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Commentary – From the Margins *Thoughts Concerning Same-Sex Marriages*

My focus for the past two years has been eschatology, and delivery of Jesus' words about patient endurance (Rev 3:10). The good news that will be proclaimed to the world as a witness to all nation before the end comes is that [all who endure shall be saved](#) (Matt 24:13–14). They shall be saved through the kingdom of the world becoming the kingdom of the Father and the Son in the middle of seven years of tribulation (Rev 11:15 & Dan 7:9–14), through the Holy Spirit being poured out on all flesh (Joel 2:28), through Satan being cast from heaven (Rev 12:9–10) so that he can no longer reign as the prince of the power of the air (Eph 2:2). All of humanity will become the holy nation of Israel, the single nation promised to the patriarch Abraham (Gen 12:2). Therefore, I haven't written much about Christian living; I haven't written social criticism. The enormity of death that will occur when the Son of Man is [revealed](#) (Luke 17:26–30) at the end of this age has dwarfed all other concerns. Much of this death will be needless—will occur because the greater [Christian Church](#) will not hear the words of Jesus, nor believe the One who sent Him (John 5:24) by putting those words into practice. The greater Church will not be bodily raptured into heaven at the beginning of the Tribulation, but will be slaughtered by God. A third of the Church will die in one day because it will not cover its sins by taking the [Passover](#) cup as Jesus established the example. And this day of Israel's second Passover liberation from bondage isn't far in the future, it is near.

But on a recent trip through mid-America, I listened to a Catholic radio station for nearly 75 miles before the signal faded. The subject under discussion was gay marriage, a subject about which I have remained silent. And the concern of the program was the silence of Christians concerning the sanctity of marriage.

When disciples live within God's laws, they figuratively clean the inside of the cup. The physical or outward practices of these disciples then take care of themselves. The entirety of the cup is clean when its inside is polished through a disciple redeeming his or her time to practice walking blameless by faith before God as Abraham did. Disciples are sons of God, joint heirs with Christ Jesus (Rom 8:29). They will be revealed when the Son of Man is revealed; they will be revealed through liberation from sin, and Christ no longer needing to cover their sins. And those sons who have not practiced walking blameless by faith, thereby following the Lamb of God wherever He leads (Rev 14:1–4), will fall flat on their faces with all of heaven watching.

The above is the essence of Christianity: since the Lamb of God was sacrificed for the sins of the household of God, the household has been roasting with fire and eating the Lamb until the death angels pass through spiritual Egypt or Babylon, slaying all firstborns not covered by the blood of the Lamb. Liberation of the spiritual nation follows this slaughter of firstborns, just as liberation of the physical nation followed the slaughter. Until this slaughter and liberation occurs, the household of God roasts the Lamb with fire through having Jesus bear the household's sins. Jesus covers the sins of disciples in a manner similar to how a person puts on a cloak: His righteousness *cloaks* their lawlessness. The household then eats the Lamb by eating His body, symbolized by the broken piece of unleavened bread, and drinking from the cup that symbolizes the blood of the covenant poured out for the forgiveness of sins. And throughout this long

spiritual night between the sacrifice of the paschal Lamb of God and the passing of death angels throughout the land, the sons of God were to be practicing walking blameless before God so that when revealed by the light of day they stand and walk as children of faith—so that they don't founder as spiritual infants, still in need of diapers, unable to stand, unwilling to try.

Disciples have the law of Moses; they do not need further admonishment directed at how they should live their lives. Grace doesn't abolish the commandments of God, but rather covers our violations of them with Christ Jesus' righteousness. We are no longer under the law, but have become the tablets of flesh upon which the laws of God are written. Under the second covenant, the laws of God are written on hearts and minds (Jer 31:33 & Heb 8:10); these laws are not far from us, nor are they too hard to keep (Deu 30:11 & Rom 10:6–8). Paul said that these laws were the righteousness that came by faith. Jesus said that if our righteousness didn't exceed that of the scribes and Pharisees, we would not enter the kingdom of God (Matt 5:20). The Pharisees were hypocrites (Matt chptr 23). They had the law of Moses, but none of them kept it (John 7:19). Jesus told mocking Pharisees that if they would not hear Moses and the Prophets they wouldn't be convinced by someone raised from the dead (Luke 16:31). To continue His point, if a disciple today will not hear Moses and the Prophets, the disciple will not hear the words of Jesus or believe the One who sent Him, which Jesus said was how the person receives everlasting life. The Pharisees were keeping their traditions (Mark 7:1–13) rather than the law Moses gave. Therefore, because they would not hear the words of Moses, they would not hear the words of Jesus even when the kingdom of God was among them. Likewise, the greater Christian Church today will not hear Moses, will not hear Jesus, will not believe the One who sent Him, but steadfastly clings to its traditions, received through historical exegesis, even when judgment is upon the Church.

The province of the Church constitutes the entirety of Israel today. Neither the geographic nation identified as Israel, nor the circumcised descendants of the patriarch are the holy nation delivered from bondage a second time. Rather, the Church is liberated from bondage to sin when the Son of Man is revealed at the beginning of seven years of tribulation. These seven years are represented by the seven days of Unleavened Bread when the nation is to live without sin, leavening representing sin. These days begin with the eating of the paschal lamb; spiritually, they begin with the Church taking the Passover sacraments as Jesus established the example. At midnight of the first day, the death angel passed through Egypt killing the uncovered (by the blood of a paschal lamb) firstborns of man and beast. Spiritually, at midnight (the end of the sixth day of the spiritual creation week) the Son of Man will be revealed by death angels passing through all the earth to slay firstborns not covered by the blood of the Lamb of God.

Again a third of humanity and a third of the Christian Church will be killed when the Son of Man is revealed—and the worry of the Church today is marriage between two sons of disobedience of the same sex? Priorities are skewed.

In the sixth year of the captivity, in the sixth month, on the fifth day of the month, Ezekiel had the hand of the Lord fall upon him while he sat in his house with the elders of Judah before him. Part of what he saw in vision was the Lord say to the man [angel] clothed in white linen, “Pass through the city, through Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations that are committed in it” (Ezek 9:4). Those Israelites who were not marked by this man in white

linen were to be killed, beginning at the sanctuary that only the priests could enter. The killing began in the temple, for the temple was defiled, and from its defilement, the whole land was polluted.

Today, disciples are the temple of God. Jerusalem is the holy city of the Church. And Israel is the spiritual holy nation of God. So when Ezekiel cried out, “Ah, Lord God! Will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?” (Ezek 9:8), God’s answer pertains to the endtime Church.

Then [God] said to [Ezekiel], “The guilt of the house of Israel and Judah is exceedingly great. The land is full of blood, and the city full of injustice. For they say, ‘The Lord has forsaken the land, and the Lord does not see.’ As for me, my eye will not spare, nor will I have pity; I will bring their deeds upon their heads.” (Ezek 9:9–10)

The spiritual house of Israel [Samaria] consists of those denominations that teach disciples that Christ is a created being, either in the womb of Mary or before the creation of the universe. The spiritual house of Judah consists of the denominations that have descended from the school at Alexandria; they are denominations that assign personhood to the Breath of God. And these two spiritual houses have fought as the northern kingdom fought against the southern kingdom following Solomon’s death, with the Vandals’ sacking of Rome being the last victory by the northern house. However, this northern house is prepared to win the next battle fought that results in mass physical deaths [see [A New War Scroll](#)].

The land or mental topography of spiritual Israel is filled with the blood of the spiritual infants slaughtered by their parents, the teachers of lawlessness who label living within the laws of God as *legalism*. And it is these teachers of lawlessness who pray the loudest to God beseeching Him not to forsake the world. They seem to believe that God doesn’t see what is occurring in the world; they don’t see themselves as murderers and spiritual adulterers. They don’t cry aloud about the abominations committed in the sanctuary, or in the temple of God. They cry aloud about the evil of those who are sons of disobedience, following the course of this world, following the prince of the power of the air (Eph 2:2). They cry aloud about the lawlessness of the world, whose beast-like ignorance of the laws of God is its natural covering for its sin (Rom 5:13). Rather, they should cry and groan before God about the lawlessness of the Church.

Let the Church first remove its beam of lawlessness from its eye before it seeks to remove the splinter of gay marriage from the eye of the world. Gay marriage is an abomination to God, but one He will address when the kingdom of the world has become His kingdom.

When the fullness of iniquity arrives, the spiritual nation of Israel will be liberated from bondage to sin that presently dwells in the flesh. Again, this is the sudden event by which the Son of Man is revealed, the event that begins seven years of tribulation. And following liberation, the disciple will be able to rule his or her body through the Holy Spirit. To then return to lawlessness will be blaspheming the Holy Spirit, the unpardonable sin, for no more sacrifice remains for Israel. The Church’s covering for sin will then be its obedience to God. Empowered by the Holy Spirit, Christians will be able to walk blameless by faith before God. To not attempt to so walk before God will be denying the Holy Spirit.

But 2300 days before Christ returns to restore all things—about eight months after the Son of Man is revealed—the greater Church will rebel against God. This is the great falling away when the lawless one is revealed (2 Thess 2:3). And the Church will attempt to enter Christ's rest the following day, the day that the man of perdition identifies as the Sabbath when he seeks to change times and the law (Dan 7:25). This man of perdition will not be a pope, but an Arian Christian, one from the spiritual house of Israel, one who claims divinity for another testament of Jesus.

In all things, the physical precedes the spiritual, and the visible reveals the invisible. The circumcised nation that left Egypt refused to enter the promised land, believing the report of the ten spies instead of the two. The spiritual nation that leaves Sin will also refuse to enter the promised land of glorification, believing the ten witnesses instead of the two, believing that the giant of obedience to God is too fearsome to defeat by faith. The circumcised nation was rejected because of unbelief (Heb 3:19) that became disobedience (Heb 4:6) when the nation tried to enter the promised land the following day. The nation was turned back. And all of this nation, except for Joshua and Caleb, the two spies with faith in God, died in the wilderness of Sin. The uncircumcised children of this nation crossed the Jordan into the promised land. Spiritually, the half of humanity that doesn't identify itself as Christian when the Son of Man is revealed will be glorified as the children of the spiritual nation—all who endure to the end shall be saved.

All sex outside of marriage transgresses the laws of God, regardless of the human justification for this intercourse. The defining characteristic is heaven is oneness, as in complete unity. Our four dimensions do not exist in heaven. Time, or rather, space-time is part of the creation. Therefore, heaven is a timeless dimension. Whatever is must exist in unity with what will be and what has been. Change is thereby restricted to what will coexist with what is, which made finding iniquity or lawlessness in an anointed cherub (Ezek 28:15) a matter of utmost concern. This necessity for coexistence also allows understanding of the temptation of Eve: self-determination of what is good and what is evil places a being, angel or human, in potential opposition to God. As long as the being agrees with God that a *thing* is good, no opposition appears or surfaces. But when the being disagrees, this disagreement manifests itself as opposition or iniquity. Thus, those humans who are one with God will obey God as respectful children obey their parents. They will hear Jesus' voice in the law of Moses, or they will not hear Jesus at all. Evil is nothing more than determining for oneself what is good. The ultimate paradox is obeying the laws of God because the person thinks that the laws of God are good—saints obey the laws of God because they are the laws of God, not because saints think these laws define what is good. Freewill is limited to choosing life through obedience or death through disobedience; freewill doesn't include determining good or evil.

The Pharisees were not the ultimate law-keepers. They were, instead, the ultimate lawbreakers. They used Moses to cover their murders and thefts. In this, they foreshadowed the greater Christian Church that uses Grace to cover its spiritual murders and thievery.

What has been lost is knowledge that Jesus said His kingdom was not of this world, that Christians are drawn out of the world, that they are not to love the world. To set one's mind on the things of the flesh or of the world is death. The person whose mind is set on these things is hostile to God. This person does not submit to the laws of God (Rom 8:7). And this person is the one most concerned about the decay of society and the trampling underfoot of long-held social mores.

Today, I cry and groan about the abominations committed in spiritual Israel and in Jerusalem. Prophecy and typology reveal that the Church will not endure the first half of the Tribulation. It will rebel. And a great delusion will be sent over today's Church so that the Christians cannot repent and crucify Jesus anew. Yes, because today Christians do not love righteousness enough to practice walking blameless before God under the covering of Christ Jesus' righteousness, they will fall when this covering is removed through the fullness of iniquity having arrived.

Today, the holy nation of God is the Church (1 Pet 2:9)—and it is Israel's lawlessness that will cause this nation to believe the report of the ten witnesses instead of the two. It is Israel's lawlessness that will be revealed to be exceedingly sinful when the Church is liberated from spiritual bondage.

The greater Church needs to begin crying and groaning about its lawlessness. Then it will have a platform from which it can cry about the lawlessness of the sons of disobedience. Until then, the greater Church is, itself, a hypocrite. Its righteousness doesn't exceed that of the scribes and Pharisees, and it will, in no way, enter the kingdom of heaven.

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