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Commentary – From the Margins ***More Thoughts about Dispensationalism & Covenant Theology***

From the social turbulence of the early 19th-Century came a dance of spiritual desperation that saw Law arguing with Grace in a failed marriage that no amount of counselling could mend. Their bastard Justification had grown unruly, and looming on the horizon as a westward bound prairie schooner was the revival of long-thought-dead Arian Christianity. So ignoring the Westminster Conference of Faith (ca. 1647 CE) which had plastered over the hole caused by Predestination trying to shoulder his way into heaven, Brethren assembled as a flock of white Plymouth Rock hens to lay the gravelly eggs that hatched into Dispensationalism, eggs that, when scrambled with brains, cause disciples to swallow any compromise Christianity offered by the spiritual king of Babylon.

No human being has any life but that which comes from physical breath until born from above (i.e., born of Spirit); human beings do not have immortal souls, received from Plato or whomever Plato deemed first. Belief that human beings have immortal souls is *prime facie* evidence that the belief is not of the God of Abraham, Isaac, and Jacob, but of the serpent who told the first Eve that she would not die (Gen 3:4). So every apology, every argument, every dispute, every controversy of theologians, of the Church since the last Eve swallowed that old serpent's, the arch-deceiver's lie that human beings have immortal souls is nothing but farting into the headwinds of the endtime restoration of all things.

Augustine swallowed Satan's lie as if it were a raw egg: he is an unreliable commentator and apologist, as well as a murderer—in the case of the Donatists, Augustine, when he couldn't write their position out of existence, justified state suppression of those disciples who disagreed with him. And his misuse of Luke 14:23 gave the State Church the cover needed for repression of dissent throughout the Middle Ages and well into the Reformation. Indeed, Augustine was of his father.

When the Pharisee Nicodemus came to Jesus by night, he acknowledged that Jesus had come from God, and by implication, he asked a question that lies outside of John's Gospel, for Jesus answered this question. The question was the same as asked by the lawyer (Luke 10:25) and the rich young ruler (Luke 18:18). Jesus said that unless a person is born anew, or born again, or born from above, the person cannot see the kingdom of God (John 3:3). Nicodemus, at least partially understanding Jesus' words, asked how can a man be born a second time (*v.* 4). Jesus told him: *Unless born of water and the Spirit, a person cannot enter the kingdom of God. That which is born of flesh is flesh (vv. 5-6).* The first Adam was born of flesh—born when *Elohim* [singular in usage] breathed the breath of life into Adam's nostrils, thereby making him a breathing creature, a *nephesh*, as were the beasts of the fields. Every person since Adam's creation has been born of flesh, and is Adam's descendant. And here is where the Church turns to find and to justify the doctrine of *original sin*: the Apostle Paul said that “just as sin came into the world through one man [Adam], and death through sin, and so death spread to all men because all sinned (Rom 5:12). Paul also said that “God has consigned

all to disobedience, that he may have mercy on all” (Rom 11:32). Adam didn’t consign all men to disobedience, God did! It wasn’t Adam who caused disciples to be sons of disobedience prior to being born anew, but the prince of the power of the air, that old serpent Satan, whom God has allowed to reign over the mental topography of humanity until the restoration of all things, which will have life replacing death as the underlying state of humanity. Lawlessness (i.e., sin — from 1 John 3:4) comes from that old serpent. And the first Adam wasn’t to be the first of the firstfruits of God, for the first Adam was red mud prior to receiving life as a breathing creature, not spirit as the last Adam was prior to becoming a *nephesh*.

That which is dust must return to being dust; that which flesh is flesh, the dust of the earth mixed with water to make red mud. And flesh and blood does not inherit the kingdom of heaven, nor can mud enter this supra-dimension.

God has continually tested humanity about what it believes, and will believe about itself: God tests the flesh that the flesh might see that it is the same as that of beasts (Eccl 3:18-20). The physical breath of a person—the breath received when *Elohim* [singular in usage] breathed into the nostrils of Adam—is the same as the breath of a dog, or a cat, or a cow. No one can say otherwise (v. 21) and be of God.

To Nicodemus, Jesus continued: *And that which is born of Spirit is spirit. Do not marvel that I say to you, “You must be born again.” The spirit [wind] blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of Spirit* (John 3:6-8). But Nicodemus didn’t understand Jesus, for Jesus had just revealed to Nicodemus information excluded by the translators of the *Septuagint*, and by the traditions of the Pharisees. Jesus then went on to ask how Nicodemus could be a teacher of Israel and not understand that *Elohim* is a plural, and the Tetragrammaton reveals the number of the plural.

- The *Logos*, as *Theos*, came as His son, His only (John 1:1-2 & 3:16). The *Logos* didn’t come as *Theon*’s son, but as His own.
- The tetragrammaton *YHWH* deconstructs to the linguistic radicals */YH/* and */WH/*, thereby determining the multiple of the regular plural *Elohim*, the plural form of *Eloah* [in Hebrew] or *Allah* [in Arabic].
- Each radical (*/YH/* and */WH/*) contains the representation of divine breath: */H/*.
- The Apostle Paul writes that anyone who doesn’t have the Spirit (i.e., Breath — *Pneuma*) of Christ is not Christ’s (Rom 8:9). The person must also have “the Spirit [*Pneuma*] of him who raised Jesus from the dead” (v. 11) dwelling in the person.

Two Breaths, both divine. Two deities (*Theos* & *Theon*), both divine, who function as one entity—the entirety of the natural creation is of the *Logos* (John 1:3), of *Theos*, but the spiritual creation of the Son of Man is of the Father (*Theon*), this creation beginning with the glorified Jesus, the single kernel of wheat from which the harvest of humanity will grow.

Elohim [plural] didn’t jointly breathe into the nostrils of the first Adam, thereby imparting both physical and spiritual breaths into this man of mud. Nicodemus would not then have had to ask what Jesus meant about being born of Spirit. Yet those Greeks who assign immortal souls to human beings of necessity claim that the first Adam

received immortal life when he became a breathing creature, and that this man of mud could transfer this life received from the breath of *Theon*, the Ancient of Days and Most High God, to his descendants. What arrogance! Jesus, Himself, said, *I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, the Son does likewise...for as the Father raises the dead and gives them life, so also the Son gives life to whom he will* (John 5:19-21). All of humanity was dead even though they were breathing creatures, for none had life in the heavenly realm until the Son, as the last Adam, was born of Spirit [*Pneuma 'Agion*] to fulfill all righteousness (Matt 3:15-17). The Son was born of the Breath of the Father when this divine Breath settled on Him as a dove alighting.

- Until *all righteousness was fulfilled*, every human being was spiritually as sterile mud is physically.
- Until *all righteousness was fulfilled*, the Son had no breath but that of His own—He received the breath of the One who would raise Him from the dead at a specific time, and in a specific location.

Jesus as the first of the firstfruits is the uncovered Head of the Son of Man. Glorified disciples as younger siblings of Christ Jesus (Rom 8:29) will be the uncovered Body. But—and this is the great caveat—until the Son of Man is revealed (Luke 17:30), disciples (born of water, and of Spirit; i.e., of the breaths of *Theos & Theon*), are for modesty's sake covered by the garment of Christ Jesus' righteousness. Disciples are covered by Grace until the Son of Man is revealed, and indeed, they need to be covered by this garment of Grace, for the law of sin and death still dwells in their flesh (Rom 7:25). However, when the Son of Man is revealed at a specific time, the lives of men will again be given for the ransom of, now, spiritually circumcised Israel (Isa 43:4). Disciples will be liberated from the law of sin and death that has been dwelling in their flesh; they will be empowered by the Holy Breath of the Father. A disciple will then have no covering for sin other than his or her obedience to God—and the disciple who then sins will commit blasphemy against the Holy Spirit. This disciple will take sin within the disciple's flesh, and this disciple to go into the lake of fire for this inexcusable indwelling of lawlessness.

- So great will be the rebellion of liberated disciples on a specific day that this rebellion is prophetically identified as “the great falling away” (2 Thess 2:3).
- But this sudden rebellion doesn't “suddenly” ensnare liberated disciples. Rather, this rebellion is the faith delivered by Augustine, by others.

There is nothing that men or angels can do to stop this rebellion that, from the perspective of the heavenly realm, has already happened. There is no amount of cajoling, of arguing, of convincing that will prevent rebellion. But some individuals who otherwise would join this rebellion might be persuaded to believe God, and might begin keeping the laws that have been written on the heart and placed in the mind. So freewill remains what it always has been. Disciples will choose to either obey God, or to rebel. No one is, by God, condemned to rebel. He will have mercy on all. But most of today's Christian Church will, because of unbelief, refuse to become *legalists*, that ugly name attached to all who obey God, and as such, most of today's Christian Church will not participate in the resurrection to life, but rather, will go into condemnation.

Having mercy on all means liberating every descendant of the first Adam from the law of sin and death that presently dwells in human beings. It doesn't mean that hypocrites, whose righteousness doesn't exceed that of the Pharisees, will enter the kingdom of heaven (Matt 5:20). Nor does it mean that liberated [from sin and death] disciples who take upon themselves the mark of death, the tattoo of the Cross, will be in the kingdom of God. Rather, it means that every person—as either part of the early barley harvest, or as part of the later maincrop wheat harvest—will be liberated from bondage to disobedience, and will be born from above through receiving the Breath of *Theon*. It means that the foolishness of Covenant Theology and of *Dispensationalism* and of Mary-worship will cease and be no more, forever.

The doctrine that has the God of Abraham, Isaac, and Jacob being an indescribable triune deity stems from the spiritual house of Judah being exiled to spiritual Babylon. The spiritual northern house of Israel [i.e., the kingdom of Samaria], exiled to spiritual Assyria, still holds its Arian concept of God. And these two houses will again fight shooting wars against one another, with the Arians finally prevailing over the Trinitarians shortly before that day when the kingdom of the world becomes the kingdom of the Most High and of His Christ.

None of the controversies that Augustine attempted to settle were ever settled rightly, for he was on the wrong side of history; albeit, his positions have found temporary acceptance among the many who have been drawn by the Father (John 6:44). But many are called, and few are chosen (Matt 22:14). Few, indeed, will obey God when the many false ministers of righteousness teach an easy gospel of salvation that would have the “scarcely saved” (1 Pet 4:18) drinking the cup of, and eating from the table of demons (1 Cor 10:21) —

Let them eat to their damnation. They know better, every one of them. They know that they cannot sin willfully and expect to ever enter the kingdom of heaven. There is no ambiguity about sinning willfully. Nevertheless, they proudly flaunt their lawlessness before Christ Jesus, as if daring Him to do something about it. Well, He will do something: He will have these lawless disciples kill their righteous brothers as Cain slew Abel so that their lawlessness will be made manifest for all to see. Then, He will again give the lives of men (Rev 9:15) for the ransom of the third part of humanity (Zech 13:9). And all of those rebelling disciples who have attempted to enter God's rest on the following day shall see those heathens whom they sought to save become the third-born son of the last Eve—and it is from this spiritual Seth that the great endtime harvest comes. Those who were last shall be first. And those who would have been first if they had believed God instead of demons will go into the lake of fire.

We *legalists* are today few in number, and not all of us will enter the kingdom of heaven. But without being a *legalist*, a disciple has about as much chance of entering the kingdom of heaven as an earthworm has of becoming a butterfly.

So let them eat. They judge their own worthiness of entering the kingdom of God. Jesus, upon His return, will reveal how they have judged themselves, for each knows whether he or she is a hypocrite, knowing to keep the laws of God written on heart and mind but not doing so because some man might identify the disciple as a *legalist*. Each knows whether he or she attempted to enter God's rest on the following day. Each knows whether he or she has been angry with a brother or a sister. Each knows whether he or

she has lusted after another. Each knows whether he or she has coveted the things of this world. Each knows whether he or she has made God first in the disciple's life. Each knows whether he or she has taken the Lord's name in vain, self-identifying oneself as a Christian while living as a Gentile—or worse. Salvation isn't about being under a *dispensation of Grace*, or a Covenant of Grace. It's about learning to walk uprightly before God, so that when revealed, the person is covered by this son of God's obedience to his Father.

Let them eat and drink whenever and wherever they want. They are the lost sheep of Israel to whom Jesus sends, and has sent shepherds, each figuratively or literally slain by meat-eating rams, natural abominations no less hideous than is a lawless disciple.

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