

Sukkot 2006: Port Austin

Seminar Paper #1  
First in the Series Titled

**Concealed In the Tzimtzum:  
“J” is to “P” as Stone is to Spirit**

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1.

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

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

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

What Arnold had unlearned was simple belief in God, what the monks at the abbey displayed as they tended their gardens. Arnold’s unbelief came from his “rigorous

teachers” who had him gaze at *Truth* other than that to which Christ Jesus bore witness (John 18:37). And three, four, five generations of rigorous teachers later, what modern professors and pastors initially learned was what comes from empirical sciences based on observations and experimentations that cannot nor do not attempt to answer the question of *why* things happen at the foundational level, such as why a Big Bang or any bang occurred.

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

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

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

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

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

But today's largest and most visible Arian Christian denomination (The Latter Day Saints) does not theologically support an *ex nihilo* creation, believing instead that physical matter and energy are without an absolute origin, that the Creator formed the present universe from existing matter, that all *spirit* is matter of an extremely fine or pure composition that can only be discerned by *purser* eyes than present human beings have. The majority of Trinitarian, Unitarian, and Binitarian Christian denominations, however, hold to an *ex nihilo* creation, using the Genesis chapter one creation account (the so-called "P" account) as the controlling creation story.

Jewish mysticism (Kabbala theosophy), a late development in monotheism, introduces the concept of *Tzimtzum* (תְּצַמְצִם), which has *Elohim YHWH* contracting the godhead's infinite essence to create conceptual space in which a physical world could come into existence, with the function of *Tzimtzum* being to conceal from created beings the activating force within them, thereby producing room for freewill. The importance of the concept of *Tzimtzum* is not the Kabbalistic understanding of deity, but in the concept's more supportable premise that the physical universe conceals the spiritual nature of the creation. Reversing this concealment becomes the duty of those who would be kings—and it is the development of this concept of concealment and revelation that much of this paper addresses, for the essence of *typological exegesis* is that the visible physical creation forms the lively but lifeless shadow of an invisible spiritual creation that is actually concealed by its shadow. Thus, the physical creation reveals what has been concealed by the same physical creation, but with the revealing coming at the end of the age when the Elijah to come (Mal 4:5) restores all things, thereby turning the hearts of sons to the Father and the heart of the Father to His sons lest He smites the earth with utter destruction.

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

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

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

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

Actually, the problem that the concept of *Tzimtzum* sought to explain had already been explained, with its explanation rejected because of Israel's transformation of monotheism into an idol very much like Molech or Marduk. On the 12<sup>th</sup> of Abib, two days after He entered Jerusalem as Passover Lamb and High Priest of a new generation of Israel and two days before He would be killed, Jesus answered first the Herodians concerning paying taxes (Matt 22:15-22) by clearly separating the reign of Caesar from the reign of God—the Christ does not, nor will not reign from Caesar's throne (John 18:36-37). Thus, human governance, represented by the coin bearing Caesar's image, conceals spiritual governance by an invisible God, with both forms of governance simultaneously present.

After silencing the Herodians, the Sadducees, transforming a woman into an object, asked whose wife the woman married to seven brothers would be in the resurrection (Matt 22:23-28). In keeping with the duality of a visible human kingdom and an invisible spiritual kingdom, Jesus tells the Sadducees that the *Theos* of Abraham, Isaac, and Jacob was the God [*Theos*] of the living, not of the dead. If Jesus would have used the Tetragrammaton to represent the God of Abraham, Matthew would have transcribed *Adonai* [how Jesus would have voiced or prayed the Tetragrammaton] as *Kurion* or *Kurios*, not as *Theos*. If Jesus would have translated the Tetragrammaton in Greek [Jesus apparently addressed the Sadducees in Greek] in the same way the Septuagint had, He would have said that *Theon* [neuter singular in nominative case] was the God of Abraham. Thus, for Jesus to say that *Theos* [masculine singular] was the God of

Abraham, Jesus uses linguistic case endings to introduce a second deity to the Sadducees, a deity of the living which Abraham was not then counted among. And since the Sadducees denied the resurrection, concealed by English translations was the implication that the *Theos* of Abraham was also not among the living, for the Sadducees would have been praying, when prayers were made in Greek, to *Theon* (θεον).

When first encountering the above implication, the tendency is to dismiss the significance of the physical creation, with *Theos* being the God of Abraham, concealing an invisible spiritual creation over which *Theon* presides as the Most High. But this invisible spiritual creation with the Father as the Most High is what Jesus came to reveal, and did reveal to His disciples. This is also what He suddenly revealed to the Sadducees, and what they had not expected to hear and apparently did not want to hear, for they were astonished by what He said.

Jesus' disciple John confirms the existence, the relationship, and the nature of these two deities [*Theos* and *Theon*] that, as if married, formed one entity, the God of physically circumcised Israel, the Tetragrammaton *YHWH*. But *Theos* divested Himself of the glory He had and came to earth as His Son, His only (John 3:16), leaving *Theon* in heaven as the One who would raise Him from the dead—*Theos* ceased to be when He left heaven to be born of Mary. Yes, *Theos* was no longer part of the Tetragrammaton when He entered the *Tzimtzum*. This concept of created space that conceals from humankind spiritual things, including concealing from Israel the profundity of marriage, hid the divine nature of *YHWH* until *Theos* surrendered divinity [i.e., His glory] when He entered the *Tzimtzum* not as Himself, but as His Son ... if *Theos* would have entered the *Tzimtzum* as Himself, He would have remained fully God. He would not have been a man tempted in all things as other human beings are. He could not be the sacrificial Lamb of God. But by entering the *Tzimtzum* as His Son, *Theos* ceased to be—He died—when He entered His creation. Thus, *Theos* was the God of the living, for He, Himself, existed only as His Son, the man Jesus of Nazareth. He was not the God of the dead, all of whom, including Himself, would have to be made alive by the Father, *Theon* (θεον).

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

Mortal bodies come from the handwork of *Theos*, who as potter made the first Adam from red clay, giving life to the sculpted clay by breathing into Adam's nostrils, thereby transforming the dead clay into a *nephesh* [i.e., a breathing creature]. Therefore, *Theos* was from the beginning the God of all living things in the *Tzimtzum*, even though these living creatures, from the smallest microbes to humankind, had no knowledge of their *spiritualness*. Then, still concealing the Father (θεον) from humankind, *Theos* walked in the garden with Adam, the man He made, then with Adam and Eve, the woman He made from the flesh and bone of the man. These two, as Adam declared, were one (Gen 2:24) in a manner analogous to how *Theos* and *Theon* were one in the Tetragrammaton *YHWH*, where the radical /YH/ was *Yah*, the name by which David knew *Theos*. Therefore, *Yah*, as *Theos*, the *Logos*, ceased to be when *Theos* entered the *Tzimtzum* as His Son, His only

(*Theos* could enter His creation only one time; He could not enter it again for when He entered as His Son, He was no longer *Theos*).

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

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

Again, Jesus entered Jerusalem on the 10<sup>th</sup> of Abib (cf. John 19:31, 42; 12:1, 12), a Sabbath day—Jesus would be crucified on the 14<sup>th</sup>. He would enter the heart of the earth at the beginning of the 15<sup>th</sup>, the High Sabbath; would lay in the grave three days and three nights, with the 17<sup>th</sup> again being the weekly Sabbath; and He would be raised from the dead at the beginning of the 18<sup>th</sup>, the first day of the week, being gone from the grave before dawn. He would then ascend to the Father on the morrow after the weekly Sabbath as the reality of the Wave Sheaf Offering, the first handful of harvested barley of the new crop. Thus, Jesus' crucifixion was on Wednesday. The fig tree was cursed on the preceding 1<sup>st</sup> day of the week, Sunday, with the significance of cursing this tree concealed by the *Tzimtzum*, and Jesus' confrontations with the Herodians, Sadducees, and Pharisees occurred on the 12<sup>th</sup> of Abib, Monday, of the Roman year 31 CE.

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

και ειπον αυτω ακουεις τι ουτοι λεγουσιν ο δε ιησους λεγει  
αυτοι Ναι ουδεποτε ανεγνωτε οτι εκ στοματος νηπιων και  
θηλαζοντων καθρισω αινον (Ματτ 21:16)

That is,

And they said to him, “Do you hear what these are saying?” And Jesus said to them, “Yes; have you never read,

‘Out of the mouth of infants and nursing babies  
you have prepared praise?’” (21:16 ESV)

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

εκ στοματος νηπιων και θηλαζοντων καθρισω αινον (Ps 8:3)

Jesus speaks Greek to chief priests and scribes, or at least He cites the Psalm in its Greek version which differs from the Hebrew—in Hebrew, the passage refers back to *YHWH* establishing strength rather than to preparing praise. And Jesus speaking Greek

when in the temple, or citing the Septuagint becomes important two days later, for the interplay of the two languages functions to conceal and reveal meaning, with Jesus' use of *Theos* instead of *Theon* revealing a second deity, the God of the living, **not** of the dead (Matt 22:32).

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

ο δε ιησους ειπεν αυτω αγαφσεις κυριον τον θεον σου εν ολη θ  
καρδια σου και εν ολη θ ψυχ σου και εν ολη θ διανοια σου

The Septuagint renders the phrase *YHWH your Elohim* as both /κυριος ο θεος/ [*Kurios/Theos*] and as /κυριον τον θεον/ [*Kurion/Theon*] depending on context—and in doing so, the use of Greek both further conceals as well as reveals aspects of the Tetragrammaton *YHWH*, and of *Elohim*, with both Hebrew icons' plural characteristics becoming evident through the two case endings. Therefore, Jesus' use of Greek is, itself, a revealing statement about what the natural creation should not have, but had historically concealed through the long use of Hebrew: the structure of how words are formed in Hebrew not only permitted, but virtually demanded an inside/outside, spiritual/physical reading of text. However, the historic assignments of meaning to these icons by priests and scribes (the same situation presently exists with Christian grammatico-historical exegesis) had removed the plural quality from icons that are only singular in the *Tzimtzum*. These icons cannot be anything but singular in the *Tzimtzum*, which conceals the spiritual “half” of the Tetragrammaton. Only when a person has consciousness outside of the *Tzimtzum* can those things that are of Spirit be discerned and understood.

Moses wrote that *Elohim* created humankind in His image, male and female He created them, thereby requiring both the male and the female to be present to complete the image of *Elohim*, an awareness Moses may or may not have consciously possessed but certainly an awareness that if ever present prior to David was subsequently lost by kings and priests. Israel only knew that things that pertained to the void when the *Logos* as *Theos* came as His Son, His only, to reveal the existence of the Father (θεον) outside of the *Tzimtzum* to those disciples who would be born of Spirit, thereby given life outside the *Tzimtzum* while still dwelling within the void ... the previous clause is the substance of Christianity. This cannot be overemphasized. Israel only knew *Theos*, or *Yah*, even though the Father (θεον) was invisibly present whenever *YHWH* interacted with humankind. The Father (θεον) remained outside the void; He was concealed from humankind's awareness until *Theos* revealed His spiritual existence to His, *Theos*', disciples during a three and a half year ministry, which will be followed by another three and a half years immediately after Satan has been cast into the void. During this second three and a half year period, the 144,000 will be selected by the same criteria as Abraham was selected (Rom 4:11-12), with their journey beyond Observance being professing belief that Jesus is Lord (Rom 10:9).

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

The physically circumcised nation does not, today, have life outside the void, but remains consciously inside the *Tsimitzum* where this nation worships the deity that no longer exists: the Tetragrammaton consisting of *Theos* (θεος) and *Theon* (θεον). Under the Moab covenant, the second covenant mediated by Moses (Deu 29:1), spiritual circumcision, a euphemistic expression of being born of Spirit, was offered to natural Israel if the nation pursued this covenant by faith (Rom 9:31-32). When the fullness of the Gentiles have come to Christ, a time rapidly approaching, the seven endtime years of tribulation will begin. Then, and not until then, all of the natural nation that returns to Observance *and* professes that Jesus is Lord [two things] will be saved; will be grafted to the root of righteousness; will be given life outside the void with its accompanying spiritual awareness. Until then, natural Israel will cling to its idol of monotheism, for the *Tzimtzum* precludes comprehending those things of God that the man Jesus came to reveal, including the necessity of Israel killing the nation's Husband so that He would be free to marry another, the last Eve.

But Jesus did nothing in secret, including revealing the nature of the godhead.

The probability of 1<sup>st</sup>-Century CE Pharisees grasping what Jesus revealed after He silenced the Sadducees was zero, or near zero. Even His disciples did not grasp what He had revealed prior to when they were born of Spirit through receiving the Holy Spirit or *Pneuma 'Agion* (John 20:22) ... breath, and the breath of life in this world, with *this world* represented by the Hebrew icon *olam*, derived from the root /מלע/ and meaning concealment or concealed through time, conceals and reveals the the creative or activating force of God, *Pneuma 'Agion*. This *Breath* of God functions as human breath does, but since it is not of the *Tzimtzum*, the icon /breath/ is at best a metaphor for this supra-dimensional force. But as no one would assign personhood to his or her breath, any assignment of personhood to the *Breath* of God is infantile silliness.



in the Hebrew text, the first mention of deity in the Psalm is that of *YHWH*, which the person quoting the Psalm from the Hebrew text would have voiced as *Adonai*.

If Jesus would have quoted the Psalm from the Septuagint as He had quoted from Psalm 8 two days earlier when addressing the chief priests and scribes, He would have used a differing icon for the second /Lord/ than to repeat, varying only the case ending, the Greek icon *Kurios* [Κυριος]. Therefore, the logical [and only] assumption to be made is that Jesus quoted from the Psalm in Hebrew.

*Adonai*, using the long vowel, is/was an oral icon reserved exclusively for uttering the Teragrammaton, otherwise unpronounced because of its sacredness. *Adoni* is/was used for a human Lord. Thus, the first verse of Psalm 110 would read, *YHWH* says to my human Lord, Sit—

But Matthew, transcribing the event either from memory or from notes, when hearing Jesus say, “*Adonai* says to *Adoni*, Sit,” would have written, Κυριος says to Κυριω, Sit. So what Matthew transcribed would be a faithful rendering of an oral exchange occurring in Hebrew, but recorded in Greek. Thus, to all those who contend that this exchange has to be fiction, it is only fiction in the void where the darkness blinds not only eyes but precludes understanding.

The proper question is, then, why did Jesus change from using Greek to the Sadducees to using Hebrew with the Pharisees—and the answer lies in:

Ωσαννα τω υιω Δαβιδ ευλογημενος ο ερχομενος εν ονοματι  
Κυριου Ωσαννα εν τοις υψιστοις

The remainder of Psalm 110 addresses an endtime situation when *YHWH* will, from Zion, rule enemies and make clean His people; when *YHWH* will make *Adoni* [again, a human Lord] a priest forever after the order of Melchizedek, with this elevated human Lord sitting at the right hand of *YHWH* and with this elevated human being shattering kings on the day of his wrath ... and Jesus, having two days earlier accepted the crowd calling Him this son of David, now uses the one certain place where in Hebrew the Messiah is shown to be an *Adoni*, a human Lord.

What are the Pharisees to say? When they answered Jesus’ question about whose son is the Christ by saying that He is the son of David, the Pharisees, knowing Scripture [and this is the key], had to admit that the Christ would come as a man, as a human Lord, as *Adoni*.

Jesus was not, when confronting these Pharisees, then God in the flesh, fully man and fully God, as too many ignorant Christians contend: He was a man, twice born (once of water and once of Spirit), who was without sin and who had never been subject to sin, for His father wasn’t the first Adam but *Theos*. And His *physicalness* concealed from the Pharisees that He was the same entity into which the nation of Israel had entered a marriage covenant at Sinai. Thus, the *Tzimtzum* again concealed from spiritually lifeless human beings those things that are without the void.

But the Pharisees well understood that Jesus had just said that He was the Messiah when He quoted Psalm 110:1 to them in Hebrew.

It is unfortunate that Trinitarian Christianity has chosen to use Psalm 110:1 as a proof text to show that Jesus was God in the flesh; for what the text really shows is that the Christ would come as a man, not as God, and would become, when sitting at *YHWH*’s right hand, the Christ. Therefore, Arian Christians love to use Jesus’ exchange with the Pharisees to prove that Jesus was only a man until glorified—but Arians stay far away

from Jesus' confrontation with the Sadducees, the spiritually lifeless shadow of themselves; for the God of Abraham, Isaac, and Jacob is not the God of the dead. The Father (θεος) is the God of the dead; He, and He alone, gives life to the dead. And it is only after the dead have been made alive through being born of Spirit that the Son will give life to whom He will, with this second giving of life equating to glorification, or to the mortal putting on immortality.

Both the Father and the Son, to whom all judgment is committed, must give life to the Israelite before this person made from the elements created within the *Tzimtzum* can escape from the void, a bottomless pit that from the inside appears exceedingly glorious as it decays into nothingness.

Jesus came to His own as the Son of *Theos* (θεος), not as the son of the Father (θεου). He became the Son of the Father when the Breath of the Father descended as a dove, landed and remained on Him. And this is what cannot be known or understood by either spiritual or natural Israelites unless the Father chooses to reveal this to the person, whom He has made alive.

Knowledge is concealed from disciples or revealed to disciples at the Father's discretion. Jesus asked His disciples who did the crowds say that He was (Matt 16:15), and Simon Peter answered, "You are the Christ, the Son of the living God" (v. 16). Jesus told Peter that "flesh and blood has not revealed this to you, but my Father who is in heaven" (v. 17). Then Jesus strictly charged His disciples to tell no one that he was the Christ. And to this day, they haven't told anyone yet. Only the Father has revealed who Jesus was—and Matthew's transcription of Jesus' confrontation with the Pharisees is an excellent example of Jesus' disciples telling no one that He was the Christ.

### 3.

The use of Greek case endings to expound upon what was naturally apparent through the inspired plural icons for the deity of Abraham, Isaac, and Jacob does not eliminate the idol of monotheism, but begins construction of an intangible ladder upon which humankind can climb from the bottomless void and into the presence of the Most High, a ladder like the one Jacob saw in vision, a ladder of the same substance as all visions are. Matter, because of its apparent solidity, will never leave the void, but will disappear in fire when the void seems to close. Everything that is composed of matter is, thus, subject to decay and is presently nothingness of a kind that is not comprehensible by those human beings who have not been born of Spirit. And it is here, where a gap or *lacunae* occurs in the fabric of narrative that a separation exists between those many human beings who have not yet been born of Spirit and those few human beings who truly have been born a second time, thereby receiving life outside the void. The *many* cannot understand the things which the *few* disclose. The *many* outwardly appear like the *few*, with conscious thoughts like the *few*, but the *many* remain mentally consigned to disobedience whereas the *few* have been liberated through that second birth. Therefore, the mass of humanity—with whom the government of Caesar resides—are to the *few* as cattle are to children. And as a child can be easily trampled in a stampede, so too can born of Spirit disciples be trampled by secular governments when they venture beyond the safety of obscurity.

Even when transcribed and reduced to icons of recognizable shapes, human language is ephemeral: words are breath received from *Theos* that lasts but a short while before

dissipating into the surrounding air. Likewise, the Breath of the Father [Πνεύμα Ἁγίου] in a clay vessel does not long remain in the void before it returns to from where it came—and when it returns, it must bring with it memory of the mouth professing that Jesus is Lord and of the heart believing that the Father raised Jesus from the dead. Without both of which, the Breath of the Father dissipates into the supra-dimensional heavenly realm as words do into thin air. Thus, the Father does not give spiritual birth to all of humankind at this time: that day of common birth awaits the dead, which today hurries about its task of burying the dead.

Those disciples who have been born of Spirit will not be trampled by the livestock for honoring fathers and mothers, for not murdering, for not stealing, for not having sexual liaisons outside of marriage, for not lying, for not coveting. They will not be trampled for loving their neighbors as themselves, but they can easily be trampled for not worshiping Caesar as Κύριος, for not worshiping idols, for not taking in vain the name of the Most High, for outwardly observing the Sabbath. So it is here, where human breath and spiritual breath come together to activate or motivate disciples that conflict within the void mirrors the conflict that occurred without the void which resulted in the *Tzimtzum*.

By inverting the relationships, the *Tzimtzum* conceals what the shadow reveals through typological exegesis, the only way a living entity within the void can read the Book of Life that resides outside this bottomless void in which all of humankind presently dwells. But because *Theos* loved those whom He created, He revealed through Moses the construction of the ladder by which dust can climb from nothingness into the presence of the Most High, *Theon* (θεόν). However, the physical creation of humankind concealed the ladder both through the linguistic icons used to describe the ladder and through the positioning of the ladder ... this ladder is described in the “P” creation account, an easily remembered correspondence when /P/ represents *Pneuma* rather than Priestly.

The production of the *Tzimtzum* caused the Breath of God [again, a metaphor] to spontaneously transform its “pure” energy into the four physically known forces that seem to be bound into matter—this *Tzimtzum* functions as a rupture in the timeless supra-dimensional heavenly realm; functions as a bottomless pit into which rebelling angels were thrown and confined. In the *Tzimtzum* matter and energy merely change forms, neither diminishing nor increasing but with a few speckles along its edges [the Heisenberg Uncertainty Principle; the Lamb shift]. At the hard edge or lip of the *Tzimtzum*, everything that is physical, including human reality abruptly terminates. The universe, then, becomes that place of concealment where disobedience resulting from discovered lawlessness in an anointed cherub is contained for a harvest season. Literally, the void is a prison in which all living things await on death row for the time of their execution, with mercy once granted to all of humankind consigned to lawlessness by their common father, the first Adam. But mercy once granted only qualifies the person for judgment outside of the void.

The dirty little secret that the Adversary has used the *Tzimtzum* to conceal is that there is nothing a person can do inside the void that will “qualify” the person to escape death. Escape comes from outside: from either the promise of inheriting everlasting life based upon faith that is counted as righteousness, or from being given life that must by faith take upon itself righteousness. There is nothing “good” inside the void, including the Son of *Theos* (Luke 18:19). Therefore, only faith of the quality that Abraham displayed before

being circumcised (Rom 4:11-12) is counted as righteousness, the righteousness necessary to escape death—and this faith will cause every Israelite to keep the precepts of the law (Rom 2:26).

*Disobedience* is not a tangible thing; therefore, that which contains or confines disobedience is also not a tangible thing. Disobedience only has tangible attributes or visible manifestations when sin reveals its complete sinfulness through decay, or through the actions of the flesh that result in death; thus, one purpose for the *Tzimtzum* is to make visible what cannot be otherwise observed, including death itself for in timeless all that have life have everlasting life. This is not so, however, inside the bottomless void. Therefore angels that have been imprisoned in the void will perish unless they escape through long term demonstrated obedience—and then, their escape will require the extension of mercy by a glorified son of God for all of the rebelling angels are under sentence of death.

No living entity that practices lawlessness [i.e., the breaking of the codified commandments] will be permitted outside the void. A person believes the Adversary, not the Most High, when the person believes that he or she can live however the person desires and still enter heaven. This person and the one who teaches such nonsense to this person is without knowledge or understanding, but is as livestock; for the righteousness of all who will enter the kingdom of heaven must exceed that of the Sadducees and Pharisees (Matt 5:20).

#### 4.

The “P” creation account [Gen 1:1-2:3] is written in tightly structured Hebraic poetry, and perhaps the finest poetry that has been written in Hebrew ... a generally unrecognized (at least by non-poets) attribute of all poetry is that the focus of poetry is the *word*, not that which is represented by *words*. Therefore, the mimetic meanings of the words are, at best, of secondary importance. And if the focus of a creation account isn't the creation, but the account—this is the case with the “P” account—then the same sort of questions can be asked by endtime disciples as Jesus asked of the Pharisees: if the focus of the “P” account is the ephemeral nature of words rather than the thinginess of water, land, seed-bearing trees, fish, birds, beasts, men, then the account is not about that which is represented on the page or in the scroll, but what is represented in the mind. And if it is (and it is), then is this an account of an *ex nihilo* creation?

Christian Creationists will argue that it is, and they, like wild cattle scenting water, will stampede the apologist who stands between them and teaching this creation account in the public school system. Is this a young universe? Yes, it is. Was Jesus a man, the *Adoni* of Psalm 110:1? Yes, He was. But does the passage from the Psalm prove that Jesus was fully God in the flesh? No, it does not. Likewise, the “P” creation account does not establish that the earth was created in six days; for the “P” creation account is not about and has never been about the physical creation of the world.

Genesis 1:1 in English reads, “In the beginning, God created the heavens and the earth” ... what part of the heavens is not created in this first verse? What part of the earth is not created? Any of either not created, not finished?

The “J” creation account [Gen 2:4-25] begins, in verse,

These are the generations

Of the heavens and the earth when they were created

In the day that the Lord God made the earth and the heavens (2:4)

*In the day*—one day? Six days? How long did it take for *YHWH Elohim* to create the *Tzimtzum* and then to create the cosmos inside this void? Looking from inside backwards what is seen is a sudden creation, a Big Bang, a rupture or fissure in heaven that starts at one point and develops as if a living thing.

Question, is *in the day* an open time period that does not close until darkness returns? If so, is this *day* regulated by the setting of the sun? Evening doesn't occur until after Adam and his wife eat of the Tree of Knowledge. So what is to be made of *in the day*?

Following the giving of the *Decalogue*, the Lord, addressing the importance of Israel keeping the weekly Sabbath, told Moses, “It [the Sabbath] 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” (Exod 31:17). This statement seems unambiguous: Genesis' opening lines, “In the beginning,” occupy six days. And what's seen is the physical creation concealing that which is spiritual.

The six apparent days of the “P” creation account—from the first day through the sixth day—are assumed to be the six days referenced by the Lord after Israel received the Law. But in the *Tzimtzum*, the physical universe conceals that which is spiritual, or of heaven. Thus, the existence of the world concealed a spiritual creation that departs from the physical creation. A *lacunae* appears between verses one and two, a gap that has swallowed the billions of words shoveled into it without belching or even seeming full. It is as if these many words were hollow, lacking substance and uttered without understanding. These words come from shallow attempts to justify unbelief; they belong to those pastors who smile when preaching repentance. They are used by all who propose a gap-theory into which they can slip Darwinian Evolution without seeming to be unbiblical.

That which is spiritual has been openly set before Israel in the form of poetry. This is true with all of Hebraic poetry, which uses thought couplets consisting of natural/spiritual referents in organizational patterns that move inward from darkness to light, from public to private, from hand to heart, but this is especially true of the “P” creation account. However, the holy nation's focus has been on the first creation account's mimetic representations. Thus, even spiritually circumcised Israel has not understood the words of the Apostle Paul:

*And even if our gospel is veiled, it is veiled only to those who are perishing.* In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God...For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Co 4:3-6 emphasis added)

Paul's gospel has been concealed by the things that are hidden from those who are perishing because of their lawlessness; for where does God say, *Let light shine from darkness*, with this light being Christ Jesus? Does He not say this in Genesis 1:3? Indeed, He does. Therefore, the light that comes from darkness—the light that establishes the first day—is not the afterglow of a Big Bang, but the coming of Christ Jesus as the Son of *Theos*.

Yes, Paul's gospel, rejected by Pharisees, rejected by rabbinical Judaism, has also been concealed from the spiritual nation that rebelled against God as Israel rebelled against the Lord under Samuel, demanding a king like other nations had. The spiritual nation became a vassal of Caesar. And as God sent natural Israel into Babylonian captivity, God sent the spiritual nation into captivity in spiritual Babylon, where most of this second nation of Israel remains to this day, the bondservant of the Adversary.

The man Jesus of Nazareth came as the last Adam, a life-giving spirit (1 Co 15:45). The first Adam was a type of the last Adam (Rom 5:14), just as the glorified Jesus is a priest forever after the order of Melchizedek (*cf.* Ps 110:4; Heb 5:6; 6:20; 7:1-22), the type of whom the glorified Jesus now is. This Melchizedek came as His Son, His only; so it is right that this Melchizedek's presence in Scripture conceals from those who are blinded by unbelief the perfection attained by the Cross, perfection that the Levitical priesthood could not obtain through the blood of bulls and goats. And in obtaining this perfection, the type vanishes as Scripture will when the void passes away, but the reality resides at the right hand of the Most High forever.

All that is written on the hides of lambs, on copper scrolls, on paper, in binary codes will pass away. Only epistles written on the hearts of men, not with ink but with the soft Breath of God will endure, will escape this bottomless void; only what is written in the Book of Life will be read when fire closes the *Tzimtzum* opened by rebellion. These words will not survive except as they cause human beings to repent of their lawlessness, turn to God, and by faith mentally journey to spiritual Judea where the person will keep the precepts of the Law, believing that Jesus is Lord and that the Father raised Him from the dead. This journey, this profession of belief, this faith will be counted as righteousness. This faith will cleanse the heart, permitting the heart to be spiritually circumcised. This spiritual circumcision causes the person to be of Israel, for no one is a Jew outwardly but inwardly (Rom 2:28-29). Circumcision is not a matter of mutilating the flesh, a practice that conceals through the physicalness of the flesh the activating power that comes from being born of Spirit. Rather, circumcision is the paring away of all disobedience.

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All this has been written will be continued in the second paper in this series, which will more closely examine the two creation accounts in Genesis.

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