, an officer or agent of the township. The water is from private wells located on the common grounds of the Hillcrest Condominium Association. Thus, his apparent alienation of everyone here on the hill has left him in a quandary that will only end with his removal from the area.

The properties here on the hill could have been purchased for \$250,000, or so Edwards wrote in the e-edition of [Servants News](#) sent to a 1,000 people willing to support him in January 2004. He might have been able to afford the property tax of a quarter of a million dollars of real property. But he and Warwick Potts made sure that \$420,000 in sting money was in the contract signed and recorded and herein identified as Liber 1048. The value of \$600,000 that the township determined as real property value was based upon the number of square feet in the buildings to which Edwards now claims ownership. The township didn't realize that it could have taxed Edwards at an even higher evaluation. They will, most likely, when Edwards appeals assign the properties identified in Liber 1048 the higher evaluation of \$670,000. And so goes the

situation here for Edwards, who just coincidentally forgot to send Philip Frankford a bill before filing suit against him to collect that billing.

All of us welcome the arrival of spring ... and of squirrel season, which begins for me April 28th. Edwards and I have a pre-trial conference with the judge in his suit against me for damage to a water meter that occurred in January, for damage that occurred after Hawkins evicted me from the house Edwards sold me. And as in the case with Frankford, Edwards didn't first send a bill for the water meter.

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April 8, 2005

Commentary — From the Margins *The Sanctity of Life*

For weeks, the nation and a portion of the world watched as personhood was debated in State and Federal courts, in Congress, in commentaries by priests, pundits, and politicians. The nation watched as a middle-aged woman, Terri Schiavo, slowly died from dehydration. Her life could have been prolonged; i.e., bodily functions could have continued for additional months, or years, possibly even decades. But the legal determination had been made that "personhood" had ceased, that this woman was in a persistent vegetative state (PVS).

The merits of Terri Schiavo's PVS determination cannot be well debated from a distance. What can be debated, however, is the sanctity of personhood, especially within the Christian community.

Personhood is not legally or culturally a state of biological existence. In the United States, personhood does not come with biological conception, for if it did, Constitutional protection of the person would end abortion. At the time of the nation's founding, personhood did not even come with birth, for slaves were considered only six-tenths of a person for census figures, and had no standing in law as a person. Thus, *personhood is assigned to an entity through the authoritarianism of culture*. Police dogs are considered legal persons so that their actions occur under the color of law. The dramatic tension in the Greek play *Antigone* comes from ancient Greeks only recognizing peoples that bury their dead as human beings—to leave a corpse unburied removed from the corpse personhood. For Greeks, death didn't end personhood. They believed the soul of the buried person continued to do those things that were characteristic of the person.

The early schism that developed between Greek converts to Christianity and Judaism allowed the continued assignment of Hellenistic personhood to the breath or *psyche* of every individual. It became a tenet of faith that believer's breath or *psyche* returned to God, while the unbeliever's breath or *psyche* descended into hell, where it was in everlasting torment. Death of the fleshly tabernacle (*soma*) didn't end personhood, but caused the relocation of the person to either heaven or hell. Historic orthodox Christian dogma has two stand-alone entities comprising every individual, one the mortal flesh, the other the immortal soul, which contains the essence of the person. For Christian theologians to now assign personhood to the flesh is curious at best: this is the theological positioning of those Christians leaders who sought to extend Terri Schiavo's life. Such assignment reveals a crisis of faith within the Roman and within the Evangelical churches.

Of course the near-universally accepted dogma that assigns immortality to a vapor—the breath of a person—reveals that the last Eve (the greater Christian Church) has, like the first, accepted the serpent's lie that she will not die (Gen 3:4), that conscious life

continues between death and the resurrection at Christ's return. The first Eve, after accepting the serpent's lie, saw that the fruit of the tree of the knowledge of good and evil was desirable for food, and she took and ate, then gave some to the first Adam who also ate (v. 6). Both then realized that they were naked (v. 7). The last Adam, though, did not take to Himself knowledge of good and evil, but believed His God and His Father (John 20:17) and was without sin. Such cannot be said of disciples (1 John 1:8) that comprise the last Eve. And the last Adam, to cover His naked wife, created from the wound in His side when He breathed on ten of His disciples (John 20:22), cloaked her in His righteousness (Gal 3:27); i.e., cloaked the Church in Grace. As the Lamb of God, He was sacrificed at Calvary to make His righteousness the reality of the skin clothing with which *Elohim* covered the first Adam and the first Eve's nakedness (Gen 3:21).

Therein lays the dilemma for the Christian community within the Western world: *since personhood can be legally given to beasts, the criteria for assigning personhood rests with the political majority*. To cause personhood to be assigned to unborn children, the Christian community must endeavor to affect the will of the majority; Christianity must engage in politics. But the engaging in politics causes the Christian to focus on those things that pertain to the flesh, to focus on the world that is passing away. And focusing on the flesh is the antithesis of focusing on the Jerusalem above.

The Apostle Paul wrote to the saints at Corinth,

For God, who said, "Let light shine out of darkness" [from Gen 1:3], has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. (2 Co 4:6-7)

For we know that if the tent, which is our earthly home, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. (2 Co 5:1-2)

Thus Paul used two analogies—clay jars and fabric tents—to represent the flesh (*soma*) that constitutes human bodies. Again, the life that is in the flesh comes from its breath (*psuche*). This is not the life that comes from being born again, or born-from-above, or born of spirit (*pneuma*). Both *psuche* and *pneuma* are Greek icons that usually are assigned the linguistic object represented by "breath." The first is swallow breath; the latter is deep breath. As Paul used these icons in 1 Thess 5:23, the first, regardless of how translators have mangled the assignment of object to icon, means the breath of life that the first Adam received when *Elohim* breathed into his nostrils (Gen 2:7). The latter means the Holy Spirit (*Pneuma 'Agion*) that descended like a dove and settled on the last Adam so that all righteousness could be fulfilled (Matt 3:16). Disciples of Christ Jesus receive birth-from-above through receipt of the Holy Spirit, the Breath of God. Literally, disciples have a second birth and a second personhood or consciousness living within the same tabernacle of flesh in which the "old self" dwells or dwelt, this old self or old man now crucified with Christ Jesus. The essence of Christianity is the death of personhood, of who the disciple was when drawn by the Father (John 6:44) and chosen by Christ Jesus (John 15:16).

To understand Scripture and by extension, prophecy, a disciple must firmly grasp the concept that his or her flesh is nothing more than a tent plumbed in a particular fashion. The fleshly bodies of disciples compare directly to the houses in Egypt in which physically circumcised Israel dwelt while in bondage to Pharaoh, and to the tents or tabernacles in which the liberated nation dwelt while wandering through the Wilderness of Sin. The doorposts and lintels on which blood of the Passover lamb was smeared so that the death angel would pass over Israel compares to the mouth of the disciple through which the sacraments of bread and wine, representing the body and blood of the

Lamb of God, enter the disciple's body. The born-from-above son of God that lives in a tent of flesh is neither male nor female, Jew nor Greek, bond nor free (Gal 3:27). This son of God is a one-of creation just as the angels were, and just as the first Adam was. And this son of God spends the entirety of his infancy and his adolescence in the tabernacle of flesh that belongs or belonged to the old self.

Crucifixion doesn't kill quickly. It is an extremely slow means of death—it kills by taking away the breath, by suffocation, when the crucified person can no longer lift himself enough to allow his lungs to function. And if a strong man were crucified, the person could hang around for days before weakening and losing his breath, a reason for scourging or severely weakening the person before crucifixion. Likewise, if the old self is a strong character, this old self (though nailed to the cross with Christ Jesus) can live on long enough to corrupt the son of God born-from-above into the same tabernacle of flesh. This corruption by parents happened to physically circumcised Israel in the Wilderness of Sin. Quoting *YHWH*, the prophet Ezekiel writes, "And I said to their children in the wilderness, Do not walk in the statutes of your fathers, nor keep their rules, nor defile yourselves with their idols....But the children rebelled against me. They did not walk in my statutes and were not careful to obey my rules, by which, if a person does them, he shall live; they profaned my Sabbaths" (Ezek 20:18, 21).

For a Christian to focus on the flesh and on those things of this world—regardless of what those things are—strengthens the crucified old self. Even if the intentions of the Christian's heart is to correct or set right the world, the Christian has missed in its entirety what it means to not love this world, consigned to disobedience (Rom 11:32) for a season.

The spiritual infant's initial urging to share Christ with unconverted friends and family members (usually causing the alienation of both) grows into an almost overpowering urge to immediately correct the wrongs of this world. And it is here where most Christian growth ends, where the crucified old self cons the immature son of God into aiding the prince of the power of the air and his disguised ministers to make this world a better place. Spiritual growth is literally arrested for as long as the son of God engages in politics, in bass tournaments, in organic gardening, in health food seminars, in whatever good cause that catches the fancy of the spiritual child. Those things that pertain to the flesh, while needful, cannot become the focus of a spiritually growing Christian.

Many born-from-above disciples will want to argue, *How can I stand by and allow abortion, or the devaluing of human life?* The response is always, What happens if disciples today achieved political success? Will Christ not still destroy this world? He will, for human nature is itself a received nature, coming from the prince of the power of the air who has deceived all of humanity (Eph 2:2 & Rev 12:9). The desire to set this world right is part of the deception ... this is not to say that Christians should not resist evil. However, this is to say that Christians should not seek out evil to root it from society. Sufficient evil will cross the path of every Christian to satisfy the growing son of God's desire to engage and defeat evil.

As easily as God caused King Nebuchadnezzar to receive the nature of a beast and to eat grass like an ox, the glorified Christ Jesus will cause all human beings to receive His nature once the Holy Spirit is poured out upon all flesh. The great predators will lie down with prey species, and all will graze. There will be no harm in all of God's holy mountain. And the personhood of the old self, its desires and its nature, will end with Satan being cast to the earth. Christ Jesus as Head of the Son of Man, as King of kings and Lord of lords will become the new king of the air—of breath (*pneuma*) given to all of humanity when the world is baptized in Spirit (*Pneuma 'Agion*).

The spiritually growing Christian must today back away from the evil of this present age, and let the dead bury the dead, an abused expression used for a generation within the Churches of God to justify doing nothing. It is difficult to justify doing nothing when the disciple is surrounded by evil, much of it within the Christian community. And that might be the key: the Christian community shouldn't be the dead, but the living. Disciples are to first remove the beam from their own eyes before they attempt to remove slivers from their neighbors' eyes. Disciples in every denomination need to first individually, then collectively remove from their eyes the beams upon which their crucified old selves died. They need to correct and set right the Church.

For too long and happening far too many times, Christian leaders and teachers, as the fat sheep, have abused the lean sheep (Ezek 34:17-22). Some abuse has been sexual, much abuse has been financial, and even more has been spiritual. The greater Christian community focuses on those things that are physical and are passing away. The world recognizes and honors Christian leaders who have most affected the world. The greater Church listens to those teachers who would have physical nations fulfilling endtime prophecies. In every case, disciples suffer spiritual abuse through an onslaught of messages about the things of the flesh. Thus, it should not come as a surprise that personhood is now theologically assigned to the flesh.

Again, the essence of the Christian message is death precedes life as night precedes day, as darkness precedes light. But the world, under the influence of the reigning prince of the power of the air, has inverted the message and most of Christianity.

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April 24, 2005

Commentary — From the Margins *A Contrary Gospel*

Late at night, driving along British Columbia's Peace River near Attachie, a moose trotted onto the paved road and away from the vehicle I was driving. Seeing the moose in the headlights, my daughter's twenty-one pound Maine Coon cat jumped onto the dash, apparently ready to pounce on the moose, its gait recognizable to the cat as the gait of a prey animal. Distance and darkness caused the cat to lose size perspective—at seventy-five yards the moose appeared to the cat no larger than a mouse in pouncing distance. Only when the car approached to within a dozen or so yards of the moose did the cat finally lose interest in tackling the full-grown cow.

Historic distance has distorted the doubly accursed gospel preached to the saints in Galatia, a gospel preached by someone coming with the authority of the headquarters Church at Jerusalem. From the perspective of the affected saints, the person coming from Jerusalem carried equal or greater credibility than did the Apostle Paul, who had visited or helped establish the churches in what would today be modern Turkey. From the distance of two millennia, the Apostle Paul would seem to have the authority to command the saints to stop the nonsense of physically circumcising themselves. But the person who had come from Jerusalem had Scripture on his side: *El Shaddai* (God Almighty) told Abraham. "So shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant" (Gen 17:13-14).

An everlasting covenant would seem to mean *everlasting*, but the Apostle Paul said not so. And therein lays the central dispute of the 1st-Century Church. The Apostle Paul said that because of "a revelation" (Gal 2:2) that he had, an everlasting covenant had

been abolished. An everlasting passage of Scripture no longer pertained to Christians. Obviously, those of the circumcision faction—an influential part of the Church located at Jerusalem—didn't recognize Paul's revelation as genuine. They worked as hard as they could to undo the damage Paul initiated wherever he preached.

Yes, the circumcision faction followed behind Paul to undo what he preached.

The circumcision faction consisted of sincere disciples. Sincere but wrong. They wrote letters that didn't survive; they preached sermons that are not remembered; for history has judged Paul's revelation genuine. History, however, doesn't well explain why the circumcision faction was wrong.

A physically circumcised Israelite in the flesh, living in a house in Egypt or in a tent in the Wilderness of Sin, together (man and house) foreshadow the spiritually circumcised Israelite, born-from-above, living in a tabernacle of flesh. Spiritual circumcision is a euphemistic expression for having the law of God written on one's heart and mind by the Breath of God (*Pneuma 'Agion*) following a journey of faith that cleanses the heart.

A male Hebrew infant between one and seven days of age was, in his flesh, like a male infant of any other nation. For one week, a Hebrew infant was not under the covenant made in its flesh. Only when, on the eighth day (the day representing the great White Throne Judgment), the infant is circumcised does the infant become part of Israel, the holy nation of God.

Likewise, human beings as sons or daughters of the first Eve are alike in that they are spiritually lifeless until they receive birth-from-above through receipt of the Holy Spirit (a doctrine of election). Those human beings that are drawn and chosen in this present age are involuntarily made part of the firstfruits; i.e., part of early barley harvest. The remainder of humanity will become part of the later wheat harvest, gathered into the barns of God during the great White Throne Judgment. And focusing on the firstfruits, all who have been born of Spirit (born of the last Eve) are like human beings born of the first Eve—they are like every infant between one and eight days of age. But the born-of-Spirit person who makes a journey of faith that cleanses hearts will receive spiritual circumcision, and will now be like the Hebrew infant who is circumcised physically on the eighth day. Otherwise, the born-of-Spirit person will remain a spiritual "Gentile," or as a person of *the nations* was to Israel. And this journey of faith is from Babylon to Jerusalem, where the born-of-Spirit person will live as a spiritual Judean.

Again, spiritual circumcision follows receipt of the Holy Spirit (*Pneuma 'Agion*) by a length of time equivalent to the eighth day of a Hebrew infant's life. Thus, all human beings can be likened to Hebrew male infants in their first week of life, for God is not a respecter of persons, offering salvation to one person and not to another. Every person will eventually receive birth-from-above, either while still alive in this age, or after death (the reality of the resurrection) in the great White Throne Judgment. Physical circumcision of the Hebrew male on the eighth day now equates directly to resurrection from death on the spiritual eighth day. Therefore, baptism of those human beings that have been drawn and chosen to become part of the early barley harvest equates to actual death. Spiritual circumcision places the person into the household of God, upon whom judgment has presently come (1 Pet 4:17).

With physical circumcision came judgment—and a whole nation was condemned to death, for no one is justified by works under the law (Gal 2:16). Yet this physical nation had a law that if pursued by faith would have led to righteousness (Rom 9:31). And therein is the stickler. Under the second covenant mediated by Moses (Deut 29:1), if the circumcised-in-the-flesh nation when in a far land remembered God and returned to obeying His voice with all of the nation's heart and mind, a national act of faith, God would bring the nation again to Judea and would give the nation circumcised hearts and

minds (Deut 30:1-6). This is the righteousness that comes by faith, which the Apostle Paul cites (Rom 10:6-8). This promise of spiritual circumcision was why the lawyer (Luke 10:25) and the rich young ruler (Luke 18:18) asked Jesus what they must do to receive everlasting life. Both knew that eternal life was possible and was promised. But within the nation where everyone from their youth kept the commandments through the obligation of circumcision, no faith entered into keeping the law. Thus, no one truly kept the law (John 7:19).

The Apostle Paul, citing Isaiah 10:22-23, transforms returning to Judea into salvation (Rom 9:27-28). Under the covenant made on the plains of Moab—this covenant's mediator being Moses—upon demonstrated obedience, God will bring back to Judea, but when this covenant's mediator becomes the glorified Christ Jesus, the promise is salvation upon demonstrated obedience. And it is by this everlasting covenant that natural Israel is grafted back onto the root of righteousness.

When the lawyer asked Jesus what he must do to receive everlasting life, Jesus asks the lawyer, "What is written in the Law? How do you read it?" (Luke 10:26) The lawyer replies, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all you mind, and your neighbor as yourself" (v. 27). The lawyer quotes from the Book of Deuteronomy, and Jesus tells the lawyer that he had answered correctly as to what he must do to receive eternal life—receiving eternal life was just this simple. Deuteronomy forms the law that if pursued by faith will lead to eternal life, and the lawyer knew the path he must travel. But the lawyer had no love for his neighbor; he did not want to love just anyone as his neighbor. And without loving his neighbor, the lawyer really didn't love God. So the lawyer had the right words, but had no love.

The young ruler didn't want to give his wealth to the poor and by faith follow Jesus, whereas the disciples, when Jesus asked them to follow Him, by faith left their nets and established lives and followed. Thus, spiritual circumcision was offered to the physical descendants of Abraham through a law that if pursued by faith and with love would have lead to everlasting life. King David received this promise of life. So too did other men and women of old, who, by faith left their physical lives behind them to follow God, going wherever He sent them, doing whatever He directed them. They received use of the Breath of God, and upon them was their judgment.

With spiritual circumcision comes judgment. Not judgment of the flesh, but of the new creature born of Spirit into the tabernacle of the old man. And the same criteria for judgment applies as applied to physically circumcised Israel: by faith, the born anew disciple must mentally return to God, thereby leaving behind the distant land into which he was born. This disciple must mentally journey to spiritual Judea where he will follow Christ Jesus just as the Twelve physically followed Jesus. This disciple will live as a spiritual Judean, meaning that this son of God will keep the laws of God that have been written on his heart and mind. The lawyer answered Jesus correctly—the disciple will love God with all his heart and mind and strength, and will love his neighbor as himself. The disciple will keep the commandments of God, which are no longer outside the disciple in a book or inscribed on tablets of stone, but are inside the tabernacle of flesh.

A physically circumcised Israelite in the temple where the commandments of God were kept on two inscribed tablets of stone becomes the visible representation of the invisible spiritually circumcised son of God, born of spirit, dwelling in the tabernacle of flesh which has the laws of God written on the heart and in the mind of this quickened earthen jar. This analogy was one that the Apostle Paul well understood. But this analogy has become muddied by history.

Moving from physical to spiritual and from the visible creation to the invisible creation, the physically circumcised Israelite equates to the self-aware presence that is

the Apostle Paul's new creature. The house in Egypt in which this Israelite lived equates to the fleshly body in which the new creature, a son of God, temporarily dwells. And it matters not a whit if the house is red, or brown, or white, or has inside plumbing, or outside plumbing, or if the outside plumbing has been trimmed back. It makes no difference if the house is owned free and clear, or if there is a mortgage on the house. Except as the house inconveniences the son of God, the house in which a son of God dwells is meaningless. And this analogy was what the Apostle Paul struggled to explain in his letters, and what the circumcision faction refused to believe. After all, the circumcision faction had Scripture on its side, for Paul's epistles were not then canonized.

The two-house doctrine held by the Churches of God and by the Christian Identity Movement descends from the teaching of the circumcision faction, which would assign spiritual meaning to the house or tabernacle in which the born-from-above son of God dwells. This errant doctrine holds that if the house or tabernacle in which a son of God dwells does not descend directly from the patriarch Abraham's house, this son of God is a bastard. This error also holds that the plumbing of the house determines whether this son of God can speak the words of his Father. And those disciples who today teach this error will not be remembered. They question who their neighbor is, just as the lawyer asked Jesus who his neighbor was (Luke 10:29). They can answer the question about what does the law require, but they answer without love and without faith.

The journey of every spiritually circumcised Israelite is from sin (Egypt) to life (Jerusalem). The crucified old self will die along the way because of unbelief that became disobedience. The son of God born into the same tabernacle of flesh will complete the journey and by faith will live as a Judean, or this son of God, upon whom judgment has come, will return to lawlessness and die in the wilderness of sin. This son of God has no other choice but life or death. And this death isn't the death of the tabernacle, which is assured. Rather, this death will be of the born-from-above son of God, who didn't love righteousness enough to walk uprightly before God. This death will be the second death, from which there will be no resurrection.

The house or tabernacle in which every person lives, whether already born of Spirit or still awaiting birth-from-above, is subject to decay and death. Spiritually, these houses are earthenware jars. Some are created for honor, thus receiving the birth of a son of God prior to the tabernacle's decay and destruction. Some are created to decay before the son of God to be born-from-above receives birth in the great White Throne Resurrection, where judgment will be received for those things done in the flesh. Therefore, refusing to honor an earthenware jar that the Father has honored places a disciple at odds with the Father and the Son. The two-house doctrine refuses honor to earthenware jars that the Father has drawn from the world. Those who hold this two-house doctrine would deny sons of God entrance into the kingdom of heaven; therefore, they will be denied entrance.

The two-house doctrine is an elevation of racism that has no place in the Churches of God. Although it has been widely accepted and is the basis for the prevailing understanding of prophecy, *the doctrine is spiritually hideous*. The Apostle Paul doubly cursed the gospel of the circumcision faction. Their doubly accursed gospel includes all forms of the modern two-house doctrine, which, as with physical circumcision, has scriptural support. But the doctrine condemns those who hold it, for holding the doctrine is *prima facie* evidence of questioning who is one's neighbor. Holding the doctrine is sufficient evidence of not loving one's neighbor to condemn the person under the law.

While the two-house doctrine effectively bars disciples from understanding biblical prophecy, the doctrine promotes an elitism based upon the flesh that stands opposed to the spiritual precedent of Jesus washing the feet of Judas Iscariot shortly before being

betrayed by Judas. The two-house message is entirely based upon the origin of the flesh. Those disciples who teach this message transform light into darkness.

* * *

April 26, 2005

Commentary — From the Margins *Real Issues*

Keeping the Main Thing the Main Thing at Port Austin

Paul Drieman has become known for the expression, *Keep the Main Thing the Main Thing*, and the main thing at Port Austin is that four men signed a real estate purchasing agreement on April 28, 2004 ([page 223](#)) ([page 224](#)) ([page 225](#)) & ([page 226](#)). One of those men on September 17, 2004, Liber 1073 ([page 62](#)), ([page 63](#)), ([page 64](#)), & ([page 65](#)), without empowerment in law or by contract, refiled the real estate contract in his name alone, the refiled contract to supersede the initial contract. Of course there are side issues, none of which have bearing on the main thing. All of these side issues revolve around a sacred purpose trust indenture that Peter Kershaw was commissioned on [April 7, 2004](#) to write, the commission calling for the four men to be trustees.

Peter Kershaw delivered a trust indenture with the four men named as trustees on or about April 20th, but the man who received this indenture, Norman Scott Edwards, concealed its delivery from the other three. So when the four men signed the Assignment of Land Contract and Purchasing Agreement recorded in Huron County in Liber 1048, ([page 223](#)) ([page 224](#)) ([page 225](#)) & ([page 226](#)) (herein identified as Liber 1048), the four men were identified as trustees, but were, in law, joint partners, for no trust indenture had yet been recorded. Yes, in law the four men were equal partners. By contract, the four men were equal partners. According to the establishing document for the Port Austin Sabbatarian Church Community, the four men were equals. But in a bad paraphrase of *Animal Farm*, the pig decided he was more equal than the other three. Thus, the pig directed Peter Kershaw to write a slimmed down trust indenture that could be used to commit fraud.

Peter Kershaw apparently was not aware of why he was being asked to write yet another indenture—he delivered at least three indentures to Edwards. Nor was he apparently aware of why Norman Scott Edwards in a telephone call initiated by Kershaw on [August 20th](#) at about 5:30 p.m. EDT so intensively questioned him about whether Kershaw was absolutely certain this new indenture could be filed with only one signature. Kershaw's complicity in Edwards' equal but more equal scheme seems innocent enough, but that determination will be made by the court as the main thing becomes the subject of first civil, then criminal litigation.

Edwards used his usurped authority to first evict Philip Frankford, one of the four equals, from Dorm 2, located on outlot B, part of the purchase described in Liber 1048. Next, Edwards used his usurped authority to demand a fifty day accounting of all of Paul Drieman's activities—his demand had the effect of evicting Drieman, another of the four equals, from Dorm 1. Finally, Edwards evicted himself from the uninsured Dorm 3 by overloading the electrical circuits and starting a fire that endangered the lives of his guests.

But Edwards wasn't finished evicting his equals. Following the fire in Dorm 3, Edwards moved into Terry Williams' building, the last of the four equals that he would attempt to evict—and indeed, true to his arrogant form, Edwards has served Terry Williams with an [eviction notice](#). Although acknowledging that he owes Williams more

than \$86,000 dollars, Edwards now wants Williams out of the building that Williams purchased. And this last act of super-equality will send Edwards packing, if not off to jail.

Fraud is difficult to prove. The barre to establish fraud is set justifiably high. But Edwards, as a high jumper using a glass pole, has sailed over this barre with enough clearance to even include a violation of the Cooperative Identity Protection Act (Act 310 of 1984), Michigan code 445.53. In addition, Edwards usurped the powers of the Port Austin Area Water and Sewer Authority, and has used this purloined authority to assess fines against water users who are not using enough water. The sheriff's office has referred both matters to the prosecuting attorney's office. There is only so much super-equality that can be tolerated by the Port Austin community.

Thus, as civil court cases proceed and criminal charges are developed, Edwards answered my request for W-9s with a curious letter in which Edwards asks "a few serious questions." He asks why I write what isn't true, but he has asked this question ever since I wrote that Warwick Potts took an unlicensed, unregistered, and uninsured Ryder-type truck across state lines, the truck belonging to Terry Williams. Edwards insists the truck was only unlicensed, that it was registered and insured, but he is flatly wrong! The truck was titled to Williams, the transfer of the title made when Williams purchased the truck in the first part of May 2004. But Williams didn't drive the truck home. Edwards did. And while Williams had courtesy insurance coverage on the truck for thirty (30) days, he was unable to insure the truck because it wasn't available to him to have it inspected. Edwards was using the truck, making five round trips from Perry, Michigan, to Port Austin between June and August. Plus, the truck couldn't be licensed until it was weighed ... it wasn't registered and licensed until on or about August 25, 2004. It was insured a few days before when it was available for inspection. Thus, for at least sixty days, the truck was on the road uninsured, unlicensed, and unregistered, with Edwards as its primary driver. It isn't that I had my facts wrong. It's that Edwards didn't want to admit culpability to the independent Sabbatarian community that supports him with donations. Therefore, when Edwards now asks why I write things about him that are untrue, it isn't that these things are untrue. Rather, it's that they are harmful to him continuing to receive contributions so that he doesn't have to do manual work.

[2008 note: because Edwards was approximately \$60,000 in arrears on property payments in November 2007, and because Huron County had published a tax lien of \$10,000 plus on the property (technically the property had been forfeited to Huron County with Edwards having one year to redeem), when Terry Williams case finally went to trial on November 8, 2007, Williams accepted a settlement offer from Edwards for about half of what Edwards acknowledged owing Williams. Frankly, Williams did not have the financial ability to bring the payments current or to pay the first of three years of delinquent property taxes. Since the trial date, ELBI has apparently served Edwards with an eviction notice. So the court was and will be less helpful than was expected in 2005. ELBI will have to foreclose on Edwards to protect its interest in the property if Edwards cannot pay the delinquent taxes.]

The truthfulness of the statement that the Ryder-type truck was driven on public highways unlicensed, unregistered, and uninsured lies in the linguistic construct that the truck should not have been on the road. The truck was truly unlicensed when Warwick Potts took it to Illinois. It was truly unregistered when Potts drove it to Illinois. It was truly uninsured. These are the facts of the matter. But admission of loaning to a second party an unlicensed vehicle that belongs to a third party is sufficient condemnation to support the inherent truthfulness of the statement. Everything beyond that becomes quibbling over perception for the eyes can deceive a person. One witness to a phenomenon will observe a slightly different event than another witness. Truth resides with God. Human beings operate on their perception of truth. Therefore, it is the main

thing that always remains central to an issue—and the main thing here at Port Austin is established by the testimony of all witnesses. Even Edwards in his affidavit recorded in Liber 1085, [pages 693-695](#), acknowledges that "The Three" as he calls Frankford, Drieman, and Williams had authority over him and over the [SEE program](#).

The audacity of a person refiling partnership papers in only the person's name is nearly too great to comprehend. The amount of contempt the person has for the other partners exceeds all bounds, and is aptly expressed in him evicting all three from the property they jointly purchased. The person is either mentally deranged, or a brazen thief. Edwards has to realize that his partners will seek legal redress ... the purchasing entity of the contract for real property recorded as Liber 1048 is the Port Austin Sabbatarian Church Community, a Sacred Purpose Trust. But no sacred purpose trust was in place as of April 28, 2004; therefore, the four men identified on the signatory page as trustees in law jointly and not severally comprise the purchasing entity. The four must jointly dissolve the contract for real property before any one of the four can act without the other three's agreement and signatures. And a Texas blowhard that would have one of these signatory parties possessing more equally than the other three needs to file suit for lousy legal instruction against the law school he has been attending.

The above means that since a Warranty Deed was given by Gary and Lori Babcock to the Port Austin Sabbatarian Church Community, a Sacred Purpose Trust, on August 30, 2004, Liber 1078 ([page 110](#)) and ([page 111](#)), two plus weeks before the more-equal pig rooted out his three equal partners and refiled the purchasing agreement with only his signature, fraud has become theft. For this more-equal partner took real property from his partners. This real property had been purchased with loans made to the partnership by Terry Williams, and by donations made to the partnership and deposited in Regions Bank, headquartered in Birmingham, Alabama. The dollar value of these donations was large, for the more-equal partner, to avoid paying troublesome tax liens, had the purchaser of a house he owned donate the purchase price to the partnership rather than give him a check. This more-equal partner thereby avoided paying those pesky tax liens that were about to catch him.

In Edwards' letter to me, he says, "[I]t would be easier to resolve our problems if [I] would stick to the real issues than fictional ones." I suspect from his perspective that it would be better for him if I had not read *Animal Farm*. I wouldn't then know that it was the pig that among equals was more equal than his peers. I wouldn't then be tempted to use the referent or the allusion. Nor would I perceive a plot to defraud Terry Williams that goes back to December 2003.

But the real issue is the main thing—our problems will not be resolved until the bogus papers filed by Edwards on September 17, 2004, are legally voided. Until then, especially now that we are in court, the blows will come, one after another, each delivered in the pursuit of justice. Edwards is not a quitter. He will have to be defeated. But he prays to a god that told him it was all right to commit fraud, so he will lose to those who oppose him. However, it saddens me that this work must be undertaken. The persecution at Port Austin isn't persecution, but the rooting of deception from within the Sabbatarian community. *His vagueness was intentional* (from his Jan 25, 2005 [letter, middle of the page](#)) is not the statement of a person who desires to walk upright before God.

No one here will leave without taking with him the stench of what has to be done. Shoveling stalls isn't a pleasant job, especially if the stalls have housed guilts.

* * *

May 3, 2005

Commentary — From the Margins *Radical Reform*

In the 16th Century, the Reformers aimed to reform the old Church by the Bible; the Radicals attempted to build a new Church from the Bible. The former maintained the historic continuity; the latter went directly to the apostolic age, and ignored the intervening centuries as an apostasy. (*History of the Christian Church, Volume VIII: "Modern Christianity. The Swiss Reformation"*)

No better statements can be made about what is today occurring within greater Christianity than the above citation. Historical exegesis maintains theological continuity back to the Council of Nicea (ca 325 CE), when Constantine, the unconverted Roman Emperor, determined what would be sound doctrine for the Church. Errors introduced into the teachings of the Church in the 2nd, 3rd, or 4th Centuries have been continued through elevation of the traditions of men to the status of Holy Writ. These long held errors, embodied in the sentiment behind the lyrics of "Give Me That Old Time Religion" will cause many born-from-above saints to rebel against God when the lawless one is revealed (2 Thess 2:3). These many rebelling saints, in denominations coming from Protestant reform of the old Church by the Bible and from in-house reform of the old Church, will use historical exegesis to support arguments for practices and dogma developed within the old Church long before any reform occurred. These arguments will cause saints to attempt entering God's rest on the following day, when no covering for sin exists but obedience. The rebels will not accept any teaching that has them naked before God. They will cover themselves with fig leaves and insist that they are fully clothed—and God will, then, send a great delusion over the rebels so that they cannot repent (vv. 11-12). The rebels will be absolutely convinced that they alone represent the true Church, possessing the faith once delivered, and they will persecute endtime Radicals that have built a new Church from the Bible.

The construction of a new Church from the Bible was anticipated by the prophet Malachi: "Behold, I [God] will send you Elijah the prophet before the great and awesome day of the Lord comes" (4:5). Jesus' disciples asked about this Elijah, and Jesus said, "Elijah does come, and he will restore all things. But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands" (Matt 17:11-12). Jesus' disciples understood that He was speaking of John the Baptist. But it isn't John the Baptist that comes before the great and awesome day of the Lord. Jesus the Christ, from the heavenly realm, will complete the work to be done in the seventieth prophetic week when the Son of Man is revealed. He is the Elijah to come who will turn fathers to children, and children to fathers. He placed Himself in His answer to His disciples about Elijah. Therefore, the glorified Jesus, working through disciples, will restore all things before the great and awesome day of the Lord comes.

The Apostle Paul wrote, "Now concerning the coming of our Lord Jesus Christ...that day will not come, unless the rebellion (great falling away) comes first" (2 Thess 2:1, 3). Thus, when the Elijah to come attempts to purify the old Church and her many protesting daughters shortly before the awesome day of the Lord comes, a great rebellion or falling away occurs. Although these passages have been previously coupled together by reformers and radicals when combating the Roman State Church and popery, the lawless one (the man of perdition) proclaiming himself to be god is Jesus' endtime abomination of desolation, spoken of by Daniel the prophet (Matt 24:15). And this abomination of desolation declares himself to be god 1290 days before the coming of

Christ (Dan 12:11). These are actual days, not years. Whereas the ascension of the Roman Church and popery to political power can be a type of the endtime abomination of desolation, especially when considering the abuses of popery twelve and thirteen centuries ago (the application of a day for a year principle), the reality of this great rebellion against God occurs shortly before the coming of Christ, not when God sent the Church into Babylonian captivity.

When the Son of Man is revealed, the greater Church as the Body of Christ will be seen for what it is: a collection of lazy rebels who do not love the truth enough to have practiced walking uprightly before God when cloaked with Christ' righteousness. Instead of them having practiced walking upright, they remain spiritual infants, spoiled, with soiled diapers, satisfied with Jesus doing everything for them, with Him waiting on them hand and foot. Few of them will even wash one another's feet. So when the cloak of Grace is cast aside following the liberation of the Church from bondage to sin, these rebels will behave as the nation that left Egypt behaved. They will believe the evil report of the ten witnesses who say that obedience to God is a giant that cannot be defeated, that keeping the commandments is impossible even though they have been empowered by the Holy Spirit, thereby enabling their mind and hearts to rule over their flesh. They will, then, commit blasphemy against the Holy Spirit, which will not be forgiven them. Rather, God will send a great delusion over them so that they cannot repent. And few of them will believe a word of this now, or then. They will not believe until they are cast into the lake of fire.

As a physical decree went out to rebuild the temple of God in physical Jerusalem, a spiritual decree went out to rebuild the temples of God in the Jerusalem above. Both Reformers and Radicals heard this decree. Reformers wanted to rebuild temples where they were in Babylon; they did not want to journey to spiritual Judea. After all, physical Israel had prospered in Babylon. What need was there to journey to the land Beyond the River? Why not stay where the nation was? But Radicals set out for spiritual Judea.

As if the journey to Judea were a sprint race, Swiss Radicals accepted the New Testament as their only rule of faith and practice, broke with Catholic tradition, and rejected Luther's theory of forensic, solifidian justification, and the real presence. They believed it was possible to keep the law and to reach perfection. Hätzer and Denck doubted the doctrine of a triune deity. Some Radicals believed in the sleep of the soul between death and resurrection, a millennial reign of Christ, and final restoration. But the burning question was baptism: Radicals could not find infant baptism in the Bible, so they denounced it as an invention of popery. Baptism, they reasoned, presupposes instruction, faith, and conversion, which is impossible in the case of infants. (*History of the Christian Church, Volume VIII: "Modern Christianity. The Swiss Reformation"*)

If adult baptism is necessary, then centuries of infant baptism produced a spiritual condition analogous to Jerusalem being abandoned for seventy years after Nebuchadnezzar sacked the city a second time. The Radicals, known in history as Anabaptists, taught that the voluntarily baptism of responsible persons was the only legitimate baptism. The implication of this teaching was that virtually the entirety of Christianity consisted of unsaved individuals. The Jerusalem above was as empty of spiritually circumcised Israelites as physical Jerusalem had been of physically circumcised Israelites. And they were correct. Baptism is the voluntary putting to death of the old self, thereby allowing judgment to come upon the born-from-above son of God that is a member of the household of God. Death precedes judgment (Heb 9:27), and judgment is today on the household of God (1 Pet 4:17). Physical circumcision occurred on the eighth day. A Hebrew infant lived a week before being circumcised. But a spiritual week is not linked to the passing of time.

Except of the last generation of this present era, most of humanity will not be born of Spirit during the person's natural lifetime, and must await spiritual birth until the person is resurrected from death by the Breath of God (*Pneuma 'Agion*) in the great White Throne Judgment. Only the firstfruits will be born of Spirit in this era; only those who are of the early barley harvest. But being born-from-above, or born anew into the still breathing fleshly tabernacle of the old self does not produce spiritual circumcision. A person is not born again as a spiritually circumcised Israelite. Rather, as a male Hebrew baby was born like every other human male infant (i.e., born uncircumcised). Every son of God is born like every other son of God (i.e., uncircumcised spiritually). It is only after a journey of faith of sufficient distance to cleanse the heart that the heart is circumcised—and the model or shadow of every disciple's journey of faith is the patriarch Abraham's physical journey of faith from Ur of the Chaldeans (Babylon) to Canaan (the Promised Land). Only then, when the heart is circumcised, is the earthenware vessel that is the disciple made holy and set apart for special use.

A person must put the old self to death by baptism, represented typologically by the land of Haran where Abraham father Terah settled and died—this is the land of Assyria. If the disciple will not leave the old self, the disciple will never enter into God's rest. The old self will continue to rule the fleshly tabernacle into which the infant son of God was born, and upon which judgment has come.

"The demand of rebaptism virtually unbaptized and unchristianized the entire Christian world, and completed the rupture with the historic Church. It cut the last cord of union of the present with the past" (*History—Vol VIII*).

For the past century, the Churches of God have sought to trace the history of the true Church through Sabbath observance. Thus, since the gates of hell will not prevail against the Church (usually interpreted, falsely so, to mean that the Church will not die out), they assigned Sabbath observance to factions that kept the eighth day, and identified communities of crypto-Jews as factions of the true Church. The conversion of these crypto-Jews might or might not have been genuine, but it isn't by Sabbath observance that the true Church can be traced. All who have the Holy Spirit form the Church, regardless of whether these born anew disciples observed the seventh day or the eighth day as the Sabbath. (Sunday observance is merely one additional sin that Christ has to bear for the disciple that doesn't know better.) Rather, it is through tracing the sacrament of baptism that history of the Church mirrors the history of the physically circumcised holy nation.

The physically circumcised nation of Israel didn't die out in Babylon, but thrived and prospered. Likewise, the born of Spirit nation of Israel hasn't died out in spiritual Babylon, but has grown fat, soft and flabby. Only a remnant of the physical nation returned to Jerusalem. Only a remnant of the spiritual nation has returned to the Jerusalem above. And of the physical remnant that returned, only a remnant of this remnant accepted the deity of Jesus of Nazareth. Likewise, of the remnant of spiritual Israel that has returned to rebuild the temple of God, few will hear Jesus' voice and believe the One who sent Him. Many are called, but few are chosen (Matt 22:14). All have been invited to the wedding feast, but even among Sabbath-observing Christians, few strive for perfection; few strive to walk uprightly before God. Most behave as the Pharisees did—now that they have the Sabbath, they make an idol of it by making Sabbath observance the test of genuine discipleship. Break the Sabbath and the disciple is a "nominal Christian," an ugly identifying phrase that has an even uglier application. The phrase places all of the eighth day Church into the category of "the dead" (i.e., those who have never been quickened, or born of Spirit).

The mission field for the spiritual remnant that has returned to the Jerusalem above is the eighth day Church. The mission is the recovery of those genuine disciples who are

currently being taught not to undertake the difficult journey to obedience, to God's rest, to Sabbath observance. These disciples are being taught to erase the laws of God if, perchance, they are written on their hearts and put into their minds. And whereas the 16th-Century Swiss Radicals were unable to refute the arguments of Zwingli against the necessity of adult baptism, overturning Zwingli's arguments are today mere child's play. Thus, the task today is getting genuine disciples covered by the Passover sacraments of Bread and Wine so that these disciples will live through the liberation of the spiritually holy nation from bondage to sin. Too few disciples take the sacraments as Jesus established the example.

The second Passover is approaching. Those disciples who have been on a long journey or who have been spiritually defiled by touching a dead body (themselves) can take the sacraments—and should!

"The first and chief aim of the (Swiss) Radicals was not (as is usually stated) the opposition to infant baptism, still less to sprinkling or pouring, but the establishment of a pure church of converts in opposition to the mixed church of the world. The rejection of infant baptism followed as a necessary consequence. They were not satisfied with separation from popery; they wanted a separation from all the ungodly. They appealed to the example of the disciples in Jerusalem, who left the synagogue and the world" (*History—Vol. VIII*).

The first and chief aim of endtime Sabbatarian radicals is the establishment of a pure Church, one with enough love for the scattered sheep of the lost house of Israel to fight against an Adversary disguised as an angel of light, and his many servants, disguised as ministers of righteousness. And as with the 16th-Century Swiss radicals, endtime Sabbatarians are not of a unified theology. Rather, they are unified in their opposition to an imposed eighth day Sabbath—and they will die, as did Swiss Anabaptists, for their beliefs during the first half of the seven years of tribulation. There is no place of safety in this world for Radicals, who desire to construct a new Church from the Bible. Only the remnant that understands prophecy will survive (Rev 12:17). Those who hold the testimony of Jesus have the spirit of prophecy (Rev 19:10).

From the early Swiss Radicals come today's Sabbatarian Christians. The spiritual lineage is direct. And as the State Churches drove the Radicals from place to place, so too will Sabbatarian Christians be driven from place to place once the seven, endtime years of tribulation begin. If the Sabbatarian loves that portion of the world where he or she presently resides, the person will lose his or her physical life there. For the gospel will be spread during the Tribulation as it was spread by Swiss Anabaptists.

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June 12, 2005

Commentary — From the Margins

The Politics of Priorities

More Soiled Clothes

Port Austin Sunday, 12 June 2005: Despite the Internet chatter of the past few weeks, not much has been happening here at Port Austin as open discovery for court cases proceeds. Yesterday, on the Sabbath, Norman Scott Edwards attended the business meeting to reform and bring current the Hillcrest Condominium Association. I didn't get a report of what happened at the meeting until 10 a.m. this morning. But then, the funny religion of the Sabbatarians here at Port Austin that causes them/us to shun a transgressor in accordance with 1 Corinthians 5:11 also questions whether attending an

organizational business meeting on the Sabbath is appropriate behavior. It is certainly acceptable for an unBeliever. And if that is how Edwards now identifies himself, maybe we should stop shunning him. For the Apostle Paul writes, “I wrote to you in my letter not to associate with sexually immoral people—not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world” (1 Co 5:9-10).

It was, of course, very important to Edwards that he attend the 11:00 a.m. organizational business meeting of the condo association. Until the real property is returned to Terry Williams, Paul Drieman, and Phil Frankford in conjunction with Edwards, as will happen—the three of them will not have Edwards as part of any ministry they do; thus, Edwards will be evicted just as he has evicted them—Edwards possesses the indebtedness for nine condo units, several of which are in sufficient disrepair that the association’s bylaws allow the association to condemn and confiscate them. Therefore, it was important for Edwards to nominate himself as Association President. When that wasn’t accepted, he nominated himself to be the Director. That also wasn’t accepted. So really, he didn’t get much from attending this meeting scheduled for the Sabbath because the attorney who was to be there would not attend a meeting on Sunday, his day of rest.

Phil Frankford was here in Port Austin for the weekend, but he gave proxies to his neighbor, with some specific instructions concerning Edwards, for Phil would not attend this business meeting on the Sabbath. Phil and I have known for some weeks that Edwards planned to attend—Edwards told the court that he planned to attend, the meeting being of such importance to his court claims. And this is in a suit against me for less than two hundred dollars (\$200), but a suit that challenges his authority for being trustee sole. Edwards believes he will win; I know that he will not. The trial is scheduled for August 10th and 12th, but will most likely be delayed, for Edwards doesn’t believe that he has to comply with discovery.

Herein is where the politics of priorities governs the walk of a disciple: the Apostle Paul asks, “Why not suffer wrong? Why not rather be defrauded?” (1 Co 6:7). Phil Frankford doesn’t want to sue Edwards. He would rather walk away, suffering wrong, suffering a financial injury that he can absorb over a period of a few years. He earns a reasonable income, and has another decade and more of working years before him. If the economy continues as it has, five years from now he will be whole.

I received an injury on the Kenai Peninsula from which I walked away and recovered in a few years—and I believe this is what the Apostle Paul means for disciples to do. But Terry Williams has retired. His working years lie behind him. Nevertheless, he loaned money to the Port Austin project on what he believed was Edwards’ good-faith assurances that other investors would become involved. He didn’t want to go forth with the project with him being the primary source of funding, but he was lied to. He was swindled, a statement I can support from Williams’ handwritten notes and the prospectus given him. And a statement I would relish supporting in court.

The question before Williams right now as a suit for fraud against Edwards waits being filed is what should he seek: monetary damages? Control of the property for which his money went? Should he sue in his name, or with Drieman? The real property is not in the same condition this year as it was last when the four men purchased it from Eternal Life Bible Institute (ELBI). Edwards has let it deteriorate. It might well not be worth going after. But last week Edwards told Williams’ attorney that he could not repay Williams the money Williams invested.

[January 2008 note: the amount of the delinquent property payments (\$60,000) coupled with the amount of delinquent property taxes (\$10,000+) and Edwards’ demonstrated inability to pay his obligations caused Williams to accept a poor

settlement offer from Edwards, for the property value would not support the indebtedness that Williams would have to assume if he, Drieman, and Frankford took the property from Edwards.]

Williams borrowed some of these moneys that he advanced to PASCC in 2004: these monies were borrowed as short-term loans that have become due and payable, thereby causing Williams considerable financial distress, forcing Williams to sell his home. Williams really cannot walk away without experiencing near bankruptcy.

[January 2008 note: Williams has been homeless for approximately two years. He presently resides in a broken down motor home donated to *Return to Torah* ministries, such is the state in which Edwards left him.]

Does the answer to the question the Apostle Paul asks about being defrauded include bankruptcy? Should Williams, who as a former insurance executive had modest retirement savings, let Edwards have those savings? What about the money he borrowed when his savings were not enough to cover all of the Port Austin expenses? Should a disciple undergo bankruptcy rather than sue? Especially a retired and somewhat disabled individual?

The person who would defraud such an individual is not a brother in Christ, but is a scoundrel, a scallywag of the worse sort. Edwards is this rascal, and this so-called bun fight is about justice, and righteousness, and rooting corruption out of the Body of Christ as a person would pop a pimple.

What would a thief teach a young person under his tutelage? How to steal? How to defraud brothers in Christ? Maybe the thief would explain to the young person when it was acceptable before God to break the Sabbath, suppose? For certain, the thief would say that those who are shunning him have a funny religion. Indeed, they do, for they are out-of-sync with the world.

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June 20, 2005

Commentary — From the Margins *“Let Nature Take Its Course”*

From a friend in the Copper Center area, I received the following e-mail message, along with four photos of the moose calf. The story is of interest itself, but it also reflects the current stage of greater Christianity:

I wrote this story for the local paper. They picked [photo No. 20](#) to go with the story. Thought you might be interested in the story and pictures. We called the Alaska Dept of Fish and Game. They told us to let nature take its course. Vic

DESERTION OR FOUL PLAY

By Vic Bruss

We received a call about noon...come over, if you want some pictures. We hastily gathered up some camera gear and a few other things, and drove the seven miles to Craig and Cathy Michael's place on the Old Edgerton. They had a little moose calf in their yard and the mother wasn't around.

This little guy was about a month old. He was in good condition and looked healthy, he but wasn't very happy. His mother evidently left him by the burn-barrel and told him to stay. He was, there, by the barrel, most of the afternoon. Some times he ventured into the woods a short way, then

always came back. Some times he scampered down the trail toward the swamp, bleating, calling for his mama; starring in the direction she evidently left. Then he would, slowly make his way back to the burn-barrel. Hour after hour he waited...and called, but to no avail. His mama never came back. He was gone in the evening, but the next morning he was back. What could have happened to her?

Only two possibilities are obvious: She was a poor mother and just walked away from her little calf, or she may have crossed paths with a grizzly. I can't believe she just walked away. She took very good care of the little guy for three or four weeks...why would she just desert him now? As far as bears; there have been two in their yard recently. I suspect foul play. (Story and photo by permission of Vic Bruss.)

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Let Nature take its course—what will happen to the calf if nature takes its course? The calf is still nursing, still needing its mother's milk.

Spiritual birth differs from human birth, or from the birth of a moose calf. It is of another dimension, and it occurs prior to receipt of a glorified or imperishable body. The timelessness of the heavenly realm doesn't permit the type of change seen in the physical maturation of, say, a moose calf. A son of God is born-from-above into the perishable body of a human being through receipt of the Breath of God (*Pneuma 'Agion*). This son, which is neither male nor female, now matures through the ingestion of the milk of the Word, and the exercise of righteousness. The son will initially be as spiritually awkward as this moose calf was when first born, but with practice, this son will become spiritually as this calf moose is physically. Cute, certainly. A tough little guy, apparently. Obedient, hopefully. But still a baby, needing milk and its mother's instruction and protection.

Let nature take its course—the calf won't make it on its own; it's too young. And without its mother, it won't learn the skills necessary to survive bears and winter storms. It will only live as a photograph, arrested in time when it was still strong.

How many newly born or infant disciples are there, each calling for their mother who has left them standing beside a burning barrel named Grace? Left them to die the second death. Abandonment or foul play? I suspect foul play. I suspect the lawlessness of early converts, poorly discipled or not discipled at all, placed the Church on the same spiritual path that physically circumcised Israel took to national captivity. And as the Lord delivered the circumcised nation into the hand of the physical king of Babylon, God gave the Church over to the spiritual king of Babylon that through the destruction of the flesh, the spirit might be saved in the day of the Lord (1 Co 5:5).

Within Christianity, a false teaching exists that would have disciples believing the same lie that the serpent told to the first Eve: "You will not surely die" (Gen 3:4). The last Eve, created from a wound in the side of the last Adam (1 Co 15:45 & John 19:34), succumbed to the blandishments of the old serpent, Satan the Adversary, and believed his lie that with spiritual birth comes everlasting life that cannot be lost, that disciples will not surely die. And that would be true in the timeless heavenly realm, where the existence of life and the absence of life cannot coexist in one body. The moment lasts and doesn't become another moment. So in the heavenly realm what has life has everlasting life, for the moment is, itself, everlasting.

But disciples are not in the timeless heavenly realm, nor are the rebelling angels who have been imprisoned in outer darkness, nor will Satan be when he is cast to earth. Every living entity imprisoned in time will die—has no choice about eventually dying—for one moment becomes another. The presence of life at this moment can become the absence of the life in the next moment ... the moose calf will die. If not by now, then this winter,

or ten winters from now, or perhaps twenty winters from now. Eventually, the calf will return to the elements out of which it was conceived. Its breath will again become part of the arctic winds that chill the living and imprison the dead, until spring thaws resume the decaying process by which this glorious death chamber devours its inhabitants.

Let nature take its course—human beings are powerless to stop nature from taking its course, except within themselves if they have been born anew. Then, the old creature that each disciple was is crucified; i.e., nailed to Death where it will slowly weaken and suffocate. A new creature born of Spirit that is a son of God will dwell in the same tabernacle or tent of flesh into which the crucified old creature was born of the water of the womb. This new creature is an actual child of God, again, cute in the same way that all infants are. This child, though, will mature into spiritual adolescence, when it isn't so cute but rather, is seen or judged by its obedience ... if a moose calf can stay where its mother instructs it, why can't disciples?

Jesus said, "Do not think that I have come to abolish the Law or the Prophets" (Matt 5:17); so why do most disciples believe as a major tenet of faith that Jesus abolished the Law? Why have disciples wandered away from the Law, or rather, fled from the Law? What is it that these disciples do not understand about the Laws of God being written on hearts and minds instead of on tablets of stone? What was outside the physically circumcised Israelite, beginning with his clipped foreskin on the eighth day, was with birth-from-above placed inside the spiritual Israelite.

A disciple born of Spirit and who undertakes a journey of faith that cleanses the heart has a circumcised heart and mind (Deut 10:16 & 30:6; Jer 31:33; Ezek 11:19 & 36:26-27; 2 Co 3:3; Heb 8:10 & 10:16). A disciple is a spiritual Israelite, and is every bit as much under the laws of God written on the hearts and placed into the minds of disciples as a physically circumcised Israelite was under the old written code. The born anew creature isn't the flesh, but a spiritual son of God dwelling to maturity in the tabernacle of flesh of the old man. This son of God dwells in the thoughts of the mind and in the desires of the heart. It isn't, as one denomination teaches, a little angel received with physical birth. It isn't, as many denominations teach, an immortal soul inherited from the first Adam through the physical breath of life. It is a new life that is not of this world. This is what Nicodemus didn't understand; this is what the teachers of Israel today do not understand. And teachers unable to understand a physical analogy of spiritual birth are truly incapable of understanding spiritual things (John 3:10-12).

Nature has taken its course—the Church rebelled against God so long ago that tares are thought to be wheat, thereby assuring a future great rebellion (2 Thess 2:3) after disciples are liberated from bondage to sin. The firstborn son of the last Eve will, like that calf moose, bawl for its mother, then wander a ways away, then farther away, until it, too, is devoured by a lion or a bear or a four-winged leopard and by Death itself.

The law of God when written on a tablet of stone read, Thou shall not do murder. This law ruled the flesh, that is the hand, of the physically circumcised Israelite. The thoughts of this Israelite were the thoughts of the natural mind. The old written Law cleansed the outside of an earthenware cup. The cup itself remained full of defilement, abominations, bones of dead men. But under the second covenant mediated by Christ Jesus, the Law is written on the heart and placed into the mind—same Law. But when written on the heart, anger against a brother equates to murder by one's hand. Lust by the mind equates to adultery committed by the body. Sabbath commandment now pertains to what the mind thinks and what the heart desires on the seventh day. The hand and body of the physically circumcised Israelite rested from work on the seventh day. The mind and heart of the spiritually circumcised Israelite also rests from his (or her) physical labor on the seventh day, but more so, the mind and heart are to pursue those things that are of the heavenly realm. Because the heavenly realm is timeless, God

the Father works at those things that disciples are to do when they enter into His rest. They are to do good.

Rebellion against the Father can be nothing more than trying to enter His rest on the following day. For this reason, the nation that left Egyptian bondage died in the wilderness (Num 14:11, 35, 40-41; Ps 95:10-11; Heb 3:19 & 4:6). Their unbelief became rebellion. Likewise, the unbelief of the Church has become rebellion, in that the greater Church attempts to enter God's rest on the following day. And when liberated from bondage to sin, the firstborn son of the last Eve will commit blasphemy against the Holy Spirit by returning to his lawlessness when he again attempts to enter God's rest on the following day. The firstborn son of the last Eve will not stay beside the burning barrel, but will climb inside, thinking that he pleases God when the only one pleased is the spiritual king of Babylon, the prince of the power of the air, the prince of nature.

Let nature take it course—No! don't let nature take it course, for if nature has its way, every firstborn son of the last Eve will die the second death. This firstborn son will murder his righteous brother, and will take upon himself the mark of Death. His righteous brother takes the sacraments at Passover and keeps the commandments of God.

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July 20, 2005

Commentary — From the Margins *Living Stones*

Although King David assembled the materials, his son Solomon, a man of rest (1 Chron 22:9), built the temple in Jerusalem. The Lord told David that He, the Lord, would give Israel peace and quiet all Solomon's days. Solomon would be His son and He would be Solomon's father (v. 10), the relationship analogous to the spiritual relationship between God the Father and His Son, Christ Jesus. During Solomon's reign, Israel was to seek the Lord with the nation's mind and heart (v. 19). The circumcised nation was to live under the second covenant mediated by Moses as the lively shadow of the Church today and of humanity in the Millennium under Christ Jesus. Thus, Solomon was a type of the Messiah, and the nation of Israel foreshadowed humanity after the Holy Spirit has been poured out on all flesh.

The temple Solomon built was of stone and wood, sheathed in gold and silver, giving to these ordinary materials the radiance of Spirit. This glorious but inanimate temple anticipates disciples today being the temple of God (1 Co 3:16-17; 2 Co 6:16), a single living temple constructed in the Jerusalem above. This living temple has been (will be) constructed as carefully as its lifeless shadow was constructed in the physical city of Jerusalem. And herein is the problem that obviously perplexes Sabbatarian Christians: the commandments of God written by the finger of the Lord on two stone tables and placed in a stone temple form the visible shadow of the laws of God written on two tablets of flesh (the hearts and minds of disciples) that is presently housed in the temple of flesh. Disciples are not under the law, but live inside of their hearts (their desires) and minds (their thoughts); hence, disciples live as the inside of cups of flesh that they are to clean. They keep the laws of God not because these laws were uttered from atop Sinai, but because those laws are inscribed in their desires and thoughts through circumcision of the heart. They have actual life in the heavenly realm, not just the promise of life. They have been born a second time, born from above, born of Spirit, of the Breath of God (*Pneuma 'Agion*). But as long as this life is confined to this physical realm as it is when it

is embodied in a fleshly tabernacle, it remains subject to death—to the second death. And all disciples jointly form one temple.

Moving from physical to spiritual, stones become flesh. The elements of the earth in inanimate crystalline structures become animated through receiving the breath of life: they become *nephesh*, the Hebrew word used to convey the essence of a breathing creature. The addition of “breath” changes the taxonomical structure of the same elements that form stones, thereby imparting “life” to what was not living. And this is the analogy that the Sabbatarian Churches of God have never understood. Receipt of the Breath of God (again, *Pneuma 'Agion*) or Holy Spirit imparts spiritual or heavenly life to that which had no such life before. This is what being born anew, or born again, or born from above means. A change of an even greater magnitude than from stone to flesh occurs within a drawn and chosen human being when born of Spirit. An actual son of God is born into the fleshly house of the one chosen to be an earthenware vessel created for special use. Life in the heavenly realm is given to this person in the same way that *Elohim*, in this physical realm, breathed into the nostrils of the first Adam (Gen 2:7), thus imparting life to a corpse. The red mud that *Elohim* used to fashion that first man didn't ask to become flesh. It was not significantly different than the mud next to it. But *Elohim* chose a few kilograms of mud, the remainder becoming stone, and from the mud chosen fashioned a living creature in the likeness of God. In a similar manner, from the descendants of Adam God chooses human beings, gives spiritual life through receipt of His Breath to those He has chosen (all humanity will eventually receive a second birth, the reality of resurrection from death), and He makes those He has chosen His sons in a procreation model suggestive of butterflies. Growth occurs in the worm (larvae) that doesn't die. Once the butterfly emerges, no physical change occurs. Glorified disciples are never “baby gods,” as some Sabbatarian Churches of God teach, but are glorified as younger siblings of Christ Jesus, like Him in body and nature. Their growth occurs while they are housed in tabernacles of flesh that will not leave the “cocoon” of death. When they “emerge” in glory, they emerge in a timeless dimension that restricts change to what will co-exist with what is in a dance of oneness.

A circumcised Israelite in Judea during Solomon's administration lived in a stone (or in another inanimate material) house, and heard the law of God that was inscribed on stone tablets read when he went to Jerusalem three seasons a year. He was not his house—and the law was always outside of him. The law controlled what his hand and body did (or could get away with doing); thus, he was under the law. He was literally in bondage to the law once it was given at Sinai, for he would be “stoned” under the terms of the law for transgressions. Again, the difference between a human being and a stone is the breath *Elohim* breathed into the nostrils of the first Adam. Human beings did not receive an immortal soul prior to being driven from the Garden of Eden (Gen 3:22-24). Human beings are not today in a fallen stage. Rather, they are, with the exception of born of Spirit disciples, in a spiritually lifeless stage. They are spiritually as stones are physically. And birth from above creates in mortal human beings a life, a spiritual entity, foreshadowed by the creation of the first Adam from red mud.

The juxtaposition of a first Adam and the last Adam, a first Eve and the last Eve must be fully appreciated ... not every human being living in the days of Solomon was a circumcised Israelite, nor was every Israelite pleasing God by loving and obeying Him. In fact, physical circumcision was not confined to the descendants of Israel. Ishmaelites and Edomites were also circumcised, as were the sons of Keturah and all in Abraham's household. But only the descendants Jacob/Israel were the firstborn son of God (Ex 4:22). They were the beloved children of promise that too often rebelled against God as even Solomon would in the manner of his many foreign wives. Nevertheless, Solomon and Israel under Solomon form the lively shadow of humanity in the Millennium, when

“rest” is given to the earth. Solomon’s many wives turned his heart when he was old away from fully obeying God. So too will many competing economic and philosophical ideas remembered during the Millennium turn humanity away from fully following God, with this latent rebellion becoming apparent when Satan is loosed for a short season after being bound a thousand years.

Spiritual circumcision, which comes following the cleansing of the heart by faith, is today the reality of physical circumcision, given to the patriarch Abraham. Ishmael as Abraham’s firstborn son was rejected for he was of the bondwoman. Isaac, Abraham’s second son, was born of promise and was chosen. Then Esau the firstborn grandson of promise was rejected. Jacob, the second grandson of promise and the one who wrestled with God and prevailed, was loved and chosen—and his sons were called the firstborn son of God.

A physically circumcised Israelite in the temple forms the lively shadow of a spiritually circumcised son of God dwelling in a tabernacle of flesh. As the movement is from Moses as mediator of the physical second covenant to Christ Jesus being mediator of the spiritual second covenant, stones move to become flesh, and physical circumcision moves to become spiritual circumcision. What was dead is replaced by what lives. The physical nation that was the firstborn son of God moves to become the spiritual nation (1 Pet 2:9), holy to God as the physical nation was holy (Ex 19:5-6). This spiritual nation of priests is today the firstborn son of God, born before the last Eve goes into labor (Isa 66:7-8). Again, the law of God, written on tablets of stone, moves to become the laws of God written on the hearts and minds of disciples. The old written code governed the hand and the body; the internalized laws of God govern the desires of the hearts and the thoughts of the mind. Anger and lust now break the commandments against murder and adultery. Thus, the new creature born of Spirit forms the heavenly reality that casts backward through time a lively shadow that was a physically circumcised Israelite in Judea, meaning that the Church is and has been as faithless as the circumcised nation was. And this is the ugly truth that will cause the greater Church to reject typological exegesis.

Disciples as the temple of God are living stones (1 Pet 2:4-5). They are living clay, turned on the Master’s potter’s wheel to form vessels for special or honored usage. The same clay that is used to form bricks, with refinement, is used to create humble chamber pots and royal soup tureens. The flesh of a drawn disciple and of a Muslim or of a Buddhist is the same. But so too is the flesh of a hypocrite and of a chosen disciple the same. The difference is the presence or absence of spiritual life in the first case, and of obedience in the second case. It is not enough to be chosen as a son of promise. Esau didn’t value his inheritance enough to give his physical life for it—and this is required of disciples (Matt 10:39). At some point in their spiritual maturity, disciples will have to mentally wrestle with God as Jacob wrestled physically.

The simplicity of Holy Writ is that the commandments of God on stone tablets in a stone temple form the shadow of the laws of God on tablets of flesh in a temple of flesh. Not many temples. Only one. Each drawn and chosen disciple is part of the body of the Son of Man that will be revealed (or disrobed) when the seven, endtime years of tribulation begin. As such, those disciples who today steal in the name of God are of the many called who are not chosen ... indeed, many are called, but few are chosen (Matt 22:14). Many who are spiritually circumcised, like their physically circumcised shadows, refuse to renounce disgraceful, underhanded ways (2 Co 4:2). They teach line upon line, precept upon precept like the drunk priests of the house of Israel (Isa 28:13). And they and those they teach stumble, and fall backwards. They will be cast into the lake of fire, for they refuse to crucify their old natures. They are special earthenware vessels that have made themselves worthless. They are presently of no use to God, for they will not be

ruled by Father or Son. In fact, when their judgment is revealed, they will tell Christ about the good work they have done in His name, from prophesying to casting out demons to even starting a school of the prophets. And Christ will deny knowing them. Their hypocrisy separated them from Christ from their birth.

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August 27, 2005

Commentary — From the Margins *Everlasting Life*

Among theologies that address immortality, Apostolic Christianity is unique in its claim that a person had to be born of divine breath (*Pneuma 'Agion* — i.e., of the Holy Spirit), or born-from-above, or born anew, or born again, or born a second time before the person had immortality. Its claim differed from the Greek philosophical claim that every human being has an immortal soul that cannot be destroyed, but must journey somewhere after death. Apostolic Christianity's claim was, simply, that a son of the Most High God was literally born into the fully functioning body of an air-breathing human being, and would reside in the particular body until the death of the person. This son of God would not die, but would await in a state of timelessness the receipt of an incorruptible body and the revealing of its judgment upon the coming of the Messiah (1 Co 4:5). And herein is where the lacuna occurred that allowed the insertion of Greek philosophy into Christianity. Where and in what state does this living son of God await its change? (This son of God is neither male nor female, so "it" is the appropriate pronoun.) Does this son of God, created of divine breath, return to heaven, from where it will return to earth to receive an incorruptible body at the second coming of Christ Jesus? Or does this son of God "sleep" in the grave while awaiting its change?

Human beings are creatures of time, or space-time, an extremely low viscosity fluid in which all air-breathing creatures live as fish live in water—in this juxtaposition, water isn't analogous to the earth's atmosphere, but rather; the atmosphere is analogous to dissolved molecules of oxygen. Time has been created, for it can be written as a function of gravity, or of the attraction of mass. Space-time has, therefore, a very low amount of mass as evidenced by otherwise unoccupied space having a temperature of three degrees Kelvin. So time or space-time is part of the creation, and not part of the heavenly realm. And if time has been created, then the properties of time such as the past, the present, and the future—each occurring because of the expansion of space-time at the decay rate of heavy mass particles—pertain to the creation, and not to the heavenly realm. Outside of the created universe, time is not marked by expansion through decay. The moment remains for there is no decay as human beings understand death and decomposition.

The apparent solidity of energy in the form of matter requires the passage of time to prevent the contradiction inherent in a paradox: two things cannot occupy the same space at the same time. Change must occur to allow for the movement of solid objects. One moment must pass into the next moment to allow matter to change locations, or to change states. This passing of one moment into the next allows for changes that are not compatible (or in unity) with what presently is to occur. But in a timeless realm—the timeless heavenly realm—all that is and all that will be must coexist. This state of timelessness precludes solidity, and precludes the bodily entrance of human beings, meaning that timelessness precludes any bodily rapture of disciples.

The presence of life and the absence of life cannot coexist in the same entity during the same moment. Therefore, in a realm or dimension without time, life is everlasting for

the moment lasts. The moment never becomes the next moment, so the death of entities that have life cannot occur. Plus, all activity occurs within the same moment. The movements of every entity must coexist with the movements of every other entity in a perpetual dance of oneness. And this is what's encountered when reading Jesus' prayer (John chap 17) shortly before He was taken.

Finding iniquity or lawlessness in an anointed cherub (Ezek 28:15) created a condition of disharmony that prevented the functioning of entities as one unit, and thereby necessitated the introduction of extraordinary measures, one of which was the physical creation of the universe that begins suddenly and expands rapidly as matter is flung outward to produce distance. The living entities (angels) that joined with the anointed cherub in whom iniquity was found were then confined within this creation, which is, itself, lifeless. The creation is, therefore, dead and by extension dark, and the rebelling angels are confined or imprisoned in this outer darkness ("outer" because it is outside of, or not a part of the timeless heavenly realm). The Apostle Peter had no better word to describe where these rebelling angels were imprisoned than *tartaroo*, a location derived from the deepest or farthest reaches of the Greek concept of Hades. These rebelling angels were bound in a death chamber, with death assured if, when judged by glorified saints, mercy is not extended to them on an individual basis. They are presently as Satan and his reigning hierarchy will be when cast into time—and again, the analogy of time being like water is appropriate, for Satan, like a cat being drowned, will when cast into time come as a roaring lion for he knows his time is short.

All life from the heavenly realm that is confined within time, or within the created universe is subject to death, as is all air-breathing life. Yes, this includes angels that are cast into time (Rev 12:9 — compare with Ezek 28:18-19), as well as sons of God dwelling in tabernacles of flesh. These sons of God are subject to the second death, which isn't separation from God but the permanent end of conscious existence. They, too, if judged worthy of death, will be ashes under the feet of glorified saints. So the principle tenet of post-Apostolic Christianity, taken from Augustine's *On Christian Doctrine*, Book One XXI, that "neither the soul nor the human body may suffer complete annihilation" (D. W. Robertson, Jr's translation) is false. The anointed cherub that rebelled will be (and from the perspective of the timeless heavenly realm, already has been) cast into time and destroyed.

Again, when living entities from the heavenly realm enter into time, these entities become subject to death, even the godhead. The *Logos*, or *Theos*, who was with *Theon* from the beginning (John 1:1-3) and who actually produced the physical creation, entered His creation (John 3:16) when He was born as the man Jesus of Nazareth (John 1:14). He entered to die, to create the last step necessary for the Father (*Theon*) to procreate through the birth and glorification of many sons. And before entering His creation, Theos saw Satan fall like lightning. So when tempted by Satan, Jesus knew what Satan's fate was. His disciples today know what Satan's fate is. But from the perspective of life within time, the Adversary will die sometime in the future; he will fall like lightning halfway through seven endtime years of tribulation, and will have fire come from his belly after the Messiah has reigned for a thousand years.

Two millennia ago, Jesus said that He had seen Satan fall like lightning, meaning that He had seen the glorification of saints, His thousand year reign, and the great White Throne Judgment before He entered His creation—and here is where the quality of timelessness causes undereducated or unimaginative disciples problems. Heaven is simply a dimension that coexists with the physical creation in a manner analogous to the third dimension (height) coexisting with two dimensions (length and width). Everything in the third dimension can observe a point on a plane, but a point on this two-dimensional plane cannot perceive height, or any aspect of the third dimension.

Likewise, a living human being inside space-time cannot perceive even the existence of the heavenly realm or dimension unless other living beings from this dimension reveal knowledge of its existence. And according to the testimony of Holy Writ, such living beings are and have been among men. Angels and even *Theos*, Himself (not *Theon*), have appeared to various men and women in sundry times. Jesus repeatedly encountered fallen angels, or demons. So from these encounters has come into most cultures a partially informed awareness of the heavenly realm.

The Adversary is a liar, and has been one from the beginning of creation. He is not a reliable source of knowledge. And the lie he told the first Eve, and the lie that the last Eve has believed is that she would not die (Gen 3:4). So she ate and she died, for she had not first eaten of the tree of life (vv. 22-24). She had no immortal soul. She was of Adam, who was of the elements of the earth—who was of spiritually lifeless red mud. The life that Adam had was no different from the life of a beast (Eccl 3:18-20). Same for every other human being who has ever lived who has not been born a second time, or born of divine breath (*Pneuma 'Agion*). Until a human being has been born of Spirit, the human being has no life other than that which is imparted by physical breath. The person has no immortal soul, but is a spiritual corpse as the first Adam was a physical corpse prior to when *Elohim* (singular in usage) breathed the physical breath of life into him, and Adam became a *nephesh*, or breathing creature. Until God the Father gives a human being His breath (i.e., the Holy Spirit), the person is spiritually lifeless. But with receipt of divine breath, a new creature is born into an existing tabernacle or tent of flesh. Life in the heavenly realm has been given even though this life remains confined in time and subject to the second death.

From the perspective of the heavenly realm, God can see both the end and the beginning of a matter, for the moment when the matter begins is the same moment in the heavenly realm as when the matter ends. There is no other moment but the one that is. The testimony that Jesus saw Satan fall like lightning is testimony that He had, indeed, come from the heavenly realm. But His testimony has not been well understood, for it includes those things that pertain to entering into His rest ... the promised land of Judah is the physical representation of God's rest (Ps 95:10-11). The weekly Sabbath is a physical manifestation of God's rest (Heb 3:16-4:10), as is Christ's millennial reign. The reality of entering God's rest, though, is crossing dimensions and entering the heavenly realm, where there is no death.

But no one can enter God's rest until life from the heavenly realm is given through receipt of the Holy Spirit.

Being "saved" now becomes a problematic expression. A person receives the Holy Spirit when drawn by the Father (John 6:44, 65), not when baptized as is errantly taught by many denominations. A son of disobedience (Eph 2:2-3) would not leave the world, nor know to leave (Rom 8:7) unless the Father made the first overture by drawing the person. This drawing is when actual spiritual birth occurs. The drawn person becomes like a Hebrew male infant of less than eight days of age. Baptism is now analogous Abraham's father Terah remaining in Haran. Physical circumcision, what forever identified a Hebrew male as an Israelite, is analogous to spiritual circumcision, which occurs after the disciple enters into God's rest.

The household of God is today the holy, spiritual nation (1 Pet 2:9) of Israel. Baptism is, therefore, into this household and unto judgment, which is today on the household of God (1 Pet 4:17). So with baptism, a born again or born-from-above disciple takes upon him or herself condemnation, for most sons of God continue to live as sons of disobedience, neither hearing the words of Jesus nor believing the One who sent Him (John 5:24). They do not live as spiritual Judeans; they do not live as Jesus lived.

Circumcised Israel searched for everlasting life in the Scriptures, but they searched without possessing the love of God (John 5:39, 42). They pursued a law “that would have lead to righteousness” (Rom 9:31) if they would have pursued it by faith (v. 32). And some in Israel found this law: a lawyer asked Jesus what he should do to inherit eternal life? Jesus asked the lawyer what is written in the Law, how did he read it. And the lawyer answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.’ And he [Jesus] said to him, ‘You have answered correctly; do this, and you will live’” (Luke 10:27-28). The answer for which circumcised Israel searched the Scriptures was known to the nation, but not believed. This answer is today known to disciples, but not believed, for Jesus also said, “If you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?” (John 5:46-47). In another place Jesus said, “If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead” (Luke 16:31). So as the circumcised nation didn’t believe God, the spiritual nation doesn’t believe God. The greater Church refuses to hear Moses, refuses to believe Moses. As a result, the Church collectively does not believe Jesus. It is not convinced by the only one who, risen from the dead, has ascended to heaven, for this One said, “[U]nless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven” (Matt 5:20). The Pharisees had the words of Moses but did not keep them (John 7:19).

Disciples who enter the kingdom of heaven, who cross dimensions, will keep the words of Moses that are found in the second covenant given at Moab (Deut chap 29-32). Thus, the many teachers of iniquity (Matt 7:21-23) who presently hold sway over the greater Church slay the sheep through their repudiation of “legalism,” which is nothing more than hearing the words of Moses and believing them, the absolute requirement for inheriting everlasting life. (Grace is that garment of Christ Jesus’ righteousness that covers disciples as they practice implementing the words of Moses that have heard and believed.) These many teachers of lawlessness have so little spiritual understanding that they do not realize that in their repudiation of Moses they repudiate Christ Jesus, who is the reality of the daily sacrifice, or the sin offerings, of the paschal lamb. They are accursed, for as the last Eve, their desire is for their husband (Gen 3:16), but they refuse to be ruled by him (Luke 19:14). They will, therefore, be slain by Him when He returns (v. 27).

Human beings are not born with immortal souls. They are born with no life but that given through the cellular oxidation of sugars. But every human being has been created as a spiritual corpse into which divine breath (*Pneuma 'Agion*) will be breathed—every person will be born a second time. For most individuals, this second birth will occur following physical death, will occur when resurrected in the great White Throne Judgment. But for chosen individuals, for disciples of Christ Jesus, this spiritual birth has already occurred. They have, or were given spiritual life as ones born out of season, but they remain confined in time until their judgment is revealed upon Christ’s return (again, 1 Co 4:5). They will then either cross dimensions in incorruptible bodies, or they will be cast into the lake of fire where they will experience the second death. They have no other fate offered. Therefore, hearing the words of Jesus and believing the One who sent Him is not a trivial matter for those of the household of God. Today is their day of salvation. And if their righteousness does not exceed that of the Pharisees, who were hypocrites, they will not enter the kingdom of heaven ... is this blunt enough? If disciples will not hear Moses, they will not hear Jesus. If disciples will not believe Moses, they will not believe the One who sent Jesus. They will not enter the kingdom of heaven, for Christ never knew them.

Disciples who are born of Spirit have real life in the heavenly realm even though they are confined in time. Therefore, when the tabernacle of flesh in which they have been dwelling perishes, they “have a building from God, a house not made with hands, eternal in the heavens” (2 Co 5:1). But from the perspective of those living in time, the dead in Christ will not receive an incorruptible body until He returns after seven endtime years of tribulation. However, from the perspective of the heavenly realm, they are as souls under the altar of God. Their breath, which was from the Father, returns to the timeless heavenly realm, but they rest in sleep within time until the full number of their fellow servants and their brothers should be complete (Rev 6:9-11). And as time passes without awareness when physically asleep, time within the creation passes without awareness when the sons of God spiritually sleep, awaiting their resurrection. Again, they await their change while still confined within time, not in the heavenly realm, for some will awaken to life, and some to condemnation (John 5:29 & Dan 12:2). Those who teach lawlessness will be denied by Christ Jesus regardless of the good and mighty works they did in His name. Their shame will be everlasting, for they will cease to exist forever. So it is only from the perspective of being in time is there a dilemma concerning the breath of a saint returning to the heavenly realm upon death, and this living son of God spiritually sleeping until the coming of Christ Jesus. The moment in the heavenly realm when the breath returns is also the same moment when the saint will be glorified even though millennia of earth years have passed between time ... time and its passage only occurs inside the creation. Time is a function of decay, of darkness, not of life.

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September 13, 2005

Commentary — From the Margins *Less than Upright*

On April 28, 2004, late in the afternoon, four men hastily signed an *Assignment of Land Contract and Purchasing Agreement* written by Norman Scott Edwards. The four men represented themselves to be the “Port Austin Sabbatarian Church Community, a Sacred Purpose Trust,” and in his drafting of the document, Edwards identified each man as a trustee of this sacred purpose trust named, *Port Austin Sabbatarian Church Community*. This is the name of the trust. Everything behind the comma following “Community” is a non-restrictive or non-essential modifier that adds a little information, but isn’t essential for meaning to be taken from the sentence. And a trust by the name *Port Austin Sabbatarian Church Community* had to exist on April 28th or Edwards drafted and caused to be filed at [Liber 1048, page 223](#), in Michigan’s Huron County a fraudulent document. This was the determination of Judge Kraus in the legal actions brought by Edwards on behalf of Hillview Water and Sewer Coop against myself, Homer Kizer, and against Philip Daniel Frankford, one of the named trustees.

The actions, heard in open court in Bad Axe, Michigan, on September 7, 2005, were ultimately not about water and sewer billings. They were about the behavior of Sabbath-keeping Christians who represent themselves as disciples of Christ Jesus. Yes, they were about whether services were received, and who was responsible to pay for these services, and who had the authority to collect for these services. But the actions would have been unnecessary if all parties walked uprightly before God.

The action against me was dismissed as having been brought without cause before I could put on a defense—I was not the responsible party and Edwards had identified me as not being the responsible party before he filed the action. He filed out of apparent

malice, and the action was dismissed with Judge Kraus telling Edwards, “The State of Michigan does not like the language of this letter.” Judge Kraus was referring to the Edwards’ letter to me dated [January 25, 2005](#), the letter in which Edwards writes, “This vagueness was intentional.” From what Judge Kraus told Edwards, the State of Michigan also doesn’t like Edwards’ deceit, about which I have previously written.

I am not, however, a signatory party to the *Purchasing Agreement* signed April 28, 2004. Philip Frankford and Norman Scott Edwards are two of the four men. And the open court session began with Frankford trying to convince the court that he had not been notified of the trial date until the previous evening—the court had a tape of it informing Frankford of the trial date two week previous. If pressed, the court could have produced a recording of it telling Frankford on July 27th that his trial was rescheduled to September 7th. So Judge Kraus told Frankford that he was extremely disappointed by him ... how disappointed was Christ Jesus?

When Edwards was unable to make his case, the court called me to the stand, questioned me, and dismissed the action. The court then questioned Edwards under oath in its determination of whether any contractual authority to bill for water and sewer services descended from the developer, the 754th Corporation, who clearly had those responsibilities in 1996, to Hillview Water and Sewer Coop. Edwards could not show any contractual authority. None exists. But Edwards’ usurped authority descends through the *Purchasing Agreement* of April 28th, and the revised *Purchasing Agreement* of September 17, 2004, recorded at [Liber 1073, page 62](#), in Huron County. Both documents were entered into evidence.

Judge Kraus noted that the revised *Purchasing Agreement* was made by a different trust than the one named *Port Austin Sabbatarian Church Community*, and having Paul Douglas Drieman, Norman Scott Edwards, Philip Daniel Frankford, and Terry Monte Williams as trustees. The revised *Purchasing Agreement* was made between the Eternal Life Bible Institute, a Minnesota corporation (ELBI), and the *Port Austin Sabbatarian Church Community Sacred Purpose Trust* (PASCOSPT), with Norman Scott Edwards as sole trustee. Judge Kraus asked Edwards where the releases were for the other three men signing away their property interests conferred to them as trustees of the *Port Austin Sabbatarian Church Community*. Of course, there are no releases. Judge Kraus then said that it appeared to him as if Mr. Warwick Potts for ELBI and Mr. Edwards planned and acted together to remove the other three men. Edwards said, “No, the idea was mostly mine.” Judge Kraus asked if, perhaps, Edwards had made a mistake in filing the revised *Purchasing Agreement*. Edwards said, No, he had the counsel of three attorneys.

Perhaps Edwards doesn’t yet realize to what he admitted under oath. He admitted to filing a fraudulent document on April 28th, 2004, and to filing a second fraudulent document on September 17th, 2004. He admitted to doing so after obtaining professional advice. He admitted to using the name “Coop” in violation of Michigan’s “Cooperative Protection Act.” He admitted to removing three parties from a real estate contract without obtaining releases from the three, and without any form of compensation to the three. And under cross-examination, Mr. Karl Krull admitted to being an employee of Edwards. He neither received a W-2 form, nor had taxes withheld from his wages—Edwards claims his Coop is not a business and therefore doesn’t need to have a business license, or an EIN, or to withhold taxes.

Four Sabbatarians came together to conduct a ministry at Port Austin, Michigan. One tried to lie to the court. Another defrauded the other three, and filed a court action he should have known was clearly wrong to file.

Is this the legacy of the Churches of God? It seems to be, for many Sabbatarians continue to support liars and thieves that posture as ministers of righteousness—and I

haven't yet reached into the greater Church where lawlessness is taught as a principle tenet of faith.

If we cannot clean our own house, how can we expect anyone to hear our words about walking uprightly before God?

* * *

September 14, 2005

Commentary — From the Margins *Katrina: An Act of God?*

Primitive human cultures are, by description, superstitious. They usually perceive otherwise unexplainable acts of nature as acts of the gods, a correlation exploited in the comic movie, *The Gods Must Be Crazy*, in which a glass *Coca-Cola* bottle was pitched from an airplane window and fell among Bushmen. In the movie, what was initially considered a divine blessing became a curse that must be returned to the gods; thus, an epic journey was undertaken by a chosen Bushman. The movie was a parody of informing Greek myths that support the foundational constructs of Western civilization. European emigrants in Africa functioned as Pantheon deities. Hence, the scene of the Land Rover being driven chaotically in reverse gear addresses the situation of what happens when mere mortals acquire the technology of the gods. Everyone needs to look out for his or her safety.

Immediately following *Katrina's* landfall, I received e-correspondence that claimed the hurricane was both created and guided by scalar electromagnetic wave technology, that globalist Illuminati leadership was wreaking havoc on an unsuspecting public to achieve a New World Order, that for the past thirty years this elitist leadership has caused to occur death, devastation, and disease from storms that would not have otherwise occurred, that *Katrina* is the stuff of which God's Judgment of a nation is built. This past week, I received e-correspondence claiming that *Katrina* was the Most High God's means of punishing disobedient children, that Christians should not interfere with God's punishment by extending to the hurricane's victims reasonable and customary human compassion, that certainly God's tithes and offerings should not go to aid any of the victims, that moneys spent helping victims would be directly fighting God's purpose. Also this past week, on an in-class writing assignment, I received from a Muslim student an essay claiming that *Katrina*, like the earthquake in Turkey, was Allah's revenge against the enemies of fundamental Islam ... it isn't the gods that are crazy.

From the position of apparent sophistication, American (and worldwide) audiences enjoyed the humor created when the heroic Bushman ventured to the end of the earth to throw the Coke bottle back to the gods. We were at least amused by the juxtaposition of Western culture and technology with the Bush peoples' values, with their uses for the Coke bottle, and with the disturbance caused by its possession. But this juxtaposition also indicts Western culture, which won't give back its "Coke bottle" technology that retains nuclear annihilation as the preferred, politically viable defense strategy.

What about using electromagnetic technology to control weather and thereby circumventing a direct nuclear exchange that is, ultimately, survivable? Was *Katrina* created by the Russians, and then steered to where it would do maximum damage to this nation? Is God using elite globalists in His punishment of the United States? Is the United States or New Orleans being punished? What about the Pantheon symbolically representing the Illuminati, or the Tri-Lateral Commission, or some other secret, super

elitist organization such as high-order Masons? Are those men (and women) identified as Illuminati supra-mortals, functioning and behaving as a pantheon of gods?

When Greek mythology is critically examined, the reader realizes that mortals control the actions of the gods: Athena sprung from the forehead of Zeus, but the entirety of the Pantheon sprung from the foreheads of men—sprung as solutions to the difficulty of orality discussing hypothetical, or unassigned actions. In oral cultures, all action must be assigned to a referent. The mythical “they” can do nothing. So to discuss what hasn’t yet happened, or to discuss the consequences of bad behavior without actually experiencing the bad behavior, the invention of fictional characters was necessary; thus, a trickster figure, such as Raven or Coyote or Muskrat, entered Native American narrative. Prior to the medieval period, North and West Germanic language users introduced the concept of faerie, a mythical landscape in which usual relationships and usual rules of behavior were suspended, to explore the hypothetical. Greeks constructed the Pantheon. And herein lies the explanation to the enduring existence of mythological technologies (such as the Philadelphia experiment, or scalar wave technology) and of secret, elitist oligarchies: they solve the problem of individual ineptness to affect or change national or worldwide social and political dilemmas.

When a culture moves from being primarily oral to primarily inscribed, trickster figures and mythical landscapes are recognized as fictional constructs of earlier superstitious, generations. This recognition is only partially true, for these fictional constructs were made necessary by other social limitations, such as widespread illiteracy. Superstitions, however, don’t go away; they merely reform around different, restricted concepts. Thus, the person who could not read or write generations later becomes the person who cannot vote out of office a president from Arkansas, or one from Texas. Now, if this person can blame his or her inability to right perceived social wrongs on the actions of super human beings, if this person can claim all political leaders are really part of a secret world government, if this person can excuse his or her personal inaction by citing a fictional work such as the *Protocols of the Learned Elders of Zion*, then political discussions about what should be done can occur without any person having to take responsibility for doing nothing. The person can complain until satisfied. In the United States, the person can stockpile a little food, a rifle and ammo, and join with others who are equally powerless to affect national change. Or they can publish a few poorly written books, while constructing for themselves a Christianity that elevates their values. Therefore, a New World Order, or an Old World Order that began in ancient Babylon, or a shadow government consisting of world bankers—all have become necessary constructs within social democracies for the unempowered, or disenfranchised factions within the nation. They are as necessary as trickster figures are in Native American narratives. And their existence is as superstitiously real for the disenfranchised American as was the existence of Raven for a pre-European-contact Tlingit in Alaska.

In an era when everything is believed possible and is often seen as factual (certainly, the “impossible” can be produced through special effects that blend computer animation with newsreel footage), electromagnetic control of the weather has as much believability as weather forecasting. In 1960, the Olympic site at Squaw Valley, California lacked having enough snow to hold the winter games. Various weather-enhancing strategies, such as cloud seeding, were openly discussed in the news media. And hours before the games were to start, it began snowing in what seemed to be a “blinding” storm. But just as Vice-President Nixon stepped to the television cameras to speak, the snow let up. Nixon spoke for ten minutes. For ten minutes, no snow fell. But as soon as he quit speaking, the snow began again—and the Soviets were absolutely convinced that the United States could control the weather. I suspect our government did nothing to then dissuade them of that misperception. And I suspect nothing will dissuade Christians,

who today believe that Russia is fully cooperating with globalist Illuminati, from believing that God has put it into their hearts to carry out His own purpose by acting in harmony in surrendering their royal power and authority to the beast. These self-identified Christians—as carnally minded as 1st-Century Pharisees—contend that when God gets ready to judge a nation for its sins, God raises up a military enemy and gives that enemy the ability to militarily overcome the sinful nation. Thus, these “Christians” really hate their own nation. Plus, they have no understanding of biblical prophecy, no understanding of circumcised Israel’s history, and no valid conception of God. The deity they profess to worship is a construction of their own intelligence, and is no more than a member of a pantheon.

The rationale of Christians who believe the Beast and his antiChrist will come through the machinations of secret societies originates in the social constructs that cause the political disenfranchisement of all fringe ideologies. These Christians may love each other, but they have no love for the politically empowered, an attribute of their theology that should give them a clue about whom they worship: their deity wrestles with these supra-mortals who are secretly trying to establish a New World Order. They are certain their deity will prevail, but only if they help by warning the “unsuspecting” masses of what is “really” happening. And it is here where the vital message of David C. Pack’s Restored Church of God enters the disenfranchised spectrum. [Pack wrote](#), “[I]t is not the purpose of God’s true Church and Work to ‘repair’ or ‘fix’ a world cut off from God” (citation taken from [Ambassador Watch](#)’s website).

Who cut the world off from God? Did God not consign all of humanity to disobedience so that He could have mercy upon all (Rom 11:32)? The Apostle Paul certainly taught that He had. So whose fault (if this is the correct word) is it that the world needs to be repaired or fixed? Jesus said from darkness comes life. He said He came to sinners. He said He didn’t come to judge them—they already had a judge, the words of Moses. And their judgments will be revealed at the proper time, and in their proper order.

David Pack delivers a “warning” message about what about God is doing, and where humanity is in the plan of God without either understanding what is being done, or what will happen. His warning is to explain why God is punishing sinful human beings, who know nothing about Pack’s deity.

When the Lord appeared to Abraham by the oaks of Mamre (Gen 18), Isaac was not yet born. Abraham’s only son was Ishmael, the son of Hagar, a woman of bondage and allegorically comparable to present day Jerusalem (Gal 4:21-31). Abraham is called the father of the faithful, and he argues for the salvation of Sodom, the younger sister of Jerusalem (Ezek 16:46). Certainly Abraham knew of Sodom’s wickedness, for he argues for salvation based upon only a few righteous individuals being present among great wickedness. Abraham pleaded with the Lord that Sodom might be spared if only ten righteous men were found in the city, and the Lord agreed that for the sake of ten righteous men, the city would be spared. But here negotiations ended, for the Lord went His way (Gen 18:33). The Lord knew how many righteous men were in the city, and there were not ten. There was one, Lot, whose righteousness was not perfect. And for the sake of one, the Lord would not spare the city, but would remove the one from the city. Everyone else was utterly destroyed by baptism (i.e., immersion or submersion) by fire as an example of what the earth will experience prior to the coming of a new heaven and a new earth (Rev 20:14-21:1). Thus, when God sets His hand at punishing a people or a nation, He doesn’t do a halfway job of punishing. He doesn’t slay a few sinners, while allowing the many sinners to escape. He didn’t do so in the days of Noah, when the world was baptized unto a watery death. He didn’t in the days of Lot, the nephew of Abraham. And He won’t after seven endtime years of tribulation.

How many firstborn Egyptians survived the liberation of the physically circumcised nation of Israel? Not one. But the question is, did God have to “warm up” as a baseball pitcher might before He destroyed the nation of Egypt? Did He have to make practice runs before destroying sin? Did He need to practice breaking up the foundations of the deep before Noah was sealed in the Ark? No. The plagues that befell Egypt were to establish a difference between Israel and Egypt, a difference that became greater with each plague. And today, there is a difference between those human beings who have been born of Spirit, and those who have not yet been. No additional plagues are necessary to separate one people from the other, to separate spiritual Israelites from spiritual Egyptians. The presence or absence of spiritual life has already established the difference.

God doesn't have to warm up by destroying a city here, or a nation there before He recovers a people, or slays sinners. Therefore, to assign to God the partial destruction of any city or of any peoples is blasphemy, especially when the separation between who is of God and who isn't was made at Calvary.

Isaac was the second born son of Abraham, and comparable to the Jerusalem above, which is of promise (Rev 21:2). This Jerusalem of promise is not today here on earth. And here is where wisdom is required: the Church began as the second Israel, the beloved son of Isaac that wrestled with the Lord and prevailed. But the Church is also the firstborn son of the last Adam, and the Church was born into bondage, in that the law of sin and death dwells in its members (Rom 7:25). Every disciple received spiritual birth when still a son of disobedience (Eph 2:1-3), and in a mystery that the Apostle Paul admits that he doesn't understand, sin remains in the flesh even after a new creature is born within the thoughts of the mind and desires of the heart. Hence, the Church is as the nation of Israel was when that firstborn son of the Lord (Ex 4:22) dwelt in bondage to Pharaoh. The Church needs liberation from bondage to the law of sin and death that resides in its members. And the Church presently lives through the first half of the long night of watching that began when the Passover Lamb for the household of God was sacrificed at Calvary. Death angels will again pass throughout the land at the midnight hour, slaying physical and spiritual firstborns who have not covered their sins with the blood of the Lamb. Thus, the Church this night roasts its paschal Lamb with fire, and it eats of this Lamb with its feet shod and loins girded and staffs in hand. But it eats while still in bondage, while still in Babylon.

Because the Church remains in bondage to the law of sin and death that dwells in its members, the Church is as Ishmael was; i.e., it is presently the firstborn spiritual son of Abraham. The second son that is of promise will be born when the Holy Spirit is poured out upon all flesh (Joel 2:28) halfway through seven endtime years of tribulation. What happened on that day of Pentecost recorded in Acts foreshadows what will happen to humanity when the Holy Spirit is poured out upon everyone.

But Christianity is also the younger sister of present day Jerusalem. The greater Church's spiritual lawlessness (most visible by the day on which it tries to enter God's rest) is equivalent to Sodom's physical lawlessness. Thus, the destruction of Sodom, Jerusalem's younger sister, becomes a metaphor for the great delusion that will be sent over the Church (2 Thess 2:9-12). This delusion will send all those who did not love the truth enough to walk uprightly before God into the lake of fire. And the destruction of Sodom occurs before the son of promise is born, the spiritual reality of which is the outpouring of the Holy Spirit on all flesh. Thus, the destruction of Sodom occurs during the first half of the seven endtime years of tribulation. This destruction occurs during the ministry of the two witnesses (Rev 11:3-13).

The promise of Scripture is that everyone who endures to the end shall be saved (Matt 24:13). This promise is made to the son of promise, the third part of humanity

(Zech 13:7-9) that will be born anew when the Holy Spirit is poured out upon all flesh, thereby changing even the predatory natures of lions and bears. Therefore, when Christ Jesus returns, every person will have been born from above for at least three and a half years. There will be no non-Christians. Islam as a religion will no longer independently exist, but will have become another sect within Christianity. Thus, the unenlightened belief that Allah is today punishing sinful nations will have given way to the acknowledgement that the prophet Jesus of Nazareth really was the one whose feet Abraham washed under the oaks of Mamre. The two who were then with the Lord represent (and are) the two anointed ones who stand by the Lord (Zech 4:14), the two olive trees.

The promise of Scripture also is that those human beings who take to themselves the mark of the Beast (*chi xi stigma*), the mark of death, the tattoo of the Cross, the fourth horseman of the Apocalypse (Rev 6:8), shall be killed by Christ Jesus and his returning army. No exceptions. No partial slaughtering of wrong-doers. No evacuations to the Jerusalem above. Enduring to the end means not taking the mark of death so that the person can buy and sell for a season. Enduring means trusting that God will provide those things that the person needs for life, means placing spiritual life before physical life, means loving God more than loving self.

Again, spiritually the Church is as Ishmael was ... Ishmael dwelt in the Wilderness of Paran, halfway or so between Egypt (sin) and Judea (God's rest). Ishmael was physically circumcised, just as the Church today is spiritually circumcised. But Ishmael married an Egyptian woman; his mother was an Egyptian. And the greater Church today was conceived in sin, then married sin, with this lawlessness (1 John 3:4) being especially visible by the day upon which it attempts to enter God's rest. And this one act of lawlessness (i.e., attempting to enter God's rest on the following day) will be enough, when the Church is liberated from bondage to sin and death, to send each rebelling disciple into the lake of fire. Indeed, the two witnesses will lead from spiritual Sodom no greater percentage of the population than Lot and his daughters constituted.

Disciples should do as Abraham did: they should reason with God to save sinners for the sake of the righteous who dwell among them. These sinners will, someday, be born from above and will become the great harvest of God. In particular, if these sinners live to the middle of the seven endtime years of tribulation, they become the featured great harvest that is silently ripening even though they are not now part of the Body of Christ. They will become the Body when the Holy Spirit is poured out upon all flesh.

The Lord is today doing a mighty work apart from the efforts of the greater Church. This work is being done with a remnant of those spiritually circumcised disciples who left Babylon nearly five centuries ago. And in the near future, this work will be done by the two anointed ones who stand by the Lord of the whole earth (again, Zech 4:14 — compare to Rev 11:4). These two witnesses are like the two who went into Sodom to bring forth Lot. These two will enter the greater Church, an allegorical representation of enslaved Jerusalem, not the Jerusalem above, and these two will bring forth from the Body of the revealed Son of Man (Luke 17:26-30) those who have been made righteous through covering their sin with the blood of the Lamb. This is what David Pack, and all disenfranchised Christians do not understand.

As the two who met Abraham brought forth Lot and his family from Sodom, the endtime two witnesses will find few righteous sons of God within the greater Church, because during this long night of watching that began at Calvary, most Christians refuse to figuratively cover the doorposts and lintels of their fleshly tabernacles with the blood of the Lamb. They will not take the sacraments when and how Jesus established the example. And this will not change even with the spiritual empowerment of this holy nation. Most spiritual Israelites—Christians—are as Cain was, in that they offer to God

the fruit of the land. Bread and wine are only the body and blood of the Lamb of God when they are taken the night Jesus was betrayed. On every other night/day of the year, they remain the fruit of the ground.

Cain would have been accepted if he had done well (Gen 4:7), for his offering did not cover the sin that lurked at his door. The same will apply to the Church when the Son of Man is revealed. Every disciple will be accepted by God if the disciple does well, which means keeping the commandments of God. The mantle of grace will be removed to reveal the naked body of the Son of Man—disciples' only covering for sin will then be their obedience to God. And the completeness of the slaughter of uncovered physical and spiritual firstborns at the midnight hour of this long night of watching will remove any question about whether storms such as *Katrina* are of nature, or are of God.

The Lord will not again destroy human beings with water: it wasn't the Lord who caused people to die by drowning in the Southeast Asian tsunami last December or in New Orleans this month. His promise is, never again (Gen 9:11). And while some will argue with the word "all," those who would argue do so from ignorance. Again, destruction from the Lord is complete, as complete as the Flood of Noah's day was when only the eight survived or as complete as when Sodom was destroyed by fire, with only Lot and his daughters surviving. Destruction that comes from God doesn't leave some who are unrighteous alive while killing some who are righteous. Rather, when destruction comes from the Lord, all of the unrighteous perish, and the few righteous live. And this is especially important to remember as wars and natural disasters become even more frequent.

Destruction that is of God will not leave a wet city able to rebuild itself. *Katrina* isn't of God, which is not to say that God cannot use the disaster for His purposes. Indeed, He can, and He will. And one of His purposes is to see who will argue for the salvation of all for the sake of ten righteous individuals. God is not crazy. We are if we will not plead for the life of the sinner who will someday be offered salvation.

* * *

September 25, 2005

Commentary — From the Margins *The Second Day*

The testimony of both Hebraic Scripture and of Jesus of Nazareth is the earth and all that is on it were created in six days. The implication of this testimony is that these days were somewhat similar to our present days, which consist of approximately twenty-four hours. But without the greater and lesser light—if the Genesis creation account is the record of these six days—being created until the fourth day, and with plants yielding seed and trees bearing fruit on the third day, the credibility of Scripture has failed for too many semi-educated generations. For the greater Church, the Genesis creation account must be "explained" away, whereas all that has been needed was spiritual discernment. And in explaining why these opening verses of Holy Writ are "really" Hebraic poetry that is not to be taken literally, an endless cadre of hired shepherds have lead the Lord's sheep into a spiritual desert, a wilderness of watery illusions, mirages and mirrors, each serving as a magnifying lens to blind eyes of one lawless generation after another.

Today, across the greater Church the sheep are blind and their shepherds are thieves, and both like the way things are, for numbers are up. More dollars translate into more television time, more satellites, greater worldwide coverage, and more people praying that short prayer of faith, which invites Jesus into the person's heart. The blind sheep are

satisfied, for more people are going to heaven and fewer will burn forever in hell's everlasting flames. The shepherds [actually, the fat sheep — Ezek 34:17-34] are satisfied, for they remain gainfully employed without having to produce work with their hands as the Apostle Paul did when among the saints at Corinth. These shepherds [fat sheep] compare themselves among themselves, each commending the other for mighty ministries done in Christ Jesus' name, all teaching disciples to erase the laws of God inscribed on hearts and put into minds with receipt of the Holy Spirit. Some even fast for the liberation of the greater Church from "legalism," that evil of evils which causes scales to fall from the eyes of the sheep, thereby allowing ewes to see the teeth of the wolves slaughtering their lambs. But these wolves in shepherd's garb can afford to have a sheep here or one there slip away and return to Christ Jesus—the baaing of escaped ewes becomes part of the white noise not heard by a generation reared on video images. The sheep cannot harm them, or their vaunted ministries. After all, these wolves decry the evil of gay marriage, of abortion, of Southern Decadence, of *jihad*, of humanism, of what they deem a counterfeit Christianity that would have disciples walking upright by keeping the commandments of God. Therein are their teeth evident for all to see. Thus, the wolves pose as ministers of righteousness, just as Satan poses as an angel of light. And who, besides God, is big enough to stand against them? How many Davids are there among the ewes?

When the nation that left Egyptian bondage came to the hill country of Kadesh-barnea (Deut 1:19-20) in the wilderness of Paran (Num 13:3), the physically circumcised nation wanted men sent before it to explore the land and blaze a trail. The thing seemed good to Moses (Deut 1:22-23), who received approval of the Lord (Num 13:1), and twelve men were chosen to spy out the land of promise. These twelve were gone forty days. They returned to report that the Lord's words about the land that lay before them were true (Deut 1:25 & Num 13:27), but this natural firstborn son of the Lord (Ex 4:22) would not go up and claim what was being given to it. Only Caleb argued strongly for going forth and entering God's rest (Ps 95:10-11 & Heb 3:19) on the day when the nation was to enter, and only Joshua and Caleb of all who left Egypt crossed the Jordan to enter God's rest. The remainder of the nation died in the wilderness of Zin because it rebelled against the Lord. Ten times this natural firstborn son tested the Lord and didn't obey His voice (Num 14:22)—and after the tenth time, repentance was not enough. The people of Israel rose early the following morning and went up to the heights of the hill country and called upon the Lord, saying, "Here we are. We will go up to the place the Lord has promised, for we have sinned" (v. 40). But their attempt to enter God's rest on the following day was, itself, an act of disobedience, for God has spoken of the seventh day in this way, "And God rested on the seventh day from all his works" (Heb 4:4) ... note the transference: Judea is God's rest; the Sabbath is God's rest; thus entering Judea if analogous to keeping the Sabbath. Every disciple who keeps the Sabbath as entered into God's rest in the way that Israel entered into God's rest when it crossed the Jordan.

Once the Lord's natural firstborn son rebelled by trying to enter God's rest on the following day, the Lord marked time until the entirety of that nation, except for Joshua and Caleb, died. Only then did the Lord, under Joshua, lead the uncircumcised children of the people of Israel across the Jordan and into God's rest.

Likewise, once the Lord's spiritual firstborn son rebelled by trying to enter God's rest on the following day, the eighth day, a day about which nothing has been written or spoken (this rebellion formally occurring in the 4th-Century CE, but actually beginning before 135 CE), the Lord has marked time until the entirety of this holy nation, except for the portion represented by a spiritual Joshua and a spiritual Caleb, spiritually died. The Lord's patience is great. He has called sheep to Himself from every generation. He continues to call; however, many are called, but few are chosen (Matt 22:14). Few hear

His voice and choose to rebel against the prince of this world. Most would rather feed the wolves that are merely doing their “wolf-thing” when they devour the sheep, a callous way of saying that most called disciples are content to continue living as Gentiles even though they are called to be spiritual Judeans. Most fear the giant named obedience, just as the natural firstborn son feared the Nephilim (Num 13:33 — this Hebrew word is commonly translated as “giants,” for it is used as a name for the sons of Anak, but it properly translates as the plural of “feller,” as in a logger causing a tree to fall). Obedience to the law will cause a disciple to stand; disobedience causes the disciple to fall. Therefore, obedience is spiritually as the Nephilim were physically. By faith, the obstacle of obedience is overcome. Otherwise, the Law slays all through disobedience to it. And trying to enter God’s rest on the following day is not an act of faith, but of disobedience.

It takes faith in the Lord to buck the trends of the world, to separate oneself from the world while still remaining in the world. By faith, a disciple enters weekly into the diminutive form of God’s rest (Heb 4:9), the seventh day Sabbath. By faith, a disciple visibly declares to the world that he or she is not of the world, but is sanctified by God when the disciple observes the Sabbath, which has been given to both the firstborn natural and the firstborn spiritual son of God. There remains the keeping of the Sabbath for the people of God. But the wolves have successfully persuaded the vast majority of the people of God to try to enter God’s rest on the eighth day.

The death of the rebelling firstborn spiritual son of God will come with the revealing of the man of perdition (2 Thess 2:3). Two hundred twenty days into the seven endtime years—about Christmas of the first year—this firstborn son will, without then having the covering of grace, formally attempt to enter God’s rest on the eighth day, the following day. The firstborn son will, as was done at the Council of Nicea when observing the Passover was formally rejected, debate whether the greater Church should observe the seventh day Sabbath, or continue its practice of observing the eighth day. Arguments will be made for both days, and the ten witnesses will prevail: the greater Church will become a spiritual Cain. The firstborn son of the last Adam will, from this point forward, slay his righteous brother as Cain slew Abel. All disciples who attempt to obey God, with the exception of a spiritual Joshua and Caleb—the remnant named in Revelation 12:17—will be physically murdered by the rebelling greater Church. The Sabbath-observing Churches of God won’t go to any place of physical safety other than the grave. And they will go to the grave because they have not understood biblical prophecy. They never have had the spirit of prophecy: i.e., the testimony of Jesus (*cf.* Rev 19:10; Rev 12:17).

The second day of the spiritual creation week ends with the beginning of the seven endtime years of tribulation, ends with the liberation and empowerment of disciples. The dark portion of the third day begins with the completed separation of the waters of humanity. An unbridgeable gulf will then exist between those human beings who have been born of Spirit, and those who have not been. Until this upper firmament collapses and the Holy Spirit is poured out upon all flesh in a manner similar to how the earth was flooded with water in Noah’s day, the darkness will remain as the rebelling Church twists away from the light, for its deeds will be evil. But from darkness comes light: halfway through the seven endtime years, the kingdom of the world will become the kingdom of the Most High and of His Christ. Death, the fourth horseman, will be dealt a mortal wound with the public resurrection of the two witnesses. Satan will be cast from heaven, and the armies surrounding Jerusalem will perish when the split Mount of Olives swallows them as the Red Sea swallowed the army of Pharaoh. Thus, the light or hot portion of the third day begins in the middle of the seven endtime years. This light portion of the third day will see the third portion of humanity (Zech 13:7-9) born as a

spiritual Seth, born as the son of promise who only has to endure to the end to be saved (Matt 24:13).

Israel was born as the third son of promise—the first son of promise was Isaac, who then fathered two sons, Esau and Jacob. Esau was hated (not respected), but Jacob was loved. But Jacob was a deceiver who remained tricky until he wrestled with the Lord. His name was at this time changed to Israel. Likewise, the third portion of humanity, born of Spirit when the Holy Spirit is poured out upon all flesh, must wrestle with the Lord through enduring to the end without taking the mark of death, the mark of the beast, the tattoo of the Cross (*chi xi stigma*). This spiritual Seth, born empowered by the Holy Spirit, must have faith in God to provide its physical needs for three and a half years. Its faith in God must exceed its love of its own physical life. And in testing its faith, it will figuratively wrestle with God, who has desired this match and this harvest of humanity since the foundations of the earth were laid ... this third portion of humanity will prevail just as Joshua and Caleb and the children of the nation that left Egypt prevailed over the Canaanites.

The fourth day of the spiritual creation week will see the resurrected saints forming the glorified body of the Son of Man, the greater light that will rule over the day, that will replace spiritual Babylon, which will never be rebuilt. The lesser light will be born-from-above saints physically reigning on earth (the creation remains lifeless, hence, in darkness). And this leaves the fifth and sixth days to occur during Christ Jesus' millennial reign; for the seventh day comes with the arrival of the new heaven and new earth.

Because neither the greater Church, nor the Churches of God have the spirit of prophecy—they do not hold the testimony of Jesus—disciples have not understood the Genesis creation account, the abstract for the plan of God. Disciples within the Churches of God have placed humanity late in the sixth day of a seven thousand year long spiritual creation week. This sounds plausible, if Peter's one day is "as" a thousand years has an absolute application. It doesn't. It indicates that a day for the Lord can seem immeasurably long in human years. Or a day can be of brief duration: the dark portion of the sixth day will probably be the short while (three and a half years) that Satan is loosed after a thousand years, and human beings twist away from the light under Satan's influence. The light or hot portion of this sixth spiritual day includes the great White Throne Judgment, when every person not previously born of Spirit will be resurrected, or born a second time.

The first verse of Genesis reads, in most English translations, "In the beginning, God (in Hebrew, *Elohim*, the regular plural of *Eloah* or in Arabic, *Allah*) created the heavens and the earth" (Gen 1:1). The entirety of the creation is complete in this first verse. And the Lord (in Hebrew, *YHWH*— the Tetragrammaton gives the number, composition, and relationships within the plural *Elohim*) said to Moses,

Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. You shall keep the Sabbath, because it is holy to you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the Lord. Whoever does any work on the Sabbath day shall be put to death. Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. (Ex 31:13-17 — emphasis added)

Again, the entirety of the creation was completed in the first verse of the Genesis account. Nothing needs to be explained away, except why haven't those who would teach the Church understood that the creation account is the abstract for the spiritual creation. And why have those who would teach the Church cause it to willfully sin by trying to enter God's rest on the eighth day? The teeth of the wolves show whenever a disciple asks why the greater Church doesn't keep the Sabbath.

For a short while, the division of humanity between who is born from above and who isn't will continue as this second spiritual day extends towards its two millennia mark. For a short while, grace will continue to cloak the body of the Son of Man. Therefore, since the time is short, all disciples need to take advantage of what time they have to practice walking uprightly before man and God. All too soon, liberation will occur. The Son of Man will be revealed. And disciples who haven't practiced walking uprightly will unknowingly, but willingly rebel against God—they will then slay their righteous brother and truly believe that they have done God a favor.

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October 5, 2005

Commentary — From the Margins *Typology & Typological Exegesis*

First and second century constructs whose time has returned, typology and typological exegesis assert that all of Holy Writ forms one tightly woven narrative that allows friends of Christ Jesus to “see” into the heavenly realm, a timeless dimension that matter cannot enter because of its apparent solidity. The six day creation account with its inherent problem of seed and fruit bearing trees being created on the third day before the sun and moon appear on the fourth day becomes the abstract for a spiritual creation account, the plan by which an unchanging dimension accommodates spiritual maturation. In a copy and shadow of this plan, barley and wheat sown on Judean hillsides, watered by the early and latter rains, and harvested in the spring and in the fall of the year represent the twin harvests of humanity. Judea, itself, represents this supra dimension, commonly called heaven. In the texture of Scripture, the physically circumcised nation that dwelt in stone houses and worshiped in a fabric tent or stone temple that housed two stone tablets on which were inscribed commandments represents the greater Christian Church, composed of spiritually circumcised disciples dwelling in fleshly tabernacles in which are two tablets of flesh on which are inscribed the laws of God. And the history of that circumcised nation—its liberation from bondage to Pharaoh, its journey through the wilderness, its going into Judea, its stay there, and its exile from the promised land—forms the record of the Church in the heavenly realm.

The natural precedes the spiritual and the visible reveals the invisible, thereby making “what is” a dark glass through which disciples can peer into the timeless heavenly realm. The structure of a day has light coming from darkness (Gen 1:3), and the structure of salvation has life coming from death (John 5:24). Light and life become synonymous linguistic icons, just as death and dark are synonymous. Thus, in Hebraic poetics the dual presentation of a concept first discloses what is natural (or of darkness), then what is spiritual (or of light). The movement between parallel presentations of a concept is from outside to inside, from hand to heart, from society to individual, from visible to invisible. The movement makes the first a type or shadow of the second. Therefore, by testimony and by structure, Holy Writ reveals meaning through typology. Geographical landscapes are the visible but lifeless copies of mental landscapes. Hence,

all of human thought is represented by the original boundaries of Eden, inside of which *Elohim* placed a garden at the center of which was the Tree of Life.

All of biblical prophecy is about nations that occupied portions of Eden's original boundaries, which stretched from Assyria and Babylon in the north and east to Egypt in the south and west. Biblical prophecies are not about Europe or the Americas or China, for these lands do not geographically represent aspects of humanity's metal landscape that runs from lawlessness (Egypt) to death (Assyria). The mental or spiritual journey of every disciple is from lawlessness (sin) to God's rest or Judea, the Promised Land. But if a disciple individually or disciples collectively bring lawlessness into God's rest, God will send the disciple into Assyrian or Babylonian captivity, just as He sent the natural house of Israel to Assyria and the natural house of Judah to Babylon. Jesus said not to be surprised when some are resurrected to life and some to condemnation (John 5:29), for the disciple who will not hear Moses will not hear Jesus, will not hear one raised from the dead (John 5:46-47 & Luke 16:31). Moses was the shadow of Christ Jesus, who spoke the words of the Father as Moses delivered the words of *YHWH* to natural Israel. And the second covenant (Deut 29:1) mediated by Moses is the accuser of every circumcised, physically and spiritually, Israelite (Deut 31:26), for disciples are the reality of the shadow that the physical Ark of the Covenant represented.

Except for typological exegesis, no reading strategy adequately accounts for the inclusion and exclusion of nations and peoples and events in Holy Writ. Historical exegesis is a tradition-based strategy that actually ignores the text and texture of Scripture. Precept-upon-precept exegesis denies that disciples have life in the heavenly realm while still dwelling in fleshly tabernacles, denies that spiritual maturation occurs following birth-from-above or being born of Spirit in a body of flesh in which sin and death also dwells. Precept-upon-precept exegesis denies that disciples are, today, actual children of God the Father, with life in the spiritual realm that came invisibly into a tabernacle of flesh through receipt of the Holy Spirit, the divine Breath of God (*Pneuma 'Agion*).

Again, in typology physically circumcised Israelites as the firstborn son of *YHWH* (Ex 4:22) and as the holy nation of *YHWH* (Ex 19:5-6) form the shadow of the spiritually circumcised, firstborn son of God, a holy nation that wasn't before a people (1 Pet 2:9). The history of the physically circumcised nation in Judea is, therefore, a copy and shadow of the Church in the heavenly realm. The account of the patriarch Jacob going down to Egypt, seventy (or seventy-two) in number, and his descendants there becoming a great nation in bondage to Pharaoh forms the shadow of the history of the Church in bondage to the law of sin and death (Rom 7:25) here on earth. Egypt forms the visible representation of sin, just as Judea represents God's rest (Ps 95:10-11). And the Apostle Paul never understood why the law of sin and death continued to dwell in his members even though Jesus had overcome both. Paul didn't understand that he then, and disciples now are living through a single long night of watching foreshadowed by the long night of watching in Egypt that began when Passover lambs were slaughtered. Calvary began this single long night that will not end until the kingdom of the world becomes the kingdom of the Most High and of His Christ halfway through seven endtime years of tribulation. Only then will the seventy-week count resume.

One night, one twisting away from the light—disciples as lamps, as diminutive lights could not be seen if day had come at any time between Calvary and now. And this single long night of watching, of roasting the Lamb of God with fire, of eating the Lamb with feet shod and loins girded, will see the liberation of the Church from bondage to sin when death angels pass throughout spiritual Babylon, slaying firstborns not covered by the blood of the Lamb. It is on this night that the fruit of the ground (bread and wine) becomes the body and blood of the Lamb. And this night is the 14th of the first month, the

night of the Preparation Day for the first High Sabbath of Unleavened Bread. The last High Sabbath of Unleavened Bread represents the day when Christ returns to marry His Bride. Thus, the seven days of Unleavened Bread represent the seven endtime years during which the Son of Man is revealed and disciples as the Body of Christ have no covering for sin except their obedience.

As the Lord liberated Israel from bondage to Pharaoh, the Lord through empowering every disciple by the Holy Spirit will liberate the Church from sin and death, thereby removing both of these adversaries from within the fleshly tabernacles of disciples. Again, a physically circumcised Israelite dwelling in a house in Egypt forms the shadow of a spiritually circumcised disciple dwelling today in a tabernacle of flesh in spiritual Babylon. And as the Lord purged Judea of sin by sending the circumcised nation into foreign captivity, the Lord sent the Church into spiritual captivity for its lawlessness. Except for a remnant foreshadowed by Ezra and Nehemiah, the Church remains in spiritual Babylon where it has prospered, just as the majority of the circumcised nation remained in Chaldea, where that nation prospered.

The Apostle Paul, tutored by Christ Jesus, taught using typology. First century converts used typological exegesis to extract meaning from Scripture. These converts were then, as disciples are today, the temple of God (1 Co 3:16-17; 2 Co 6:16). The commandments of God, inscribed on two tablets of stone and housed in a series of fabric tents, form a copy and shadow of these same commandments inscribed on the hearts and minds of born-from-above disciples, each an ark of the covenant under the mercy seat, each with the book of Deuteronomy placed beside the ark as a witness against it. The two stone tablets didn't have a stone house until the reign of Solomon, to whom the Lord gave "rest" (the giving of rest also occurred when Joshua entered Judea). Likewise, the two tablets of flesh will dwell in separated tabernacles of flesh, each a living stone, until Christ Jesus' millennial reign begins, that thousand year period when all of humanity rests through empowerment by the Holy Spirit. Only then will these hewn living stones come together to form a house for God. Thus, as Judea is a geographical representation of heaven, and as the weekly Sabbath is a theological representation of heaven (Gen 2:1 & Heb 3:19-4:9), Christ's millennial reign is an administrative representation. And as rebellion against God brought Saul to Israel's throne, and as Saul extended the borders of Israel despite having an evil spirit, the Church under the lawless one (2 Thess 2:3) will extend the borders of Christianity while attempting to kill God's anointed.

The reign of Solomon forms a copy and shadow of the Millennium. Canticles, or the Song of Solomon is a three-part drama that, by being a staged play, indicates a different reality within a Book of shadows. The Holy Spirit will, during the Millennium, have been poured out upon all flesh, thereby changing even the natures of the great predators. This outpouring of the Breath of God will change human nature, which isn't, foremost, the production of biology but is received from God, as evidenced by King Nebuchadnezzar being given the mind of a beast for seven years. Thus, in the texture of Scripture, the great rebellion against God that will occur during the Tribulation is first foreshadowed by the rebellion of the circumcised nation in the wilderness of Paran (Num chap 13-14), then again foreshadowed by the rebellion of the circumcised nation during Samuel's days, then foreshadowed by the Church's rebellion in the period leading up to the Council at Nicea. Therefore, since the great falling away occurs after the Church is liberated from sin and death at the beginning of seven endtime years of tribulation (this falling away actually being a second rebellion by the Church), the combined reigns of Saul and David form the shadow of the holy nation of God during the first and second halves of the Tribulation. The mighty men who were with David foreshadow mighty disciples, undefeatable in spiritual battles, during the latter portion of the Tribulation.

And as Israel under Joshua routed the Canaanites and other peoples then occupying Judea, the third part of humanity (Zech 13:7-9) under the remnant that keep the commandments and have the spirit of prophecy (Rev 12:17, coupled with Rev 19:10) will marry the Christ. They will be saved through enduring to the end (Matt 24:13). They will spiritually defeat the antiChrist when he is given the mind of a man and cast to earth (Rev 12:9-10).

Paul taught that Jesus was the last Adam. The first Adam was created as a physical corpse prior to receiving the breath of life (Gen 2:7); the last Adam lived as a man, the son of a carpenter, a prophet from birth, prior to receiving the Breath (*Pneuma 'Agion*) of the Father (Matt 3:16-17). And herein is the comparison between physical and spiritual: prior to receiving life imparted by the Breath of God, an air-breathing human being is as spiritually lifeless as a non-breathing corpse is physically lifeless. The person's skin coloring changes some when a living person becomes a corpse, but the person still appears as the person (the person doesn't instantly decompose), and a similar slight change in coloring would have marked the first Adam's change in appearance when *Elohim* (singular in usage) breathed into Adam's nostrils (Gen 2:7). The first Adam as a lifeless corpse appeared a moment before receiving the breath of life as he appeared the moment after. The defining quality of the physical creation is change. The absence of life and the presence of life (or vice versa) cannot simultaneously prevail within an entity at the same moment. Thus, change requires one moment to become the next moment—the moment when the absence of life prevails must change to become the moment when life prevails. The first Adam, before he began to breathe, appeared as he did the moment after he began breathing. Likewise, an air-breathing person a moment before receiving the Breath of God and spiritual life appears the same as the moment after this person has been born anew. And as the presence of physical life is detectable through a change in coloring; the presence of spiritual life is detectable through a change in behavior. Appearance in the physical realm becomes action in the spiritual realm. And this analogy must never be forgotten: as a livestock breeder selects one animal from another based by appearance, with one being accepted and one rejected, the Lord also accepts one son of promise and rejects another, with behavior being the basis for acceptance or rejection. Many are called, but few are chosen (Matt 22:14). Again, Jesus said not to be surprised when some are resurrected to life and some to condemnation. It isn't God's will that any fail, but the reality of salvation is that some love this world more than they love God. They demonstrate their love for this world through their disobedience to God, through their transgression of the laws of God.

The first Adam was created outside of the garden of God and placed into that garden, where he named the animals. No helpmate was found for him, so inside of the garden, Eve was created from him. And in a similar manner, Jesus received the breath of the Father, becoming the high priest of the spiritually holy nation even though His physical birth did not place Him inside the temple. The Father had to place Him there, where He found no helpmate among the scribes and Pharisees. He named these "animals": hypocrites, vipers, hypocrites, hypocrites (Matt chap 23). And they will forever be so named.

From a wound in Jesus' side while on the cross at Calvary, the last Eve was created and presented to the glorified last Adam (John 20:22-23). And as the first Eve was tempted by the serpent, believing the serpent's lie that she would not die (Gen 3:4), the last Eve succumbed to the old dragon's lie that human beings have immortal souls and will not die—and that because the gates of Hell would not prevail against the Church, the Church would not die even though Jesus' physical body lay dead for three days and three nights. The last Eve took to herself the determination of good and evil, and as the first Eve was driven from the garden of God before she ate of the Tree of Life, the last Eve was

delivered to the spiritual king of Babylon and barred from reentering the Jerusalem above. As the first Eve then gave birth to a son, then to another; the last Eve will give birth to a son before she goes into labor (Isa 66:7-8). She will then deliver another son, a righteous Abel, the grafted natural branches that were broken off until the fullness of the nations came to the Son. And as Cain killed his righteous brother, the spiritual firstborn son of the last Adam, the last Cain will slay his righteous younger brother before the third part of humanity will be born from above when the Holy Spirit is poured out upon all flesh.

The Christian Church today is the last Eve, who will give birth to a son before experiencing the hard labor pains of childbirth, the Tribulation being these hard labor pains. And the Church, once liberated from bondage to sin and death, will rebel against God and will slay its righteous brother, disciples who keep the commandments of God, all ten commandments, not nine or eight or six or three. This firstborn son of the last Eve will, with rebellion, come under a great delusion from which repentance is impossible; this firstborn son will be spiritually dead even though he still lives physically.

The second born son of promise, a righteous son as Abel was righteous, will be slain physically before receiving an incorruptible body. So with the firstborn son spiritually dead and the second-born son physically dead, the endtime harvest of God will be a third-born son of promise, a spiritual Seth. This third-born son will be as the uncircumcised children born in the wilderness were. And the second covenant mediated by Moses (Deut chaps 29-32) was made with these children of the nation that left Egypt and bondage to Pharaoh.

The rejection of *YHWH* by the circumcised nation in the days of Samuel foreshadows the rebellion of Church. The circumcised nation's refusal to enter the Promised Land when the twelve spies returned foreshadows the rebellion of the Church. In both instances, Israel did not realize that the nation, by its actions, was rejecting God. Likewise, in the Tribulation, the Church will not realize that it rejects Father and Son when it attempts to enter God's rest on the following day, the eighth day, Sunday, a day about which Scripture is silent. The greater Church will use historical exegesis to support its rebellion, and the entirety of disciples who reject the seventh day Sabbath will come under a delusion from which they cannot repent, such is the insidious nature of historical exegesis.

Jesus showed the difference between the physical and spiritual covenants in His Sermon on the Mount, the spiritual reality foreshadowed by the giving of the commandments of God from atop Sinai. Murder, committed with the hand, becomes anger, a production of the heart. Adultery, an act of the body, becomes lust, a thought in the mind. Unsaid is that Sabbath-breaking moves from the work the hand does on the seventh day to what the mind thinks and the heart desires on the seventh day—the day doesn't change. The commandments do not change. All that changes is where the transgression of the commandments occurs.

The laws of God, physically written by the finger of the Lord on stone tablets that were lugged off the mountain by Moses, become spiritually written by the Lord on two tablets of flesh within every disciple ... again, the physically circumcised Israelite who lived in a stone house and prayed to God in a stone temple that housed two stone tablets, an earthenware jar of manna, and the budded staff of Aaron in a wood Ark of the Covenant is a copy and shadow of the spiritually circumcised son of God dwelling in the fleshly tabernacle of the crucified old self. This cannot be overemphasized: a disciple is the new creation born-from-above into the same tent of flesh that the crucified old man occupied. The disciple isn't the flesh, isn't the body that is either plumbed internally or externally, that is painted some shade of brown, that was either free born or slave, that is or isn't descended from the tabernacle in which the patriarch Abraham dwelt. The

disciple is a one-of creation, just as the first Adam was. The disciple has no parent but God the Father. The Church as the last Eve nurtures, but doesn't bring to birth. Thus, every disciple, regardless of the condition or description of the fleshly tent in which the disciple dwells, is a spiritually circumcised son of God.

The history of humanity, the history of physically circumcised Israel, the history of the early Church that is recorded in Acts—all serve as a copy and shadow of born-from-above sons of God in the timeless heavenly realm. Thus, the only valid means of extracting meaning from Scripture is through typological exegesis. There is no other way for flesh and blood disciples to see themselves and their era in a dimension they cannot enter to make observations or measurements.

A point on a two-dimensional plane cannot perceive the height of a cylinder. If the point encounters the sidewall of the cylinder, it might (if it possessed self-awareness) determine that the arc formed a circle. But the limitation of being confined to two-dimensions would preclude the point from even looking up. Likewise, human beings prior to being born-from-above cannot perceive Father and Son; they cannot even look up. They are, of necessity, hostile to the things of God (Rom 8:7), and they will vigorously deny the existence of a dimension they cannot enter, know about, or explain. They will belittle those for whom this dimension is seen darkly through the things that are. And their demeaning of what they cannot perceive reveals that, indeed, they are as points on a two-dimensional plane.

Light comes from darkness and life from death and righteousness from overcoming disobedience to which all of humanity has been consigned (Rom 11:32). With pedantic redundancy, I say again: the structure of Hebraic poetry places one concept (or idea) in close proximity to the repetition of the concept. The movement between first presentation of the concept and its second presentation is from darkness to light, natural to mental, physical to spiritual, hand to heart—from the laws of God written on the outside of the heart to the desires of the heart that come from within. The first covenant foreshadowed the second covenant, and the second covenant mediated by Moses foreshadows this same covenant mediated by Christ Jesus. The Levitical priesthood is a copy and shadow of disciples as the royal priesthood of God (1 Pet 2:9). The rebuilding of the walls of physical Jerusalem with burnt stones is a shadow of rebuilding the walls of the spiritual city with less-than-perfect disciples. Thus, all of Scripture (including Hebrew as a language) supports typological exegesis. And the testimony of Scripture is that the Church today is as Ishmael was: it is the natural firstborn son of the patriarch, a son born into bondage to sin and death, a son that dwelt in the wilderness of Paran, the geographical location where the circumcised nation rebelled against God by trying to enter his rest on the following day.

A different spirit was in Caleb than was in the remainder of the nation. This different spirit needs to be in every disciple. But the testimony of Scripture is that though many are called, few will be chosen. Few will live by faith, choosing to obey God when the greater Church—like the circumcised nation that left Egypt—attempts to enter God's rest on the following day. Few will love God enough to practice walking uprightly before Him. Few will love neighbor enough to urge God to spare an evil world for the sake of ten righteous men as Abraham did when he learned that Sodom would be destroyed. Most self-identified Christians will, instead, pray that God spare themselves, either hiding them in a place of physical safety or bodily rapturing them to heaven, both asinine doctrines that reveal how little love these disciples have. They are foreshadowed by the first thief on the cross; they want Jesus to save their flesh while demanding that He prove He is the Christ. And as the first thief received no promise of salvation, they have no promise of salvation. With few exceptions, they are hypocrites, vipers, dens of thieves, an evil generation that loves pleasure more than God. If it were not for the few—

foreshadowed by the ten for which God would have spared Sodom—disciples who practice walking uprightly before God, the entirety of this generation that has been born-from-above would be justly destroyed.

To understand what has occurred and what will occur in this timeless dimension that is heaven, disciples need to practice typological exegesis. They might then see themselves in the course of history. Hopefully, they will be repulsed by their “natural” faces and will turn to God, begging forgiveness for slaying the sheep. Scripture, however, indicates that they will never see themselves as they are.

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October 9, 2005

Commentary — From the Margins On “Pondering the Great Tribulation”

For years, the question nagged her: if her parents had to eat one of their kids, who would it be? Now, living as a Jew on the upper West Side of Manhattan, Angela Himsel wonders if her sins will be forgiven and will she be written in the *Book of Life*? She remembers that the world was going to end in 1975, that all flesh would perish, that the great God was going to spank this world and spank hard with droughts, starvation, parents eating children. She remembers that brethren were to be lifted into the sky and transported on eagles’ wings to a Place of Safety. And her questions and memories are indictments of not just the Worldwide Church of God, the Sabbath-keeping evangelical church her parents attended in Evansville, Indiana, but of all Christianity. For the physically minded Worldwide Church of God was both the product of and a reaction to what the greater Church had taught disciples of Christ Jesus during the previous nineteen centuries.

In her essay, “Pondering the Great Tribulation” (October 2, 2005 edition of *The New York Times*), Angela Himsel says she “decided to forswear demons and destruction and convert to Judaism, a religion that worried less than [she] would like about God’s plan and salvation, but one that encouraged [her] to keep one foot firmly rooted in physical soil” (8th par.). But she still thinks about the multiple sermons pounded into her about not leaving the church, about not being left behind when the world ended...

Feast of Tabernacles, Squaw Valley, 1973: Al Portune delivered a strong sermon about not leaving the church, Herbert Armstrong’s Worldwide Church of God, regardless of who might fall away. Six months later, he was gone. The laity never received an explanation for why he had left—he was just gone, an alleged casualty in the plan of God.

Feast of Tabernacles, Spokane, 1975: Dr. Charles Hunting delivered a strong sermon about not leaving the church. Six months later, he was gone. And the list goes on, with a terrific number of “casualties” among the ministry that brought messages about the end of the world, about the United States and Great Britain going into national captivity to a ten-nation European power headed by Germany, about the church going to Petra or some other place of safety, about anyone who left the church being forever lost. Fear was packaged as if it were laundry soap—and though its wrapper has changed a little, fear is still sold to the generation that believed Armstrong about the world ending in 1975. And perhaps fear is needed for these aged disciples to continue scouring sin out of their lives.

There is no love in fear.

What the Worldwide Church of God lacked throughout the decade of the 1970s was love, joy, peace, patience, kindness, goodness, gentleness, self-control—eight of nine

facets of the fruit of the Breath of God (*Pneuma 'Agion*). What it had was faithfulness, and it was faithful to a fault.

The 1970s saw Garner Ted Armstrong's philandering embarrass the church. There was no true "goodness" in the silvery voice of the church's number two man (and there were no women in leadership positions). There was no "self-control" when Garner Ted shot that Alaskan moose in 1975. And again, so it went throughout the church, from top down to the person setting up chairs in local congregations. Love was merely another casualty in the plan of God although many were the sermons that incorporated chapter thirteen of Paul's first epistle to saints at Corinth. Somehow, though, love came with dollar signs: a member of the church expressed his or her love for God and neighbor through how much the person was willing to financially sacrifice so that the work could grow, thereby reaching millions more who needed to hear the endtime gospel message about the soon-coming kingdom of God. Love wasn't about actually helping one's neighbor, for the dead were to bury the dead. Let the dead provide the dead with every need the dead might have, except for this very special warning and witness about a soon-coming kingdom. Delivering this witness was the exclusive task of a Philadelphia church that only talked about brotherly love.

What Angela Himsel couldn't understand was just how little love was ever in the church of her youth. What basis for comparison did she have? What basis for comparison did any young person reared in the church have? The same basis as the priest and the Levite that crossed to the other side of the road (Luke 10:29-37) had—Samaritans were of the world, and were out in the world. They were not in the church.

Besides, it wasn't the person who would go to the place of safety that would eat his or her children: it was those who were "nominal" Christians, or those who were Jewish, or Buddhist, or Muslim, or nothing at all. God would feed the 144,000 who would be safely hidden from the prying eyes of a starving world. And herewith entered the terminal fallacy: what would happen when there were more than 144,000 baptized members? The number of members was, by the middle of the 1970s, approaching 100,000, which further convinced the faithful that what the church taught was absolutely correct.

The Worldwide Church of God of the 1970s imploded in the 1990s before it could flee to a place of safety, before it greatly exceeded 144,000 baptized members.

Thankfully, the Armstrongs safely rest in the grave, as does the Worldwide Church of God of Angela Himsel's youth. Yet the plan of God continues towards a period in human history unlike any previous period. The prophets Angela still reads wrote of this period when Israel would be recovered from Assyria, from death, thus causing Israel's exodus from Egypt, from sin, to no longer be remembered. The prophets she still reads wrote about a time when the house of Israel and the house of Judah would come under a new covenant that had the commandments of God written on her heart and placed into her mind. She is not yet lost, for salvation will be to all who endure in faith to the end, for all who spurn hypocrisy while practicing walking uprightly before man and God. And for her, part of enduring is remembering those rows of folding metal chairs in a rented building, when her parents sacrificed financially so that she would hear messages about this world being temporal, and God eternal. The messages began fine, but they were uttered by a ministry that had no understanding of biblical prophecy, and if possible, even less understanding about the character of the Father and the Son.

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October 13, 2005

Commentary — From the Margins *The Determining Determined*

The democratization of opportunity, with its promise to eliminate classism and to empower repressed minority peoples, has silently but busily reformed and reproduced social poverty and fiscal inequality, apparent by who escaped the wrath of hurricane *Katrina*. In a short essay titled, “The Education Gap,” published in the *New York Times* September 25, 2005, David Brooks argues that colleges and universities form “one of the great inequality producing machines this country has known” (1st par.). He argues that education has become a determiner for not only economic success, but also for social, marital, and physical health success, and that education in one generation fosters or promotes education in succeeding generations through “passed down economic resources ... expectations, habits, knowledge and cognitive abilities,” thereby producing “a hereditary meritocratic class” (5th par.). This hereditary meritocratic class, as privileged as feudal lords and industrial robber barons, but unlike the determined superstructure Marxism labeled bourgeois, forms the working base that determines a faceless servant class described in the maxim, *You have the poor always with you* (Matt 26:11 *et al*). Thus, education has turned social theory upside down without significantly altering either the stratification of society, or the makeup of the strata. Whereas the medieval elevation of military prowess produced a hierarchical landed gentry (when the possession of land was the principle source of wealth) throughout Western European, intellectual prowess is in the process of producing an empowered, elevated hierarchical base that lives longer, lives better, and lives atop a determined tidal pool of humanity. What was “up” remains up, while was what “down” remains down as old money and new money joust with degrees and patents, discoveries and principles, their tournaments held in a corporate world where apprentices are trumped by diplomas from Stanford or Harvard, Cal Poly or MIT.

But what happens when education doesn't produce either financial success or the better things of life? What happens when professional degrees are held by loggers, by commercial fishermen, by woodcarvers because no jobs are available within the fields of accomplishment?

When falling timber in Northcentral Idaho, I worked for a gypo who employed several men with Ph.D.s as bushelers, paid \$3.50 per thousand boardfeet for the timber they fell and bucked—who employed men with Ph.D.s as catskinners, as shovel operators. There were no jobs for these men at University of Idaho, at Montana, or Montana State., or Washington State. Their degrees were in fields where diversity policies had transformed them into educated drones, unable to feed themselves within the academic hive. So they worked as their fathers had, as their grandfathers had, their degrees reminders of unfilled promises made to yet another generation of rural peoples who, by faith, journeyed off prairies and out of mountain canyons to spend a decade trying to be part of communities that didn't understand why they came and were glad to see them go.

In Dutch Harbor, Alaska, I played chess with Ph.D.s crewing on seiners and crabbers, working alongside of high school dropouts and recent immigrants. Money was then in the fisheries, but so were drugs and high risk and broken families. A gram of coke was hanging bait for cannery rats, most of whom were young women from Spokane or Boise, intermountain cities far from the cold Bering Sea, green and yellow raingear, and PVC knee boots. Yet many of the cannery rats would return to colleges and universities where they would take that professional degree which ticketed them for success in a

meritocratic dance, foregrounded against the backdrop of stormy seas and opportunity-stunted Ph.D.s.

I returned to college at midlife to take a M.F.A. degree in Creative Writing ... words are a devalued commodity. Too many can be produced too easily. So I carve wood for a meager living: in ancient Israel, hewers of wood and drawers of water were the lowest class. And not much has changed since the days of Samuel, the prophet. Hewers of wood remain strangers in a privileged nation, and the stranger still lives by the sweat of his brow, regardless of whether that stranger is native born or an immigrant. That stranger drives a one or two decade old car or pickup, eats fried potatoes or refried beans, and buys his jeans from Wal-Mart (they look like the name brand jeans). And every once in a while, that stranger bleeds red blood for an educated class that protested the war in Vietnam and now questions the war in Iraq.

David Brooks might well be correct: democracy has turned the world upside down—and will continue to overturn the status quo until the values incorporated within its philosophical construct prevail against all comers. But democracy will not bring peace or an end to natural disasters, both of which will increasingly affect impoverished peoples. Democracy will, however, produce a world order that appears more equitable, more just, more agreeable to that meritocratic class descended from those who burned draft cards, bras, and flags three and four decades ago. Meanwhile, though, the surplus Ph.D.s, produced in poverty, with degrees in the humanities, age quietly in hamlets like Weippe, Kooskia, Kamiah, Clarkia, their Stihl 075s and 090s replaced by Husqvarna 3120s. There are still a few standing sticks that warrant a three-foot bar and enough power to tip the tree over in a hurry. There are still dark canyons and impassible cliffs in the mountains of the West.

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October 15, 2005

Commentary — From the Margins *The Darkness of Midnight*

When this year's autumn harvest moon rises, large, orange, the long spiritual night of watching that began at Calvary will be nearing its midnight hour. A calendar day foreshadows a spiritual day. Night is the twisting or turning away from the light portion of a twenty-four hour period; day is the hot or light portion. In Holy Writ, night precedes day, for life comes from death (John 5:24) as the light portion of a day comes from darkness (Gen 1:3). Thus, a day doesn't begin at midnight when the full moon that seemed near enough to touch at sunset stands suspended far overhead, a mirror revealing the earth's—and the Church's—slow twisting away from the sun, from God.

The Apostle John used the dark/light metaphor more so than did other canonical authors writing under inspiration. Perhaps he better understood the typological relationship of the visible natural world revealing the invisible spiritual world (Rom 1:20) through the Father and the Son being the light of the world. Perhaps he thought the dark/light metaphor formed the more easily accessible vehicle for teaching spiritual children the rudimentary principles of God. Perhaps, being mature in spirit, the apostle realized that at the beginning of this long spiritual night, which began at Calvary, he saw Father and Son more clearly than would disciples who came behind him. As the harvest moon appears largest at dusk, when the curvature of the earth's atmosphere functions as a magnifying lens, the disciple Jesus loved better saw God as light than would those

disciples who typologically watched God shrink as the full moon does when it rises above the horizon

Thereat began the Church's inevitable twisting away from God, prophesied by Daniel, explained by Paul, represented typologically by the last line of the book of Judges: "In those days there was no king in Israel. Everyone did what was right in his own eyes" (21:25). The first Eve sinned by taking upon herself the knowledge of good and evil. Determining for oneself what is right is itself evil, for such determining will absolutely cause the person to eventually rebel against God. The person, by determining what is good, places him or herself on par with God. No longer does a child/parent relationship exist. Rather, the person makes him or herself equal to God, and when the person disagrees with God, the person will rebel against God. And the most visible rebellion against God occurred in the wilderness of Paran, the haunt of Ishmael, the firstborn natural son of Abraham, when the nation that left Egypt attempted to enter God's rest on the following day (Num 14:40-41 — cf. Ps 95:10-11; Heb 3:19).

The greater Church today attempts to enter God's rest on the following day, but the Church is presently as the natural nation of Israel was when still in bondage to Pharaoh. The natural nation did not then keep the Sabbath, a diminutive form of God's rest (Heb 4:1-9), and its failure to keep the laws of God was not reckoned against it. Until the giving of the law from atop Sinai, the circumcised nation was under a natural form of Grace (Rom 5:12-14). Only after Sinai did transgressions of the law cause immediate execution. Thus, the Church, in bondage to the law of sin and death that dwells in the flesh of every disciple (Rom 7:25), has no sin collectively reckoned against it. But the Church is far from entering God's rest, all shadows (the Promised Land of Judea, the weekly Sabbath, Christ's millennial reign) representing heaven. The journey from Egypt to Judea must be individually and collectively undertaken. And the natural nation that left Egypt, except for Joshua and Caleb, did not cross the Jordan. Their uncircumcised children crossed. But the circumcised nation alive when the death angel passed throughout Egypt died in the wilderness because of its unbelief. Likewise, the Church today, with the exception of a spiritual Joshua and a spiritual Caleb, the remnant of Revelation 12:17, will die in the wilderness of sin. The Church will die either physically as righteous Abel was killed by his elder brother, or will die spiritually by coming under a great delusion (2 Thess 2:11-12). The greater Church collectively will never enter God's rest.

The problem with prophecy is what is revealed. Jeremiah wrote that when a prophet prophesies good things, only when those good things come to pass will the prophet be accepted. The purpose of prophecy isn't to reveal what good and pleasant thing will happen to the nation, but to reveal the evil that will befall the people so that the nation is warned, and repentance is possible. And what befell the natural nation of Israel forms a copy and shadow of what has and will befall the spiritually holy nation.

The Church, all of it, has been turning away from God since it was created when the last Adam breathed on ten of His disciples and said, *Receive the Holy Spirit* (John 20:22). Jesus was then more near than the oversize harvest moon although a virtually unbridgeable gulf separated Him from mortal human beings, for the righteous among men are barely saved (1 Pet 4:17). Many are called to righteousness. Many are called to cross this dimensional chasm, but as with the astronauts that went to the moon, few are chosen (Matt 22:14). Most wash out along the way, a narrow path that leads from sin to life everlasting. Most love the darkness, for they are poachers and prostitutes, preaching that lawless disciples will go to heaven where they'll sing praises to a Father and Son they never heard, nor believed. If disciples will not believe Moses, their righteous accuser (Deut 31:26-27), they will not believe Jesus (John 5:45-47), will not be convinced by the One who has risen from the dead (Luke 16:31). And if disciples will not hear the words of

Jesus and believe the Father (John 5:24), their righteousness will not exceed that of the scribes and the Pharisees, and these disciples will not enter the kingdom of heaven (Matt 5:20). So they should not be surprised when some of them are resurrected to condemnation (John 5:29) when their judgments are revealed upon Christ Jesus' return (1 Co 4:5).

But many disciples will be surprised, for great will be the wailing and gnashing of teeth. Many who have been born into spiritual bondage have not fought against sin, have not striven to overcome sin, have not used the garment of Grace to practice walking uprightly before man and God. They are, instead, hypocrites, knowing the law but not keeping it, having the law of God written on their hearts and placed in their minds (Heb 8:10), thereby making the law neither far from them, nor too hard to keep (Deut 30:11). Indeed, Moses is their accuser, for under the terms of the second covenant made with the mixed circumcised and uncircumcised children of the nation that left bondage (Deut 29:1), good and life, death and evil have been placed before every Israelite (Deut 30:15). The choice belongs to the person. Better promises were added when the mediator went from Moses to Christ Jesus, but the same choice remained. Disciples are to choose good which will have them keeping the laws of God.

The portion of humanity who is not today called or drawn vessels, made special by being selected by the Father to be children born out of season, lives in darkness as sons of disobedience. All of humanity is born into disobedience (Rom 11:32), having been placed there through Adam and Eve's eviction from the garden of God. But a person here and one there, like grains of salt that flavor a stew, are born-from-above without the person's permission. Just as a human infant doesn't ask to be brought into this world, just as the red mud made into the first Adam didn't ask for physical life, a son of disobedience doesn't ask to be born of Spirit as a son of God prior to his birth. Life in the heavenly realm is, in this age, given to whom the Father pleases, with the promise that all of humanity at the proper time will receive such birth through the resurrection of the dead. But the few that are born early to be part of the first harvest, the barley harvest, are as lamps in moonlight. And upon these few fall the responsibility of conducting business for the Father and Son until the nobleman now away in a far domain returns. These few are to buy and sell thereby making disciples for the nobleman until he asks for an accounting of how each called vessel used the knowledge of God given by the nobleman. Some will have brought forth tenfold increase, some five. But this last generation of earthenware vessels upon whom the fullness of iniquity has come has hidden their lamps, or has become moonrakers, using their lamps to lure disciples into theological shoals and reefs where shipwrecked derelicts ponder questions of Jewish national identity and the restoration of the Roman Empire. Not even hermit crabs long survive the pounding seas that twice daily cover and uncover these shallow rocks.

When King Nebuchadnezzar took Jerusalem captive, burning the city and destroying the temple, the remnant peoples left in this once powerful nation that could demand an oath from every kingdom or nation (1 Kings 18:10) were the poorest of the land. Everyone else had been taken to Babylon, where they would find their prosperity in the prosperity of the Chaldeans (Jer 29:7). The remnant that had been left in Judea asked Jeremiah to seek the Lord's will for them—then this remnant rebelled against God by journeying to Egypt, the geographical representation of sin, thereby leaving the Promised Land to jackals and foxes. So not until a remnant from Babylon, under Sheshbazzar, prince of Judah, returned to Jerusalem after seventy years to build a house for God were there children of promise in the land representing God's rest.

When the spiritual king of Babylon (Isa 14:4-21) sacked the spiritual temple of God and took the Church captive, this captivity formalized at the Council of Nicea (ca. 325 CE), a remnant of the early Church was left to keep the Sabbath, the weekly

representation of God's rest. But this remnant rebelled against God and journeyed into sin, thereby leaving streets in the Jerusalem above deserted, the holy city empty, and the Church prospering in Babylon, where sin and death flowered together in hanging gardens. The gates of the grave would not prevail against the Church, flourishing in darkness as a night blooming bougainvillea.

After a period representing seventy years in its shadow, after twelve centuries approximately to the year—325 to 1525-1527 CE—a remnant of spiritual Israel set out from Babylon for the Jerusalem above to rebuild the house of God ... Swiss Anabaptists were the forefront on this remnant*. And following behind were Seventh-day Baptists, the Church of God Seventh-day, and coming to the middle of the past century, the Radio Church of God. Each of these fellowships, though, stopped to build for themselves roadhouses, for the journey to Jerusalem was far and the hardships many.

Again, the Sabbath represents the diminutive rest of God (Heb 4:9), represents the Promised Land, so the remnant of spiritual Israel's journey to Jerusalem can be closely dated and traced by when this remnant returned to observing the Sabbath. A mistake was made by the Church of God Seventh-day and by the Radio Church of God when both assigned observance of the Sabbath as the identifier by which the "true Church" could be tracked through history. Neither fellowship understood spiritual birth, or the typology that has the history of natural Israel being a copy and shadow of the history of the spiritual nation. Thus, in order not to have the gates of hell prevail against the so-called true Church, both fellowships were under obligation to find Sabbath-observing disciples in every generation. And both fellowships' errant assumption of identifiers caused their scholarship to assign Sabbath observance to Medieval and Renaissance sects that clearly worshiped on the first day of the week. Their errors have since effectively caused the greater Church to ignore their scholarship in other areas, thereby leaving the greater Church in spiritual Babylon to worship its king's golden idol.

The Church of God, Seventh Day, and the former Radio Church of God arbitrarily placed disciples in the Jerusalem above when that holy city was as empty as the present Jerusalem was during the years King Nebuchadnezzar grazed grass as an ox. Infant baptism had emptied the holy city—it is through the sacrament of baptism, not the Sabbath, that the history of the Church can be traced.

Thus, now, almost five centuries after a spiritual decree went out to rebuild the spiritual temple (1 Co 3:16-17) in the Jerusalem above, disciples find themselves nearing the midnight hour in the middle of the prophesied seventieth week. The last three and a half days of this seventieth week are the last 1260 days of the seven endtime years of tribulation. The dawning of the Lord's day, or day of the Lord—when the kingdom of the world becomes the kingdom of the Most High and His Christ (Rev 11:15 & Dan 7:9-14)—resumes the 70-week count that was suspended at Calvary, and continues the spiritual 70-week count that began with the return of adult baptism. The mid-point of the Tribulation is the middle of the seventieth week for both counts. Unfortunately, there isn't as hard of a date for when the spiritual count began as there is for the natural count.

The coming of the midnight hour of this long night of watching that began at Calvary will begin the seven endtime years. And this midnight hour will find the greater Church still in Babylon, just as the physically circumcised nation was in Egypt prior to its liberation from bondage to Pharaoh. But the real dilemma is with the remnant that left Babylon to rebuild the temple in the Jerusalem above. Today, they are spiritually as the natural remnant in Judea was when Nehemiah queried his brother and certain men from Judea: "And they said to me, 'The remnant there in the province who had survived the exile is in great trouble and shame. The wall of Jerusalem is broken down, and its gates are destroyed by fire'" (Neh 1:3). Today, the Sabbath-observing Churches of God are in great trouble and shame. They are, rightfully, an embarrassment to the Body of Christ,

for they are without love. They backbite each other; they snipe disciples from one another. One diminutive fellowship sends disciples still loyal to Herbert Armstrong a box of literature—literally, thousands of pages in books and booklets—whenever a former Worldwide Church of God member inquires about this tiny fellowship that doesn't want any "live" converts to get away. But then, all of the splinters of Armstrong's defunct work fish a shrinking pool of dying members, who once believed they would go to a Place of Safety decades before now, and still believe they will be physically saved from the turmoil to come. These dying members do not understand that the grave is the only physical Place of Safety to which they will ever go. And they will go to the grave, slain by either the law of death that dwells in their flesh (Rom 7:25), or by rebelling disciples that support the man of perdition.

What happens when those who would teach spiritual Israel themselves need a teacher? What happens when they will not hear of voice of Jesus—do they commit blasphemy against the Breath of God, the Holy Spirit (*Pneuma 'Agion*)? That case can certainly be made. But these would-be teachers will argue that Jesus never said anything to them that didn't come through Herbert Armstrong, or Ellen G. White, or Andrew Dugger, or some other roadhouse owner, such as Menno Simons, on the seventy-week-long path from Babylon to Jerusalem. And it will be with this protest still in their mouths that they will have their judgments revealed to them.

Many are called, but few are chosen, for few indeed are the disciples who will now hear Jesus' voice just prior to the midnight hour. Few, indeed, will look up, not out at the horizon where the harvest moon rose two millennia ago on this single, long night of watching. Few will see how short are their shadows at midnight, for few will ever leave the darkness, where they comfortably await their burial in denominational roadhouses.

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*Protestant reformers sought to reform the "old church," the Roman Church, to conform to the Bible, whereas the radical reformers sought to reconstruct the Church from the Bible through returning to the apostolic era. Protestant reformers accepted infant baptism—if they rejected infant baptism, they would have acknowledged that no Church then existed, nor had existed for centuries. The radical reformers rejected infant baptism, for infants cannot choose to do good or evil. But these radical reformers were not consistent in their arguments for adult baptism, for they didn't know how to explain Jesus saying not to hinder little children from coming to Him. They didn't understand spiritual birth. Thus, they were driven from the center of theological reform, and they fled towards spiritual Judea. Unfortunately, they stopped to build for themselves houses before they reached the heavenly city above.

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November 9, 2005

Commentary — From the Margins *The Killing Road*

Last night just after sunset, just outside of Sebewaing, a doe stood on the asphalt, nuzzling her dead fawn, another roadkill, its blood staining this jewel of a planet, bright blue in a sea of darkness, a created death chamber in which all that lives will die.

The doe licked her fawn's wounds, its broken bones protruding through its hide. She seemed unafraid of the sugar beet trucks delivering to the processing plant, unafraid of the pickups hauling hunters home, of the cars making the circle tour of Michigan's Lake

Huron. Very likely, she, too, will be dead, bloating alongside the road, as these words are typed this morning.

But the mothering instinct of a dumb animal is a subject hardly worthy of serious exploration when the Christian Church as the last Eve systematically slays newly born sons of God through teaching a dispensation of Grace, while understanding neither Grace nor Law. Under the second covenant mediated by Christ Jesus, the laws of God—which He did not come to abolish—move from being written on two stone tablets, housed in a wood Ark of the Covenant in the Holy of holies, to two tablets of flesh, the heart and the mind, housed in a flesh and blood ark that will be baptized by Spirit and by fire as the wood Ark of Noah was baptized by water. Baptism by Spirit and by fire will be unto life as baptism by water was unto death. However, baptism by Spirit will remove the cloak of Grace, thereby revealing the Body of the Son of Man, thereby liberating disciples from the law of sin and death that presently dwells in the fleshly members of every born-from-above son of God. And after the Son of Man is revealed, those liberated disciples who return to lawlessness because they believe they are under a dispensation of Grace will die in their sins when baptized by fire. Great will be the gnashing of teeth. Great will be the betrayal of disciples by their teachers of lawlessness, all of whom Jesus will deny knowing (Matt 7:21-23) when their judgments are revealed.

A dumb animal obeys the instincts placed within it; however, too many born anew disciples will not obey their Father or their elder brother, but obey, instead, the defeated prince of disobedience who broadcasts rebellion against the Father and the Son. These newly born sons of God walk the broad path, leading to delusion and destruction. They are, today, air breathing roadkills, each a spiritual firstborn son of God, waiting the revealing of their judgments, waiting being sacrificed in flames of *gehenna*. Yes, the majority of Christians are spiritually dead, slain because of their persistent lawlessness.

When certain elders of the circumcised nation, then in Babylon captivity, came to the prophet Ezekiel to inquire of the Lord, the Lord said to Ezekiel, son of Adam,

Let them know the abominations of their fathers, and say to them, Thus says the Lord God: On the day when I chose Israel, I swore to the offspring of the house of Jacob, making myself known to them in the land of Egypt; I swore to them, saying, I am the Lord [*YHWH*] your God [*Elohim*]. On that day I swore to them that I would bring them out of the land of Egypt into a land that I had searched out for them, a land flowing with milk and honey, the most glorious of all lands. And I said to them, Cast away the detestable things your eyes feast on, every one of you, and do not defile yourselves with the idols of Egypt; I am the Lord your God. But they rebelled against me and were not willing to listen to me. None of them cast away the detestable things their eyes feasted on, nor did they forsake the idols of Egypt.

Then I said I would pour out my wrath upon them and spend my anger against them in the midst of the land of Egypt. But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they lived, in whose sight I made myself known to them in bringing them out of the land of Egypt. So I lead them out of the land of Egypt and brought them into the wilderness. I gave them my statutes and made known to them my rules, by which, if a person does them, he shall live. Moreover, I gave them my Sabbaths, as a sign between me and them, that they might know that I am the Lord who sanctifies them. But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes but rejected my rules, by which, if a person does them, he shall live; and my Sabbaths they greatly profaned. (Ezek 20:4-13 — emphasis added)

But for His name's sake, the Lord would have slain Israel when His firstborn son (Ex 4:22) was still in Egypt ... the history of the physically circumcised nation forms the lively shadow of the history of the spiritually circumcised nation in the heavenly realm. Today, the spiritual nation of Israel remains in sin, in Egypt, the geographical representation of the mental topography that produces lawlessness. Disciples are living through the single long night of watching and of roasting the paschal lamb of God, this night beginning at Calvary, this night foreshadowed by the final plague that broke Pharaoh's hold on the physical firstborn son of the Lord (Ex chaps. 11 & 12).

Although Israel (along with all of humanity) sinned against the Lord when the holy nation was still in Egypt, that sin was not reckoned against Israel even though all died (Rom 5:12-14). The nation was under a form of natural grace, which ended with the giving of the Law from atop Mt. Sinai. Liberation from Egypt, crossing the Red Sea, journeying into the wilderness did not end the natural grace afforded to the natural firstborn son of God. But the giving of the Law did. From that day forth, violation of the Law brought immediate physical death. Likewise, when the spiritually circumcised holy nation is liberated from the law of sin and death that presently dwells in the flesh of every disciple through empowerment by the Holy Spirit, this one spiritual event foreshadowed by the two physical events, spiritual Grace will also end. The disciple will already have the laws of God written on his or her heart and mind, and with empowerment by the Holy Spirit, the disciple will have the ability to keep these laws. There will no longer be a need for the garment of Christ Jesus' righteousness. Sin and death will only exist outside of the disciple—unless the disciple returns to lawlessness because of tradition, or because the disciple believes the giant of disobedience cannot be slain, believes that the disciple is as spiritually powerless as a grasshopper. This disciple will then have committed blasphemy against the Holy Spirit, which will not be forgiven this son of God.

Again, because of Israel not forsaking the idols of Egypt, the Lord wanted to slay His natural firstborn son when this holy nation was still in Egypt. He refrained from doing so, just as He has refrained from slaying the spiritual firstborn nation, which will not forsake worshiping the works of its hands and the idols of spiritual Babylon. And just as liberating the natural son from bondage to Pharaoh did not stop Israel's lawlessness, the same will be said of the spiritual firstborn son:

Then I said I would pour out my wrath upon them in the wilderness, to make a full end of them. But I acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out. Moreover, **I swore to them in the wilderness that I would not bring them into the land that I had given them**, a land flowing with milk and honey, the most glorious of all lands, **because they rejected my rules and did not walk in my statutes, and profaned my Sabbaths; for their heart went after their idols**. Nevertheless, my eye spared them, and I did not destroy them or make a full end of them in the wilderness.

And I said to their children in the wilderness, Do not walk in the statutes of your fathers, nor keep their rules, nor defile yourselves with their idols. I am the Lord your God; walk in my statutes, and be careful to obey my rules, and keep my Sabbaths holy that they may be a sign between me and you, that you may know that I am the Lord your God. But the children rebelled against me. They did not walk in my statutes and were not careful to obey my rules, by which, if a person does them, he shall live; they profaned my Sabbaths.

Then I said I would pour out my wrath upon them and spend my anger against them in the wilderness. But I withheld my hand and acted for

the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I brought them out. (Ezek 20:13-22 — emphasis added)

In typology and for disciples practicing typological exegesis, the physically circumcised nation is the spiritually lifeless shadow (existing in one less dimension than that which makes the shadow) of the spiritually circumcised holy nation of God. Being born-from-above gives disciples, as sons of God, actual life in the heavenly realm while these spiritual infants, toddlers, adolescents still dwell in fleshly tabernacles that remain confined to darkness. Until their judgments are revealed, disciples are imprisoned in darkness as are rebelling angels. All judgment occurs in this death chamber that is the creation. And after the Law was given from atop Mt. Sinai, death was immediate, or nearly so, for transgression of the law. The physical shadow of what would be grace had ended.

The land flowing with milk and honey that the natural nation could not enter was God's rest (Ps 95:10-11 & Heb 3:19), its diminutive form being the weekly Sabbath (Heb 4:9). The nation that left bondage to Pharaoh died in the wilderness—and this natural nation is the shadow of the spiritual nation that will be liberated from bondage to sin and death. God's wrath in the form of a great delusion will be poured out over the rebelling spiritual firstborn son, thereby preventing this nation of Israel from repenting. Because of its lawlessness after being liberated, God will cause the nation to be slain. The Lord has done this before:

Moreover, I swore to them [the children of the nation that left Egypt] in the wilderness that I would scatter them among the nations and disperse them through the countries, because they had not obeyed my rules, but had rejected my statutes and profaned my Sabbaths, and their eyes were set on their fathers' idols. **Moreover, I gave them statutes that were not good and rules by which they could not have life, and I defiled them through their very gifts in their offering up all their firstborn,** that I might devastate them. **I did it** that they might know that I am the Lord. (Ezek 20:23-26 — emphasis added)

Today, the last Eve offers up firstborn sons of God to the unquenchable fire of the valley of the son of Hinnom, (*Ge-Hinnom*) where physically circumcised Israelites offered their firstborns to the flames of Molech. She does so because her husband, the last Adam, has defiled this faithless wife through giving her statutes and rules by which neither she nor her firstborn sons can receive imperishable bodies. She is defiled through her teaching infant sons of God a dispensation of Grace that causes these children to erase from their hearts and minds the laws of God. She effectively prevents spiritual children from going to their Father by having them pray to their elder brother, or to His breath (*Pneuma 'Agion*). She is a murderess.

The doe alongside the road licked the wounds of her dead fawn. She couldn't make it feel better; she couldn't bring it back to life. Yet, the greater Christian Church, which today still has a chance to save the spiritual lives of many infant sons of God, seems bent upon butchering her children, cutting them into steaks that are wrapped and frozen, then thawed and seared in the lake of fire. Flame broiled—and served to the prince of darkness, the present ruler of this world.

The natural nation of Israel would not walk in the ways of the Lord, would not stop profaning His Sabbaths, and was given by the Lord lethal statutes:

Therefore say to the house of Israel, Thus says the Lord God: Will you defile yourselves after the manner of your fathers and go whoring after their detestable things? When you present your gifts and offer up your children in fire, you defile yourselves with all your idols to this day. And shall I be inquired of by you, O

house of Israel? **As I live, declares the Lord God, I will not be inquired of by you.** (Ezek 20:30-31 — emphasis added)

Likewise, the spiritual nation of Israel will not walk in the ways laid out by Moses, will not stop profaning the Sabbaths of the Lord, and has been given a lethal injection of lawlessness. Even when liberated from bondage to sin and death, the greater Church will still attempt to enter God's rest on the following day, the eighth day, and for doing so, the entirety of this unbelieving assembly will seal its doom.

Broad is the road traveled by semis hauling sugar beets to the processing plant, by pickup trucks and passenger cars and most Christians going shopping on the Sabbath. Narrow is the path that leads to God's rest. And the Lord will not be inquired of by those traveling the super highway that goes directly to the flames of the *gehenna* fire, foreshadowed by the fires of Molech through which the natural nation of Israel made its children pass. The valley of the son of Hinnom became the garbage dump for the city of Jerusalem. The lake of fire will be the spiritual garbage dump where carcasses of rebelling infant sons of God are burned to utter destruction, consumed totally by unquenchable flames.

Many will be the roadkills on this super highway to hell.

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December 31, 2005

Commentary — From the Margins *The Last Shall Be First*

The *Left Behind* book and now film series presents the dogma of Protestant Dispensation's portrayal of the antiChrist as a charismatic human being possessed by Satan. As with all of Dispensation's understanding of Scripture, there is an element of truth within the lie believed by the last Eve, but there isn't enough truth to prevent the rebellion of Christians when the lawless one is revealed (2 Thess 2:3). This lawless one, or man of perdition who will be revealed, comes by the workings of Satan (v. 9). He will declare himself God (v. 4), but will be slain by the breath (*pneuma*) of Christ Jesus (v. 8) when He fights on a day of battle (Zech 14:3). And the understanding that Dispensation scholars lack is that the kingdom of the world becomes the kingdom of the Most High and of His Christ (Rev 11:15 & Dan 7:9-14) halfway through the seven endtime years of tribulation, not at the conclusion of this seven years period. Satan and his angels, cast from heaven (Rev 12:9-10) when the split Mount of Olives (Zech 14:4) swallows the flood sent after fleeing saints (Rev 12:16), still have forty-two months (1260 days, or a time, times, and half a time) to wreak havoc. When cast from heaven, when cast into time, Satan will know that his days are numbered. He will devour as many saints as he can before the battle of Armageddon sends him into the bottomless pit for a thousand years.

The destruction of the man of perdition and of the armies surrounding Jerusalem occurs in the middle of the seven endtime years, occurs when dominion is taken from the four beasts of Daniel chapter seven (v. 12). The court of the Ancient of Days extends the life of the first three beasts for a season and a time, but the fourth beast is dealt a mortal wound by the Spirit of Christ Jesus through the public resurrection of the two witnesses (Rev 11:7-13). Death, the fourth horseman (Rev 6:8) and the beast dealt a mortal wound (Dan 7:7, 11)—the fourth horseman is the fourth king or beast of Daniel chapter seven—is also the spiritual king of the North, one of four horns that sprout around the stump of the broken great horn.

When the prophet Daniel received knowledge of a great conflict (Dan 10:1) that would, in the latter days (v. 14), affect Daniel's people, the natural nation of Israel, the *sar* (prince or king) of Persia withstood the angel coming to Daniel for twenty-one days. Only when the archangel Michael intervened on behalf of the messenger could this angel get away from the kings (v. 13) of Persia—and when this messenger returned from visiting Daniel, he would have to fight with the king of Persia. It should be noted: the angel bringing the prophet Daniel knowledge of what is written in the book of truth isn't fighting against human kings of Persia, or a human king of Greece. Daniel's reaction to seeing this angel would be typical of any other human being's response. No earthly king would have any strength to oppose this angel. So rebelling angelic beings are identified by the angel bringing Daniel knowledge of what is written in the book of truth as kings or princes of Persia, and the singular king or prince [*sar*] of Greece. And the great conflict that will affect the nation of Israel in the latter days involves these rebelling angels; for in the latter days, Israel will be a spiritual nation to whom life in the heavenly realm has been given by birth from above through receipt of the Holy Spirit.

In all things, the natural precedes the spiritual (1 Co 15:46), and the visible reveals the invisible (Rom 1:20). Thus, as there was/is a visibly circumcised natural or physical nation of Israel, holy to *YHWH*, its *Elohim* (Ex 20:2), there is now a spiritual nation of Israel, a chosen race, holy (1 Pet 2:9) to the Father (*Theon* from John 1:1) and the Son, the Father's Christ. This spiritual nation is invisibly circumcised through writing the laws of God on hearts and minds (Heb 8:10 & Jer 31:33). This latter nation of Israel consists of spiritual sons of God presently housed in tents of flesh while the nation individually and collectively matures. And as human children sometimes roughly use and abuse the house in which they mature, sons of God roughly use and abuse the fleshly tents in which they mature.

The house in which a child matures isn't the child. Likewise, the fleshly tent in which a son of God matures isn't the son. Whether the house in which a human child dwells has indoor or outdoor plumbing doesn't define the child. Whether the house is painted white or brown or red or yellow doesn't effect who the child will become. Whether the house is purchased or rented or handed down through generations doesn't change the potential of the child. Likewise, sons of God are neither male nor female, Jew or Greek, free or bond (Gal 3:28); they are not the tents in which they dwell. Thus, the juxtaposition of natural Israel living in fabric or animal skin tents with spiritual Israel living in fleshly tents holds. A physically circumcised Israelite, a Levite to be specific, serving in the fabric tabernacle—this tent housing the wood Ark of the Covenant, inside of which were two stone tablets (on which the visible finger of God wrote His commandments), the earthly jar of manna and Aaron's budded staff, and alongside of which was the book of Deuteronomy as the witness against Israel (Deut 31:26 & John 5:45-46)—forms the lively shadow of a spiritual Israelite, a member of the royal priesthood called out of darkness and into the marvelous light of Christ Jesus (1 Pet 2:9-10). The first shall be last, for the natural nation did not pursue righteousness by faith “but as if it were based upon works” (Rom 9:32) ... when moving from physical to spiritual, works becomes faith. Enemies are not defeated with slings and swords, but through enduring in faith, which comes from the inside of the Israelite. And when the inside of the cup is clean, the entire vessel will be clean. The “works” of the disciple will now satisfy the law whereas the petty legalism of the scribes and Pharisees of Jesus' day were as used sanitary napkins to God.

Endtime Israel does not, today, encompass the natural nation of Israel, or the nation that presently occupies Judah. Endtime Israel will, however, encompass those natural Israelites during the first half of the seven endtime years of tribulation. Those observant natural Israelites who continue to keep the Commandments, especially the Sabbath commandment, while accepting Christ Jesus as their Savior, will receive circumcised

hearts and minds. But it will do a natural Israelite no good to accept “the Lord,” then rebel against Him by attempting to enter His rest on the following day, the eighth day. Such a person will take upon him or herself the spiritual mark of death, while the natural Israelite who continues to keep the Sabbath might die as righteous Abel died, but he (or she) will lose only physical life. The Israelite’s fleshly tent might be destroyed, but by faith (which will now enter into keeping the Commandments) the natural Israelite will have saved his or her spiritual life. Thus, after the spiritual firstborn son of God is empowered by the Holy Spirit and hence liberated from the law of sin and death that presently dwells in every disciple’s fleshly members (Rom 7:25), and after the majority of this spiritual nation rebels against God by trying to enter His rest on the following day, the observant members of the natural nation of Israel will receive their chance for salvation through the terms of the second covenant, initially mediated by Moses (Deut chaps 29-32).

When the lawless one comes by the workings of Satan as the little horn of the fourth beast (Dan 7:8, 20), this man of perdition will make war against the saints and will attempt to change times and the law (vv. 21, 25). The saints will be given into his hand for three and a half years; they will be sacrificed as the firstfruits of the Father, with the First of the firstfruits being Jesus of Nazareth. Saints will not be bodily raptured to heaven, nor will they go to a physical place of safety. Rather, because sin will no longer be in their fleshly members, they will be the acceptable sacrifice that Christ Jesus has been since Calvary. And Jesus said, “A disciple is not above his teacher, nor a servant above his master. It is enough for the disciple to be like his teacher, and the servant like his master” (Matt 10:24-25). Thus, when the Son of Man is revealed (Luke 17:26-30), the Head of whom is Christ Jesus and the body being the Church, faithful disciples will be like their teacher, and will die, being maligned as legalists and Judaizers, teaching doctrines of the devil (again, Matt 10:25).

Once empowered by the Holy Spirit, sin, and especially, death will no longer be within each born-from-above disciple, but must come to saints from the hands of others (Matt 10:20-21 & 24:9-13). Note: Jesus’ sending of the Twelve foreshadows Him sending forth disciples at the end of the age. Jesus’ sends the Twelve not to the Gentiles or to the Samaritans, but to the lost sheep of the house of Israel. At the end of the age, Jesus will likewise send forth disciples to the lost sheep of the natural nation of Israel, who will receive or not receive these disciples. The natural Israelite “who receives a prophet because he is a prophet will receive a prophet’s reward” (Matt 10:41)—not one of Jesus’ disciples went forth as a prophet: Jesus was the prophet. The natural Israelite who, during the first half of the seven endtime years, receives Jesus will receive a prophet’s reward. And during this first half, when observant members of the natural nation receive circumcised hearts and minds [nephesh], they will be born empowered of Spirit and will, as such, be spiritual virgins, having committed no previous sin [for they had no life] in the heavenly realm. During the last 1260 days of the endtime years, one hundred forty-four thousand of them will follow the Lamb wherever He goes (Rev 14:4). They will truly have received a prophet’s reward.

Therefore, with the first being last, and the physical preceding the spiritual, the great conflict between the first *sars* of Persia and of Greece occurs after the conflict between visible, physical kings that saw Alexander the Great fly out of the west to defeat Persia in a ten-year campaign ... the words of the book of truth that the prophet Daniel received about what would happen to his people in the latter days were sealed and kept secret until the time of the end (Dan 12:4, 9). They were sealed and kept secret by their shadow.

Caused by the blocking of direct light, shadows are lifeless representations of things or entities; shadows are always in one less dimension than that which they represent. The shadow of a physically circumcised Israelite is a dark, lifeless, two-dimensional copy

of the Israelite that is distorted by the angle which light strikes the breathing person. Likewise, the shadow of a spiritually circumcised disciple is a physically circumcised Israelite, who has no life but that which comes from his breath. Thus, the shadow of the spiritual king of Babylon who blocks the light of God and who will be bound in the bottomless pit for a thousand years (Isa 14:4-21) was king Nebuchadnezzar, who was cast from his throne and spent seven years with the mind of a beast as Satan will be cast from his throne (Rev 12:9-10). The shadow of the *sar* of Persia who resisted the angel bringing Daniel knowledge of what was written in the book of truth and who also blocks the light of God was the spiritually lifeless king of Persia who pushed against the Greeks. Likewise, the shadow of the first horn on the head of the king of Greek is the equally spiritually lifeless Alexander the Great, while the shadows of the four horns or kings that arose after the great horn was broken were the four generals that received Alexander's kingdom. And in every case, the shadow of the spirit being, each part of the spiritual king of Babylon's hierarchy, has been a human king that was not born of Spirit, and as such, had no life in the heavenly realm.

Countless enthusiastic pastors and preachers have taught that the historical accuracy of Daniel's visions is the definitive proof of God, but almost as many biblical scholars scorn Daniel because of that historical accuracy. These scholars contend that the book of Daniel had to be written during the reign of Antiochus Epiphanes IV, but before the Maccabees drove the Greeks out of Jerusalem (Daniel doesn't, scholars claim, have the right story ending). But neither prophecy pundits nor scholars understand the visions that were sealed and kept secret for two and a half millennia: the fulfillment of Daniel's vision is only now happening in the heavenly realm.

Historical fact has the Medes, then Persians, collectively overturning Nebuchadnezzar's empire; they form the two horns of the ram, with the longer horn being the Persians that rose after the Medes. Then Alexander defeated the Persians; the he-goat that flies out from the west tramples the ram. Alexander dies suddenly in a drunken debauch [or from being accidentally poisoned by his physicians], and his empire is divided between four generals; the first or great horn of the he-goat is suddenly broken, and four horns spring up from its stump. The four divisions of Alexander's empire quickly become two, with the northern division (the Seleucid Empire) absorbing the eastern and western divisions and eventually pushing the southern division (the Ptolemaic Empire) out of Judea. The details of the Seleucids' fight against the Ptolemies closely matches the king of the North's fight against the king of the South for eventual control of Judea. Thus, historic events match what Daniel received in his second vision (8th chapter) and of the angel (11th chapter) with the uncanny accuracy that the many faithless scholars have noted. And the accuracy with which historic events satisfy Daniel's prophecies sealed these visions and has kept secret the knowledge of what will happen to Israel in the latter days. No other fulfillment of these prophecies was sought, nor expected.

However, Jesus, when answering His disciples' question about what would be the sign of His coming and the close of the age (Matt 24:3), said, "So when you see the abomination of desolation spoken of by the prophet Daniel standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains" (vv. 15-16). Thus, the abomination of desolation spoken of by Daniel—in chapter 11, verse 31—comes at the close of the age and only shortly precedes Jesus' Second Coming. The statute of Zeus that Antiochus Epiphanes IV ordered placed in the Jerusalem temple's Holy of holies is not the prophesied abomination of desolation. Rather, making a logical leap, the lawless one who comes by the workings of Satan and who declares himself God is the prophesied abomination. And according to the angel that told Daniel to go his way, from "the time that the regular burnt offering is taken away and the abomination that

makes desolate is set up, there shall be 1,290 days” (Dan 12:11). The angel added, “Blessed is he who waits and arrives at the 1,335 days” (v. 12).

The visions of Daniel pertain to the first half of the seven endtime years of tribulation. They do not pertain to the second half, when the kingdom of the world becomes the kingdom of the Most High and of His Christ, and the third part of humanity is gathered to God and harvested. Daniel’s visions do not pertain to when Satan and his angels are cast into time; for the split Mount of Olives is the stone cut without hands that crushes the feet and toes of the humanoid image of spiritual Babylon that King Nebuchadnezzar saw (Dan 2:34-35, 44-45). The prince whose end comes with a flood (Dan 9:26) is the lawless one who has come by the workings of Satan. The split Mount of Olives swallows the flood (Rev 12:16 & Ex 15:12) as the Sea of Reeds swallowed the armies of Pharaoh. Satan, when cast from heaven, sends the flood—and there still remains the emergence of the three kings of the *sar* of Greece, along with the head of the fourth beast that was dealt a mortal wound. The composite first beast of Revelation chapter 13 is the *sar* of Greece, who has had dominion taken from it and must receive authority from the dragon (Rev 13:2). But the authority it receives is the purloined authority of the Son of Man, with the dragon usurping the authority of Christ Jesus by claiming to be the returned messiah. Therefore, lead by the remnant that keep the commandments of God, the empowered third part of humanity, born from above as a spiritual Seth, makes mental war against the dragon by enduring without buying and selling, but by trusting in God. For forty-two months, this third part lives by faith.

So the first 1260 days end with the conclusion of the second woe (Rev 11:14), end when the split Mount of Olives swallows the armies that had been surrounding Jerusalem, end when dominion is taken from the lion, bear, leopard, and cross. The third woe occurs in the last forty-two months, that period when the Holy Spirit will be poured out upon all flesh (Joel 2:28), and all who endure to the end shall be saved (Matt 24:13).

Whereas the visions of Daniel have been used for the past two-plus millennia to support a cosmic struggle between good and evil that has sons of light wrestling with agents of darkness and fantastical beasts, no such cosmic struggle has been occurring. Spiritual Babylon (its king, Satan the devil) has been allowed to reign over humanity during the first three spiritual days of a seven-day week. Its time is now short: the ruler of this world has been defeated.

At sunrise of the long spiritual day that began at Calvary, spiritual Babylon will be crushed by a stone cut without hands, and the kingdom of the world will become the kingdom of the Most High and of His Christ (Rev 11:15). The kingdom of the world will be given to the Son of Man, the Head being Christ Jesus and the body the Church as evidenced by what happens when the court of the Ancient of Days sits in judgment.

Two scenarios are simultaneously in play: one, the seven days of the last week of seventy weeks prophecy; two, the days of the seven days of the spiritual creation. Thus, the day of the Lord, or Lord’s day begins when armies surround Jerusalem and are destroyed by Christ of a day of battle (Zech 14:3-4). This defeat of Death begins the last half of Jesus’ seven year ministry, but it also begins the daylight portion of the third day of the spiritual creation week.

On day 1260, halfway through the seven endtime years, the light of God—Jesus is the light (John 12:46)—will have received the kingdom of the world, but will not have come as the all-powerful Messiah. Rather, during this night portion of the Lord’s day, the glorified Jesus will be with the 144,000 spiritual virgins. So the dawning of day or light portion of the Lord’s day begins with Armageddon and the slaughter of those who have taken the mark of death (i.e., the tattoo of the cross) upon themselves. The birds will feast, and the blood will run deep; for many will have accepted Satan, when he is cast

from heaven, as the returned Christ. Many will love tradition more than they love the truth.

The beasts of Daniel's first vision (chapter seven) are the four horns or kings that arise when the first king of the spiritual king of Greece is suddenly broken (because he is "first"). This great horn is broken when firstborns not covered by the sacrificed paschal Lamb of God are slain on the second Passover liberation of Israel. And this liberation occurs at or near the beginning of the seven endtime years, with the sixth Trumpet Plague to occur 1,335 days before Christ's return. The forty year story of physically circumcised Israel's liberation from bondage to Pharaoh and journey to God's rest forms the shadow of Israel during these days.

Again, at the beginning of the seven endtime years, a distinction will be established between the spiritually circumcised nation and those who have not yet been born of Spirit, but are of the nations. Israel will, then, be liberated from sin and death through empowerment by the Holy Spirit, and with liberation, the temple of God (1 Cor 3:16-17) that is the revealed body of the Son of Man will be "measured" (Rev 11:1-2). Empowered disciples will no longer be clothed by the robe of Christ's righteousness, nor will they need the garment of Grace. Who or whatever they are inside will be revealed through their actions following liberation. The disciple who has cleaned the inside of his or her cup will be clean throughout. But the disciple who has harbored filth or envy or any other uncleanness will be known by the outward manifestation of that inner sin. No sacrifice remains for the filthy disciple, who by his or her filth will have committed blasphemy against the Holy Spirit. Therefore, the taking away of the "daily," the regular burnt offering, occurs in the first half of the seven endtime years, occurs when the Son of Man is revealed.

The crucifixion of Jesus of Nazareth at Calvary, in addition to being the sacrifice of the Passover Lamb of God, was also the sacrificial reality of the daily. Thus, the day-by-day putting on of Christ's righteousness as a garment spiritually equates to the regular burnt offering made by physically circumcised Israelites. As such, the taking away of the daily will have disciples not putting on this garment of Grace; for the empowerment of disciples by the Holy Spirit liberates them from the law of sin and death that has been dwelling in their fleshly members. They will, figuratively, be unrobed and their nakedness revealed; they will be as the first and the last Adam were (and the last Adam is first). So when the Son of Man is revealed, disciples' only covering for sin will be their obedience to the laws of God.

The lot of circumcised Israelites under Pharaoh became worse before the nation was liberated with the tenth plague. Likewise, the lot of spiritually circumcised Israelites will worsen in the days immediately preceding the second Passover liberation of God's holy nation. The measuring of the temple of God will be a testing of disciples, a proving of the firstborn son of the last Eve. And again, disciples are not bodily raptured to heaven because of their righteousness, nor will disciples go to a place of physical safety because God protects them from additional trials. Rather, they and their love of "truth" are measured—and what will be found is that most disciples do not love the truth and will not hear the voice of Jesus or believe the One who sent Him (John 5:24). They will not take the Passover sacraments as Jesus established the example. Rather, they offer to God bread [even leavened white bread] and wine or grape juice or water as the fruit of the ground. Bread and wine are only the body and blood of Christ Jesus, the Lamb of God, one night of the year, the night He was betrayed. On every other night, they are what Cain offered to God. And Cain would have been accepted if he had done well. Instead, the sin that lurked at his door overcame him, and he slew his righteous brother. Likewise, the firstborn son of God who today takes the sacraments of bread and wine whenever he wants (daily, weekly, quarterly, or on a Thursday evening once a year) consumes bread

and wine, not the body and blood of the Lamb. Yet this firstborn son would be accepted by God if he did well. However, sin lurks at his door, and he will kill his righteous brother, believing that he does God a favor when he does so. He will be marked for death. And the irony is, he will voluntarily take upon himself that mark, believing that taking the tattoo of the cross demonstrates that he is the true follower of Christ Jesus. He will be, he is today deceived.

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As an aside, when I was initially drafted to reread prophecy on Thursday of the second full week in January 2002, a claim I make with as much boldness as Paul does for having received his gospel “though a revelation of Christ Jesus” (Gal 1:12), my understanding of biblical prophecy was very much that taught within the slivered Sabbath-keeping Churches of God. I wasn’t particularly interested in prophecy, and certainly wasn’t interested in writing about prophecy. I had, within the previous year, published several books, and my intention was to market those works of fiction and nonfiction. But that wasn’t to be. Rather, I began writing what I then thought I knew—and immediately, I found that Scripture didn’t say what I had been taught. Rome, the Roman Empire, and the Roman Church are nowhere mentioned in any prophecy whereas Babylon, Persia, and Greece are. I realized that the visions of Daniel were sealed by their shadow, and the mistranslation of *chi xi stigma* was apparent. But when I sent a first book about prophecy to press two months after being drafted (and a second book a month later), I didn’t understand the timeline given to the prophet Daniel, and I certainly didn’t know that I was practicing typological exegesis.

Now, within two weeks of being four years later, by revelation of the Holy Spirit—which hasn’t come all at once, but little by little—I better understand the dates given. And as Paul, throughout his ministry, had to contend with the circumcision faction, I and those who practice and will practice typological exegesis will have to contend with a myriad of false prophecy pundits who, like little puppets manipulated by long dead puppeteers, echo traditional understandings about the then sealed and secret visions of Daniel. These puppets will have the larger followings and the better-funded ministries, and they will have all that they will ever receive. The sad part is that they will convince many disciples to believe an escapist lie ... during the 1,260 days (actual days) that conclude with the court of the Ancient of Days sitting in judgment of the four beasts or kings, the first two spiritual sons of the last Adam and the last Eve will die, or will be marked for death when Christ returns. Except for the 144,000 virgins from that natural nation of Israel and for the remnant that keep the commandments and have the spirit of prophecy, all of Christianity will be either spiritually or physically dead. And this is not a message designed, packaged, and marketed to attract tithes and offerings. Rather, this is the harsh reality of what rereading prophecy reveals.

The first spiritual son of the last Adam and last Eve has relaxed one of the least of the commandments (i.e., the Sabbath commandment) and has taught others to do so, and the first spiritual son will be called least in the kingdom of heaven (Matt 5:19). He will be last.

The second spiritual son of the last Adam and the last Eve, analogous to righteous Abel, left spiritual Babylon, and with a commission to rebuild the spiritual house of God, has journeyed toward God’s rest for nearly five centuries. It will be from this second son that Christ Jesus sends His disciples to the lost sheep of the natural nation of Israel. And some of the natural nation will receive these disciples; some will keep the Passover as Jesus established the example, and will eat of the paschal Lamb of God. They will give their physical lives as the ultimate test of faith. The 1,260 days will be an extremely difficult time for those individuals who keep the Commandments of God, especially the weekly Sabbath. But by losing physical breath (*psuche*), these individuals will receive

and save their spiritual breath (*pneuma*). They will be part of the first resurrection and will stand up with Daniel and David when the firstfruits are called forth upon Christ Jesus' return.

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