

Commentary — From the Margins *The Question Asked, “Can You Help Me Understand Scripture?”*

Fourth Principle

4.

But now thus says [YHWH],

He who created you, O Jacob, [physical, the natural name of the patriarch]

He who formed you, O Israel: [spiritual, the name given by the Lord]

Fear not, for I have redeemed you; [physical/spiritual]

I have called you by name, you are mine. [spiritual/spiritual 1st squared couplet]

When you pass through the waters, I will be with you; [p/p]

and through the rivers, they shall not overwhelm you; [s/p]

when you walk through fire you shall not be burned, [p/s]

and the flame shall not consume you. [s/s 2nd squared couplet]

[water is less alive than fire, and still water is less-alive than moving water; i.e., rivers]

For I am [YHWH] your God, [physical/spiritual]

the Holy One of Israel, your Savior. [spiritual/spiritual]

[the Jacob/Israel couplet is the physical portion to this spiritual God/Savior couplet; hence the redeemed/called couplet will be the physical portion to following ransom/exchange couplet]

I give Egypt as your ransom, [physical/physical/spiritual — p/p/s]

Cush and Seba in exchange for you. [s/p/s]

Because you are precious in my eyes, [p/s/s]

and honored, and I love you, [s/s/s]

I give men in return for you, [p/s/s]

peoples in exchange for your life. [s/s/s]

[as water is to fire, the Passover liberation of Israel under Moses is to the still future Second Passover liberation of Israel—when the lives of men are again given in exchange for the lives of a second Israel, the firstborn son of God the Father]

Fear not, for I am with you; [p/p/p/s]

I will bring your offspring from the east, [s/p/p/s]

and from the west I will gather you. [s/p/p/s]

I will say to the north, Give up, [s/s/p/s]

and to the south, Do not withhold; [s/s/p/s]

[in prophecy, north as a compass direction represents death and south represents sin whereas east and west do not have similar equivalent meanings]

bring my sons from afar [p/p/s/s]

and my daughters from the end of the earth, [s/p/s/s]

everyone who is called by My name, [p/s/s/s]

whom I created for My glory, [s/s/s/s]

whom I formed and made. [s/s/s/s] (Isa 43:1–7)

In Hebrew as in all Semitic languages [Arabic, Aramaic, Hebrew], meaning is held in the minds of auditors [readers or hearers]; thus, the consonant clusters forming the roots of each word is all that was inscribed [written]. Vowels would have been added by the reader, with the combination of vowels added changing the meaning of the consonant cluster, the reason why modern Islam, based on the Arabic text of the Qur'an, is both a religion of peace and a religion of struggle [*jihad*].

Hebraic poetry, formed by the construction of thought-couplets, is—because it is based on thought, not sound—as or more complex than any Indo-European poetry. I will argue that Hebrew poetry is more complex than English poetry, and because the meaning of its consonant clusters, which of themselves are silent having no sound, no vowels, must be known before the words of the poetry can be formed (mentally or audibly *heard*), the practice of eisegesis [from Merriam-Webster online: “the interpretation of a text (as of the Bible) by reading into it one's own ideas”] that is discouraged when reading fully alphabetized texts is absolutely necessary when reading Semitic texts, especially Hebrew poetry. In fact, without the practice of eisegesis [taking meaning to the text from outside the text so that root consonant clusters can become words], a Semitic text cannot be read.

The difference between eisegesis and exegesis [taking meaning from the text—how a person exits a text with meaning found in the text] is analogous to the difference between outward circumcision [the paring away of foreskins] and inner circumcision of the heart by the soft breath [*pneuma*—spirit] of God ... the person not circumcised of heart has no good way of knowing that circumcision has not occurred; whereas the person truly circumcised of heart knows that he or she is so circumcised by the change that has occurred within the person. The person who is merely outwardly circumcised will seek ways to compromise the intent of the Law without seemingly breaking the Law; whereas the person circumcised of heart will not seek to break the Law, but when finding that he or she has, this person will repent then go on about the person's business more determined than ever to obey God because that is the *right* thing to do.

Again an inscribed Hebrew text, of itself, is incomplete and requires the reader to bring to it sound, the vowels that will transform silent consonant clusters into words, but to bring appropriate sound to the inscribed root consonants requires the reader to “know” what the consonant clusters mean before approaching the text. Hence all reading of Semitic texts today is produced by eisegesis, regardless of whether the text is of the Torah or of the Qur'an—and if a reader doesn't know that the linguistic determinative *YHWH* represents two deities that function as one as a man and his wife are one flesh; doesn't know that the noun *Elohim* is plural, then the meaning brought to the root consonant clusters will cause the reader to transform the Creator of all things physical into the Most High God, the God of dead ones; the God that twice raised Jesus from death, once when His spirit entered [*eis*—from Mark 1:10] into the man Jesus to give life to Jesus' inner self, and a second time when He gave to Jesus a glorified body (Rom 8:11), the return of the glory He had with God before the foundations of the world were lain (John 17:5).

If an auditor comes to Isaiah 43:3–4 and does not know that there will be a Second Passover liberation of Israel, a second recovery of Israel (a second Israel)—if an auditor

reads Isaiah chapter 43 before having read Isaiah chapter 11 (the heinous practice of reading here a little, there a little), then the auditor will not know,

There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the spirit of [YHWH] shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of [YHWH]. And His delight shall be in the fear of [YHWH]. He shall not judge by what His eyes see, or decide disputes by what His ears hear, but with righteousness He shall judge the poor, and decide with equity for the meek of the earth; and *He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall kill the wicked.* Righteousness shall be the belt of His waist, and faithfulness the belt of His loins.

The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for *the earth shall be full of the knowledge of [YHWH] as the waters cover the sea.*

In that day the root of Jesse, who shall stand as a signal for the peoples—of Him shall the nations inquire, and His resting place shall be glorious. ***In that day the Lord will extend His hand yet a second time to recover the remnant that remains of His people,*** from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. (Isa 11:1–11 emphasis and double emphasis added)

Note, according to Isaiah, Christ will be *a shoot from the stump of Jesse*; Christ will be a root sucker from Jesse, not a descendant of King David, the youngest son of Jesse. Christ will grow as a parallel “tree” to King David, but never be of King David. Thus, when in Matthew’s Gospel Jesus asks Pharisees seeking to trap Him, “What do you think about the Christ? Whose son is he?” (Matt 22:42) and the Pharisees answer, “The son of David” (v. 42), Jesus traps the Pharisees:

He said to them, "How is it then that David, in spirit, calls him Lord, saying, 'The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet'? If then David calls him Lord, how is he his son?" And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. (Matt 22:43–46)

Matthew’s Jesus uses Psalm 110:1 as His *trap text*; for Christ, according to Isaiah, will be a root shoot from the stump of Jesse. But the meaning Pharisees had assigned to texts about Christ [the Messiah] had Christ being the son of David, not another line of kingship parallel to the royal lineage of David’s descendants.

But returning to Isaiah, what does the prophet mean when he writes, *In that day* [what day—the day when the Root Shoot of Jesus pours out the spirit of God on all flesh so that even the natures of the great predators are changed] *the Lord will extend His hand yet a second time to recover the remnant of His people?* When did He extend His hand a first time if not at the Passover liberation of Israel in the days of Moses. Thus, here, in Isaiah 11:11, the prophet directly introduces a Second Passover liberation of Israel, but without the testimony of two or three witnesses, a matter is not established by God. Thus, in Isaiah 43:3–4, the prophet becomes his own second witness.

As Japanese Haiku poetry cannot be directly translated into English because of how much is necessarily lost in the translation, the play of Japanese conventions against

conventions, Hebraic poetry loses considerable meaning when translated as prose as was done by King James' translators. However, when attempts are made by modern English translators to render Hebrew poetry as English poetry, the juxtaposition of natural [physical] with the divine is lost because few English readers understand this Hebraic convention of the physical revealing and preceding the spiritual as the darkness of night precedes the light of day. Unfortunately, too few first language modern Hebrew speakers understand the conventions of Imperial Hebrew or proto-Hebrew poetics. Even Imperial Hebrew scribes didn't understand the conventions of glyph-centric texts, from which inscribed linguistic determinatives originated.

The fourth principle in understanding the words of God as given by either Moses or Christ Jesus or by prophets who actually speak/spoke words given to them by the Creator of all things physical is understanding the significance of the order of presentation: what comes first, what comes next, what comes last, with the glorified Christ Jesus identifying Himself as first and last, Alpha [A] and Omega [Ω] (Rev 22:13), with the visual appearance of the majuscules conveying meaning, Alpha representing a closed godhead of two whereas Omega can be read as a woman, open as in giving birth, which fits with Paul writing, "Thus it is written, 'The first man Adam became a living being [*nephesh*]'"; the last Adam became a life-giving spirit [*pneuma*]" (1 Cor 15:45).

The name <Eve>, what the first Adam called his wife (Gen 3:20), audibly sounds like the Hebrew for *life-giver* and appears visually as the Hebrew consonants used for *living*. Thus for Paul to identify the last Adam as a life-giving spirit, Paul united in one entity both Adam and Eve; whereas in the glorified Jesus stating that He was *Alpha* and *Omega*, Jesus links Himself with God the Father—these two being one ("one" used as in "unity")—in primacy, and linked Himself with the Helpmate position that does the actual giving of birth to offspring. To be like Christ Jesus, the person will be like Adam and Eve, who were one flesh (Gen 2:24)

Between the first and the last [A and Ω] stands the ministry of Jesus, and the entirety of the Christian era, with the ministry of Jesus being first [in the position of the male, the husband] and the Christian era being last [in the position of the female, the fleshly body].

Between the liberation of enslaved Israel in the days of Moses and the liberation of sons of disobedience who self-identify themselves as *endtime Christians* stands nearly two millennia of false prophets, false teachers, false witnesses employed in Christian clergies that should not exist: who has the authority to separate you from Christ; to pronounce you a heretic? Who has the authority to stand between you and Christ Jesus? What did the glorified Jesus tell His first disciples when He directly transferred to ten of the Holy Spirit—

And when He had said this, He breathed on them and said to them, "Receive [*pneuma 'agion*—spirit holy, no definite article]. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld." (John 20:22–23)

If all of Jesus' disciples, when truly born of spirit through the indwelling of Christ Jesus, have the authority to hold or not hold sins against any person, then there is no basis for a Christian clergy in the words and teachings of Jesus.

But I interrupted myself: who has the authority to vouch for canonized texts being of God? Why do most Christians believe that the Bible as received is the *infallible* word of

God? Who told them that it was? Who taught this to infant sons of God and to not-yet-born-of-spirit sons of God? Certainly, Christ Jesus didn't ...

None of the New Testament was written during Jesus' lifetime. None of the New Testament was written much prior to two decades (ca 51 CE) after Calvary; for all of the first disciples sincerely believed that Christ would return in their natural lifetime. And this is what's seen in probably the earliest of the New Testament texts:

But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep. *For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.* For the Lord Himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. ***Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air,*** and so we will always be with the Lord. Therefore encourage one another with these words. (1 Thess 4:13–18 emphasis and double emphasis added)

There would have been no need to set in writing what was known by witnesses if Christ would have returned a few days or even years following Calvary. Only when the witnesses were no longer available to give personal testimony about what Jesus did and said was there any need to write down events—and who was authorized by Christ to write a record of those things He did?

In John chapter 21, authorization seems to be given to Peter in Jesus' instruction to Peter to first, *Feed my lambs*, followed by, *Tend my sheep*, followed by, *Feed my sheep*—

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." (John 21:15–18)

We see that Peter's two epistles—the first written by Silvanus [1st Peter] and the second by an unknown author, probably Peter himself [2nd Peter]—are structured as spiritual food for infant sons of God (1 Pet chaps 1–4), followed by instructions to elders equating to *tending sheep* (1 Pet chap 5), followed by instruction to disciples "who have obtained a faith of equal standing with ours [Peter's]" (2 Pet 1:1), thus feeding sheep ... with Christ, there are no shepherds: there are only fat sheep and lean sheep:

As I live, declares the Lord [YHWH], surely because my sheep have become a prey, and my sheep have become food for all the wild beasts, since there was no shepherd, and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep, therefore, you shepherds, hear the word of [YHWH]: Thus says the Lord [YHWH], Behold, I am against the shepherds, and I will require my sheep at their hand and put a stop to their feeding the sheep. No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may

not be food for them. For thus says the Lord [YHWH]: *Behold, I, I myself will search for my sheep and will seek them out.* As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. [Note the time frame for this prophecy.] And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. *I myself will be the shepherd of my sheep, and I myself will make them lie down,* declares the Lord [YHWH]. *I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.* As for you, my flock, thus says the Lord [YHWH]: Behold, I judge between sheep and sheep, between rams and male goats. Is it not enough for you to feed on the good pasture, that you must tread down with your feet the rest of your pasture; and to drink of clear water, that you must muddy the rest of the water with your feet? And must my sheep eat what you have trodden with your feet, and drink what you have muddied with your feet? Therefore, thus says the Lord [YHWH] to them: Behold, *I, I myself will judge between the fat sheep and the lean sheep. Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, I will rescue my flock; they shall no longer be a prey. And I will judge between sheep and sheep.* And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, [YHWH], will be their God, and my servant David shall be prince among them. I am [YHWH]; I have spoken. (Ezek 34:8–24 emphasis added)

Are the fat sheep today's Christian clergy? Within the Body of Christ, there are no human shepherds, only fat sheep and lean sheep for Christ Jesus is the shepherd and all will be taught by God. There will be no Christian clergy ... proto-orthodox Christendom gained control of the *Jesus Movement* early into the 2nd-Century CE through clergy, creed, and canon—through determining who would teach what using which texts. This left the Sabbatarian Church on the cultural and theological outside, looking in. And not much has changed for nineteen hundred years, and not much will change until the Second Passover liberation of Israel, when God again gives the lives of men as ransom for a second nation of Israel.

The prophet Jeremiah wrote,

Therefore, behold, the days are coming, declares [YHWH], when it shall no longer be said, "As [YHWH] lives who brought up the people of Israel out of the land of Egypt," but "As [YHWH] lives who brought up the people of Israel out of the north country and out of all the countries where He had driven them." For I will bring them back to their own land that I gave to their fathers. (Jer 16:14–15)

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Therefore, behold, the days are coming, declares [YHWH], when they shall no longer say, "As [YHWH] lives who brought up the people of Israel out of the land of Egypt," but "As [YHWH] lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them." Then they shall dwell in their own land. (Jer 23:7–8)

Jeremiah is the second witness to what Isaiah wrote about another recovery of Israel, and Jeremiah twice gave his confirmation for a Second Passover liberation of a second Israel.

The prophet Ezekiel wrote,

The word of [YHWH] came to me: "Son of man, when the house of Israel lived in their own land, they defiled it by their ways and their deeds. Their ways before me were like the uncleanness of a woman in her menstrual impurity. So I poured out my wrath upon them for the blood that they had shed in the land, for the idols with which they had defiled it. I scattered them among the nations, and they were dispersed through the countries. In accordance with their ways and their deeds I judged them. But when they came to the nations, wherever they came, they profaned my holy name, in that people said of them, 'These are the people of [YHWH], and yet they had to go out of his land.' But I had concern for my holy name, which the house of Israel had profaned among the nations to which they came. Therefore say to the house of Israel, Thus says the Lord [YHWH]: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am [YHWH], declares the Lord [YHWH], when through you I vindicate my holiness before their eyes. *I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and be careful to obey my rules.* You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. (Ezek 36:16–28 emphasis added)

The prophet Ezekiel becomes in this one passage the third witness for a second Passover liberation of Israel ... I could go on to other passages—many others—but I want to return to the order of presentation:

In that day [YHWH] of hosts will be a crown of glory, and a diadem of beauty, to the remnant of His people, and a spirit of justice to him who sits in judgment, and strength to those who turn back the battle at the gate. These also reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed by wine, they stagger with strong drink, they reel in vision, they stumble in giving judgment. For all tables are full of filthy vomit, with no space left. "To whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little." For by people of strange lips and with a foreign tongue [YHWH] will speak to this people, to whom He has said, "This is rest; give rest to the weary; and this is repose"; yet they would not hear. And *the word of [YHWH] will be to them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little, that they may go, and fall backward, and be broken, and snared, and taken.* (Isa 28:5–13)

Bible study rooted in *precept upon precept, here a little there a little* is how the drunk priests of Ephraim caused Israel to stumble, fall backwards, and be snared by the Adversary. This form of study is common in Evangelical congregations and

denominations. It is employed within the Sabbatarian Churches of God—and it ought not be!

Of necessity, I cite passage from many texts within the text of Scripture; I supply vowels and English word equivalents to the root consonant clusters of Hebrew texts. There would be no communication otherwise. But the passages I cite are usually long and are never taken out of context (without me so declaring that I am misusing the passage) ... try to prove me wrong—and if you have to use Luke's Gospel or Acts, or the Pastoral Epistles to do so, you will find what is wrong with these five texts that were placed in Holy Writ because they were in common use in the 2nd and 3rd Centuries CE, not because they were of God ... the Pastoral Epistles that purport to be written by the Apostle Paul were written in a style and with words Paul never used, words that didn't come into usage until after Paul's death. They can be likened to reading the Book of Mormon in its bastardized 17th-Century English grammar—what's seen is a 19th-Century writer [Joseph Smith] seeking to imitate King James English without knowing the nuances of early 17th-Century grammar. The Book of Mormon has about it the wrong spirit, the wrong words, the wrong *sound*, and so too do the Pastoral Epistles and Luke and Acts, an obvious Second Sophist novel.

I will continue in a fifth and final piece in answering the question asked.

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