

HIS Only Begotten Son

by Homer Kizer

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HIS Only Begotten Son

Was Jesus begotten by the Holy Spirit? By the Father? By Himself? Was He born of water and of Spirit? Was He, as a man, like wind?

What does it mean to be born of water? Or of Spirit? Does an actual spiritual birth occur? Is a Christian "born again," or merely begotten? Or are we merely playing with words?

When is a Christian really born from above? When does a Christian have his or her name written in the Book of Life? When is a person saved? And why will we dispute what the Bible says about when salvation occurs, about who fathered Jesus, about what being born from above means?

Newer translations of John 3:16 omit the phrase "only begotten," which in the original text appears as *monogene*, usually meaning "only." Thus, New Revised Standard Version translators render this oft-quoted passage as, "For God so loved the world that he gave his *only* Son, so that everyone who believes in him may not perish but have eternal life" (emphasis mine). But the King James Version, as well as the newer translations carry forward assumptions that the Godhead is triune; therefore, they do not distinguish between Christ [*Theos*] and the Father [*Theon*]. The Apostle John, though, is careful to do so (John 1:1-3). Hence, when this passage is encounter in its original language, the passage is even more interesting than it is in English translations: Jesus told Nicodemus, "so For love *Theos* the world so as the Son of Him, the only, He gave, that everyone believing into Him not may perish, but have life everlasting, not For sent *Theos* the Son of Him into the world that He judge the world, but that may be saved the world via Him" (vs. 16-17 — word for word translation). The God of Israel—*YHWH* (Exod 20:2)—gave Himself (John 1:14) as His only Son so that not only Israel but all the world could receive salvation, and Jesus told Nicodemus that as a teacher of Israel he ought to understand about eternal life. Likewise, teachers of spiritual Israel today ought to understand how salvation entered the world.

Does everyone understand that the Word/*Logos* is *Theos*, who was with *Theon* in the beginning. As English speakers, you know that the Word was God and was with God, but because English doesn't recognize linguistic

gender, we don't see that "God" is not "God," but is rather "God"—that makes no sense at all without returning to Greek and attaching the inspired case endings. *Strong's Concordance* will be of no help to you, for to every appearance of the root "The," *Strong's* has attached the number 2316, and the word *Theos*, regardless of gender or case. So a person actually needs a copy of John's Gospel in its original Greek, or a teacher who is honest with the original language.

Let's see all of this from the text: John's gospel begins, "In the beginning was the Word [*Logos*], and the Word was with God [*Theon*], and the Word was God [*Theos*]" (1:1). In Greek, second-declension masculine singular nouns in the nominative case (i.e., when used as the subject of a clause or a sentence) use an "os" ending. So both *Logos* and *Theos* are masculine singular nouns, and since the *Logos* is *Theos*, linguistic agreement exists. But second-declension neuter nouns use an "on" ending. Thus, by linguistic awareness, *Theos* is not and cannot be *Theon*. Two entities are linguistically present, as seen by, "He [*Theos*] was in the beginning with God [*Theon*] (v. 2). The Apostle John emphasizes the importance of *Theos* being with *Theon* in the beginning, for Israel never knew *Theon*, but had mistakenly identified *Theos* as *Theon*.

In His intercessory prayer prior to being taken, Jesus said to the Father, who is *Theon*, "I have made your name known to those whom you gave me from the world. They are yours, and you gave them to me, and they have kept your word" (John 17:6), and "Righteous Father, the world does not know you, but I know you; and these [the disciples] know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved

me may be in them, and I in them" (vs. 25-26). And we see two elements present, the first that the world doesn't know God the Father [*Theon*], and the second that Jesus will make His [*Theon's*] name known to the disciples even though He, Jesus, has already done so. That almost seems like a riddle, but it actually explains what Jesus said about speaking to His disciples in figures of speech: we can now make sense of Jesus telling His disciples, "I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father" (16:25). The disciples thought He was then speaking to them in plain speech, but Jesus dates that time to when the disciples would pray in His name, and He wouldn't have to ask the Father on their behalf.

Because a couple of concepts are alien to Christian orthodoxy, we need to clarify what Jesus said before proceeding: within greater spiritual Israel, it is usually taught that Jesus spoke in parables (a form of a figure of speech) so that His teaching would be more accessible to the common people. That clearly is not the case. When His disciples asked Him why He spoke in parables, Jesus said, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to those who have, more will be given, and they will have abundance; but from those who have nothing, even what they have will be taken away" (Matt 13:11-12). So Jesus spoke in parables to conceal meaning from the crowds, a fact recognized by many splinters of the Church of God, all of which teach that Jesus then gave understanding to His disciples. But that teaching is only half correct: Jesus spoke to His disciples in figures of speech, which His disciples did not then fully understand. He made the Father's name known to His disciples, yet He would have to make His Father's name known to them. And what we see is that until a person has the Breath of God in the person's mind and heart (which is receiving the Holy Spirit), understanding of spiritual concepts is not possible. All a person can grasp are figures of speech. My words now cannot be fully comprehended by someone who doesn't have the laws of God written on their minds and

hearts. Yes, some understanding is transferable. But the bulk of what I write will be nonsense, or might seem right but will produce no compunction to act. This person is not my audience, but is, respectively, of the world, or of another spiritual fellowship.

Let's pause before continuing to cite how Jesus answered His disciples, for there is a concept at play that is usually ignored within the Household of Faith. Where else is language similar to what Jesus just told His disciples used? Is not similar language used in the parable of the pounds and in the parable of the talents? In the parable of the pounds, when the nobleman returns and demands an accounting from each slave, the slave who did nothing with the pound he had been given has his pound taken away and given to the slave who had ten pounds. The onlookers protested. But the nobleman said, "I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away" (Luke 19:26).

How can the person who has nothing have that nothing taken away? Remember, a pound was given to each slave. It wasn't the slave's pound, but the nobleman's. And it is the pound that is taken away, leaving the slave in exactly the same state as the slave was in prior to the nobleman leaving. But in the parable of the talents where similar language also occurs, the master adds, "As for this worthless slave, throw him into outer darkness, where there will be weeping and gnashing of teeth" (Matt 25:30). So apparently, what those have who have nothing is life. That life will be taken away.

In the spiritual application of this spiritually-intended parable, the life that the worthless slave had is eternal life—when a person is drawn by the Father and accepts judgment at baptism, the person has his or her name written in the Book of Life. This person must now endure to his or her end, or the person's name will be blotted out. Salvation comes with being drawn, but it can be lost if the person doesn't endure. The question has always been, what is a pound? We conceive of a "pound" as a unit of money. Some teachers have contended that the pound was the Holy Spirit, but would you put your portion of the Holy Spirit out to the moneychangers? Of course, you wouldn't; so that teaching is nonsensical.

Remember, Jesus spoke to His disciples in figures of speech; so adding these figures of pounds and talents together, and adding to them how Jesus answered His disciples' question of why He spoke in parables, we can state with reasonable certainty that the "pound" is knowledge of the secrets of the kingdom of heaven (Matt 13:11). Each of them would be given this knowledge. To some—as when Peter, John, & James see the vision of Jesus' transfiguration—more would be given than to others; hence, the parable of the talents. Therefore, because this must be understood in the spiritual realm, disciples are obligated to produce an increase of the knowledge of the secrets of the kingdom of heaven. This is more than personally growing in grace and knowledge; this is taking knowledge of Christ to the world.

If a person doesn't take his or her knowledge of Christ to the world, that knowledge will be taken from the person at judgment, leaving the person with nothing. Now we can return to what can be taken away from the person who has nothing. The parable has the nobleman returning to demand an accounting of each person, which is properly read as Christ judging each disciple. At baptism, the person has died once, and has been resurrected. But without having produced an increase for Christ, all the person has is his or her life. That is now taken away.

Backing up and taking a larger look at this scenario, judgment is now upon the household of God (1 Peter 4:17). Everyone who hears Christ's words and believes the Father has eternal life, and doesn't come under judgment but has passed from death to life (John 5:24); so when born from above, a disciple has his or her name written in the Book of Life. The person's name isn't written in the Book of Life after a person dies, an errant teaching of the splintered, spiritual Laodicean Church. Rather the person's name appears in the Book of Life when the person is conceived by God the Father. The person is saved. But this doesn't mean once-saved-always-saved. Rather, the person must endure to his or her end in covenant with God. If the person doesn't, his or her name will be blotted out of the Book of

Life. Therefore, what can be and will be taken away from those who have nothing is the person's name in the Book of Life.

The disciple who doesn't increase knowledge of the secrets of the kingdom of Heaven will have his or her name blotted from the Book of Life, meaning that this person will go into the Lake of Fire. No person is called ahead of time for personal salvation, but for doing the work of spreading knowledge of the mighty deeds of Christ (1 Peter 2:9). A person will either work at the task for which the person has been called and equipped, or the person is an unprofitable servant. Take your choice: profitable or unprofitable, which are you? If you are reading my writings, you are probably one or the other. And you aren't profitable if you're teaching as one of Satan's ministers of righteousness—the very best one of Satan's ministers of righteousness can hope for is to be called least in the kingdom of heaven.

Repeating for emphasis: what is given to Jesus' disciples? Knowledge of the secrets of the Kingdom of Heaven. What is given, then, to each slave in the parable of the pounds: knowledge of the secrets of the Kingdom of Heaven. What, now, must each disciple do? Trade and cause increase of the knowledge of the Kingdom of Heaven. If a disciple buries this knowledge, the disciple is a worthless servant, and will have his or her name removed from the Book of Life. And tithing of one's resources to a work taking this knowledge to the world is the minimum expectation of a drawn disciple, for a person doesn't put knowledge out to the moneychangers. A person puts money with them. Tithing, therefore, becomes a salvational issue.

Addressing scattered disciples, the Apostle Peter writes, "But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light" (1 Peter 2:9). Disciples are called to take knowledge of the Kingdom of Heaven to the world; they are to take Christ to all of humanity. If they don't, they are unprofitable servants who will have their names blotted out of the Book of Life. Thus, we see in Peter's statement exactly what Jesus told His disciples in figures of speech. We also see exactly what Jesus meant when He said that He had revealed the Father to

the disciples through figures of speech, but would reveal the Father to them through plain speech. Jesus said when that plain speech would occur—"On that day you will ask in my name" (John 16:26)—although His disciples thought He was then speaking to them in plain speech. That day would be when the glorified Jesus breathed on them (John 20:22). It was then, not at Pentecost, seven weeks hence, when they received the Holy Spirit: "When he [the glorified Christ] had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained'" (vs. 22-23).

Another pause if here necessary: when have you been taught that the disciples received the Holy Spirit/*Pneuma*? At Pentecost, right? Haven't you always been taught that the disciples received the Breath of God on Pentecost as tongues of fire? That is what I was taught. But that isn't when the Bible says that ten of the disciples received the Holy Spirit. Plus, what is actually written about that day of Pentecost doesn't indicate that the disciples hadn't previously received the Holy Spirit. Rather, what is indicated is that the second Adam knew his wife, and she conceived children. The disciples, all of them, "were filled with the Holy spirit and began to speak in other languages, as the Spirit gave them ability" (Acts 2:4). When a husband enters his wife, is she filled? I think the analogy can be seen.

But let's look at another analogy, the shadow of how spiritual Israel comes into existence. (I will return to Jesus' answer to His disciples' question of why He spoke in parable, but I first want to establish who Jesus was.) The Apostle Paul writes, "For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ" (1 Corth 15:21-22); and "Thus it is written, 'The first man, Adam, became a living being'; the last Adam became a life-giving spirit" (v. 45). And what we find in all of the Bible is the record of the first Adam, and the history of the first Israel, presented first, so that the second Israel can see herself as God the Father and His Son see her. That is correct,

physical Israel's record of faithlessness is the shadow of spiritual Israel's record of faithlessness, which cannot be seen or measured directly.

The Apostle Paul adds,

But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven. (vs. 46-48)

Elohim [singular in usage] created humankind in His image, "in the image of God he created them; / male and female he created them" (Gen 1:27). It is Elohim [singular] who created Adam, but the Apostle John tells us that, "All things came into being through him [the *Logos*, or *Theos*], and without him not one thing came into being" (John 1:3), and "He was in the world, and the world came into being through him; yet the world did not know him" (v. 10). John further adds, "And the [*Logos*] became flesh and lived among us" (v. 14). Jesus was the *Logos*; He was *Theos*; and He was Elohim in singular usage, meaning that He was *YHWH*. When Elohim is plural in usage, such as in Genesis 1:26, *Theos* is with *Theon*, as they were together in the beginning. Otherwise, except in Daniel's seventh chapter, *Theon* doesn't appear in the Old Testament. *Theos* (Elohim in singular usage), from dust, creates Adam, and spends a little time with Adam, who names the animals *Theos* created (Gen 1:19-20). But, of the animals no helpmate for Adam was found (v. 20), so *Theos* caused a deep sleep to come over Adam (v. 21). From a wound in Adam's side, *Theos* creates the woman Eve (v. 22). Adam knows Eve in the sexual sense, and she conceives and bears children (Gen 4:1-2).

Now look at the reality of the shadow: God the Father (*Theon*), from dust—from a human—creates the second Adam: "And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the [*Pneuma*/Breath] of God [*Theoy*— second-declension neuter objective case] descending like a

dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased" (Matt 3:16-17). Jesus is at this moment born-from-above as a spirit being. He is still imprisoned in flesh, as if flesh were the womb in which born-from-above fetuses are nurtured. But He is now the Son of God the Father. Yes, language exists to suggest that Jesus at twelve knew His Father was *Theon*; however, He goes home with Joseph and Mary. He obeyed them as their son (Luke 2:51). He wasn't yet who He would be.

Between when Jesus was created as the second Adam and when the deep sleep of three days in the grave fell over Him, He named the animals: He called the scribes and Pharisees *hypocrites* (Matt 23:13, 15, 23, 25, 29); *blind guides* (v. 16, 24) and *blind fools* (v. 17) and *blind Pharisee* (v. 26); *snakes*, and *a brood of vipers* (v. 33). The names are more interesting in the original text, but even in translation, I believe the analogy can be seen; for in none of these animals could a helpmate for the second Adam be found. Thus, from a wound in His side was one created.

When the first Adam awakens from his deep sleep, Elohim (singular) presents his helpmate. Adam said, "'This at last is bone of my bones / and flesh of my flesh; / this one shall be called Woman, / for out of Man this one was taken.' / Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh" (Gen 2:23-24).

Every born-from-above Israelite will eventually become one with Christ and with God the Father (John 17:20-24). This "oneness" will be in the form of a family, with *Theon* as Father, and with *Theos* as firstborn Son, and with all who are glorified as younger brothers and sisters. All who will be glorified are now children of the Father. Upon glorification, they will receive their inheritance as family members, each bearing the image of the man of heaven (1 Corth 15:49).

When Christ is resurrected after three days and three nights in the grave, He tells Mary Magdalene not to touch Him until He has been presented to the Father as the reality of the Wave Sheaf Offering, but at evening of that day, Christ meets with His disciples, breathes

on them, thereby causing them to receive the Holy Spirit. These disciples are now spiritual Israel; that is, they are the Woman formed from the wound in the side of the Man.

The first Eve was flesh, was physical. The second Eve is created from the Breath of the glorified Christ. She is spiritual. And she could not be the second Eve if God the Father did not already look upon her as a spiritual creation. And we again see that eternal life comes with receiving the Breath of God.

Just as Elohim (singular) doesn't wait seven weeks to introduce Eve to Adam, God the Father doesn't wait seven weeks before giving spiritual Israel to the second Adam. The disciples become spiritual Eve a day after Christ was resurrected (John 20:22-23). What the seven weeks represents is the time of spiritual purification for the Woman before the second Adam fills her with the Holy Spirit, thereby conceiving "about three thousand persons" (Acts 2:41).

Another parallel is at play: physical Israel is liberated at Passover. *YHWH* tells Moses to, "say to Pharaoh, 'Thus says the Lord: Israel is my firstborn son. I said to you, "Let my son go that he may worship me." But you refused to let him go; now I will kill your firstborn son'" (Exod 4:22-23). Egyptian slavery is a womb-like imprisonment, so leaving Egypt is analogous to birth. But Israel isn't out of Egypt until the first Sabbath camp: "They set out from Succoth, and camped at Etham, on the edge of the wilderness" (Exod 13:20). This is the first Sabbath of the Feast of Unleavened Bread. It is on the morrow after this Sabbath when Christ appeared before the Father as the Wave Sheaf Offering, and it is on the morrow after the Sabbath when the Israelites' journey resumed, entering the wilderness when disciples became spiritual Israel. And it is on the morrow after that Sabbath camp at Etham that the counting for the Feast of weeks begins, with the counting of the days having significance. The counting should be done with the same anticipation that a husband has while waiting for the time of his wife's purification to be completed.

The exodus of physical Israel from Egypt is the shadow of spiritual Israel's escape from Satan's slavery, with crossing the Red Sea dryshod being a type of baptism (1 Corth 10:2) that is analogous to an Israelite male being circumcised on the eighth day after birth (i.e., after entering the wilderness).

All of the nation was thus baptized/circumcised, but the nation had no covenant relationship with its God. The nation was the shadow of the scattered, physical Israelites who had come to Jerusalem to keep the Feast of Weeks; so hearing the spoken words of *YHWH* from atop Mount Sinai becomes the shadow of the three thousand newly drawn disciples receiving the internalized laws of God. The disciples being filled with the Holy Spirit, now, are the parallel of *YHWH* speaking His living words from atop Sinai. The words the spirit-filled disciples speak are like the living words of *YHWH*. By extension, the miracle of speaking that occurs to Jesus' disciples on that day of Pentecost is analogous to *YHWH* uttering the Decalogue.

The spirit-filled disciples, impregnated through the loan of a full-measure of the Breath of God which will belong to each of them when they are glorified, had the power and authority to utter living words. This wasn't them receiving the Holy Spirit, but them experiencing a foretaste of using the Breath of God. They represent *YHWH* in this parallel, with the three thousand representing physical Israel, and with the internalized Breath of God representing the spoken Decalogue. The Holy Spirit in a newly born-from-above disciple causes the laws of God to be written on hearts and minds. Having the Holy Spirit is having one's heart and mind circumcised. To now not keep the laws of God that have been written on one's heart and mind is to reject the Holy Spirit. There is no parallel here. To not keep the spiritual application of all of the Book of Deuteronomy, which is Paul's law of faith, is first grieving the Holy Spirit, then finally rejecting it. To teach otherwise is to teach an accursed gospel. And to dispute this is to bring curses upon oneself—Christ once blinked at ignorance, but He is through playing patty-cake with Satan's ministers of righteousness. Time is too short.

Now, to return to how Jesus answered His disciples' question about why He spoke in parables: Jesus said, "The reason I speak to them in parables is that "seeing they do not perceive, and hearing they do not listen, nor do they understand"" (Matt 13:13). Jesus first

quotes a prophecy of Jeremiah that is repeated by Ezekiel. He will go on to quote Isaiah, but it is Jeremiah's prophecy that I wish to explore.

As *YHWH* brings charges of utter faithlessness (Jer 5:11) against the house of Jacob and the house of Judah, He addresses the two nations' spiritual condition as priestly kingdoms and holy nations. These two nations have eyes, but do not see, and have ears, but do not hear (v. 21). It isn't that these two nations cannot see *YHWH*, or hear His voice. Rather, they have chosen not to see or hear their God. So *YHWH* says, "An appalling and horrible thing has happened in the land: the prophets prophesy falsely, and the priests rule as the prophets direct; my people love to have it so, but what will you do when the end comes?" (vs. 30-31).

The end came for both the house of Jacob and the house of Judah. Jacob went into Assyrian captivity; Judah, into Babylonian captivity. *YHWH* put away, then divorced both nations. Except for a remnant who left Babylon and returned to Jerusalem, neither nation exists. Certainly, scattered individuals have lived persecuted in other nations. The gates of hell didn't prevail against these scattered Israelites, but very little else hasn't.

Again, physical Israel's history is the shadow of spiritual Israel's unseen history. We can see by analogy, by parallel, by juxtaposition, by example how spiritual Israel looks to God the Father, and to His Son. Physical Babylon has been replaced by spiritual Babylon. Nebuchadnezzar has been replaced by Satan, whose reign as the king of spiritual Babylon has a checkered history. And a remnant of spiritual Israel has returned to spiritual Jerusalem, and under the spiritual Nehemiah, has rebuilt the walls, using burnt stones, turning them into living stones.

The question becomes, What will spiritual Israel, who loves what false prophets teach, do when the end comes? Right now, the nation loves messages about being raptured away from the evil to come. Will the nation listen to God when that evil overtakes it, or will the nation curse God for not honoring a promise He never made? Will Israel recognize the voice of Christ when it hears that voice, or has its hearing become so dulled that it will be like the Pharisees, like its shadow?

How, spiritual Israel, can you recognize the voice of a true servant of God? By his prosperity gospel? By his gospel of grace? By his *watchman*

warnings about the United States losing a war to Germany? By his skirt and mitre? How about by the unorthodoxy of his message? Or by his beard and rough dress—he just looks like he is a prophet of old?

Let's return to the question of whose Son was the man Jesus: creating the greatest technological feat of all time, using and retaining His Breath, *Theos* enters an egg in Mary's womb, and is born as the man Jesus nine months later. If Dr. Bollinger's calculations are correct, Jesus was born September 21, 4 B.C.E., the first high sabbath of Tabernacles. If they aren't correct, they are close enough that, when coupled with the internal textual evidence, we can say with certainty that Jesus was born during the fall feast season. He wasn't born on either April 6th, or on December 25th; and He wasn't conceived as a man by His Father and His God. Rather, He chose to forego the eternal life that He had to become the missing link between His creation of humanity, and the Elohim kind. He became the ultimate cheerful giver. No one has ever given as much, nor will ever give as much. And His gift couldn't be by compulsion, by intimidation, by any "ism." God the Father would not, nor could not make Him give up who and what He was. *Theos* chose to lay down His life, so my sins would be forgiven so that I could have an out-of-season relationship with the Father. This is not fully grasped by Christianity. Jesus wasn't conceived by the Father. *Theos*, from whose hands and Breath has come all of the physical creation, determined by Himself who, where and when He would enter His creation, knowing that once He entered, He couldn't go back. As a man, even with His former spirit/Breath, He couldn't recreate Himself. Eternal life is the gift of *Theon*. For *Theos*, birth as a human was entering a one-way portal, was falling through a looking-glass. He was here to stay. Without sin, He wasn't under the sentence of death, but the corruptible flesh in which He was imprisoned would not live forever. He, literally, came to die. Without coming, He would never experience death. By coming, He could not avoid death.

How Jesus' answered Nicodemus is impressive even as poorly translated as it is in

the King James Version: "For God so loved the world, that he gave his only begotten Son" (John 3:16). But when it is understood that *YHWH* so love His creation that He gave Himself as a Son, His only, then we can take from the passage the sense of what has been inspired.

Of course, when giving yourself as your son, there will be only one son. There can be no others. You can't repeat the process. You are now a son of your former self, the only one you will ever have.

Can you, spiritual Israel, begin to grasp how much greater the sacrifice has been for you then you sing in a hymn about going to heaven? No one made *Theos/YHWH* come as a man. He voluntarily came because His nature is love. This God of the Old Testament that spared only eight chose to give up His life for what He had created. Do you as a carpenter love a house you have built that much? Do you as a baker love a cake you have made that much? Do you as seamstress love a dress you have made that much? Do you as a welder love a watering trough that much? *Theos* as the creator of everything that we know and can experience loved His creation enough to die for these otherwise insignificant creatures, so that with them *Theon* could begin to reproduce His and *Theos'* kind. And do you, spiritual Israel, seriously think that you don't have to keep the law that expresses this love for you, and that has now been written on your hearts and minds? Come on, grow up. You aren't so ignorant as to think you don't have to keep the laws of God. You just haven't wanted to. And how far do you think that attitude will get you in your judgment? If your child gave you such a lame excuse as you have for not keeping the laws of God, would you accept her excuse after you voluntarily gave your life so that she could live? Remember, Christ as *Theos/YHWH* destroyed all but eight in the days of Noah—and it shall again be as it was in the days of Noah when He comes as the all powerful Messiah. Don't you think that, perhaps, you ought to find out what the new covenant is, and get yourself inside its terms and promises? You won't be raptured anywhere. That is truly a doctrine of demons.

John the Baptist came testifying of the coming Messiah; so let's see what this John has to say about who Jesus is:

The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things [John's baptism was for repentance; Jesus', for judgment]. The one who comes from heaven is above all. He testifies to what he has seen and heard, yet no one accepts his testimony. Whoever has accepted his testimony has certified this, that God [*Theos*] is true. He whom God [*Theos*] has sent speaks the words of God [*Theos* — objective case], for he gives the Spirit [*Pneuma*] without measure. The Father loves the Son and has placed all things in his hands. Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God's wrath. (John 3:31-36).

Clear your mind of all previous understandings of this passage and think about what John the Baptist actually says: Jesus has come from above, and speaks of heavenly things. But because no one knows of God the Father [*Theos* — from John 1:1-2], Jesus' testimony of heavenly things isn't accepted. Israel doesn't know that a spiritual creation has begun. But those who do accept Jesus' testimony know that everything that *Theos*/YHWH has said in the law and the prophets is true, and that Jesus testifies to their truth, for He has the Breath of God without measure. And because Jesus as *Theos* has up to this point created everything that there is, God the Father has chosen to leave the creation of Their kind, the Elohim kind, in Jesus' hands. A spiritual Israelite must believe in Jesus, just as a physical Israelite had to believe in YHWH, to receive eternal life.

Is the logic of this passage self-evident? The entire physical creation was the production of *Theos* as YHWH. Therefore, because *Theos* knows His creation, even to having lived as a man, the judgment of these created beings who

will become His younger siblings when glorified has been left in His hands.

Jesus' death reconciled humanity to the Father; as the glorified Christ, His life justifies disciples. On an on-going basis, He bears the sins of disciples, and He won't give these sins to Satan until after the resurrection of firstfruits when He returns as the all powerful Messiah. So at judgment, He knows exactly what a saint's sins are; for He literally carries those sins.

Do you suppose, spiritual Israel, that you will be able to con Christ, telling Him that you didn't know that you were to keep the laws of God that have been written on your hearts and minds? Remember, He really has your sins before Him so that He can look at them. They are only as far as the east is from the west when you are in covenant with Him, which will have you keeping all that is written in the Book of Deuteronomy. If you are not observing the laws and decrees written in Deuteronomy, you should know that the book exists as a witness against you (Deu 31:26)—your flesh is the ark of the new covenant. The two stone tablets on which are written the law of God have become your heart and mind. The jar of manna is the bread of life, and Aaron's budded staff is the resurrection. So, come, let us reason together before you end up in the lake of fire for your disobedience. The Father would not have modified you spiritually by writing the laws of God on your hearts and minds if He weren't serious about you keeping them. And who is it that teaches you not to keep them? Satan has ministers of righteousness. Have you been one of them? Repent! today, while you can.

Theos gave Jesus the Breath of God without measure . . . well, I would have sort of expected that. *Theos* designed Adam; He had watched humanity for nearly 4,000 years. He knew what the problem was: Adam didn't have the power to successfully resist sin, to resist Satan's broadcast of rebellion. The flesh was subject to corruption. If He was to come as a man of flesh, He couldn't come as He had made Adam and expect any better results. He had to come with enough power to overcome both Satan's broadcast and the corruption of His own flesh. After all, He wasn't coming because He wanted to experience life in the flesh, but as the sin offering for humanity, and as the prototype of the spiritual creation. He

would be tempted as we are, and He had to succeed. Why wouldn't He bring with Him enough power to get the job done? I certainly would. I wouldn't go to war and leave half of my resources home. Satan is a powerful adversary, and Satan had to be defeated on his turf. Real war was being fought, with my eternal life at stake. Yes, I'm thankful that *Theos* brought with Him the power to do the job. He had one shot at success. He could never again create Himself as His Son.

A problem exists even within the Church of God: the Holy Spirit is habitually thought of as a singularity, the concept a hold over from trinitarianism. Even when someone realizes that the Holy *Pneuma* is the Breath of God, too often the person thinks of the Holy *Pneuma* as a single wind-like (John 3:8) force employed as the creative power of the Elohim kind. That is not the case. Every member of Elohim has this creative power. It is a characteristic of being Elohim. It is, in actuality, the Breath of a member of Elohim ("Breath" used as Jesus did, used as a metaphor for God's creative ability). And just as my breath is a little different from yours even though we are both air-breathing creatures, the Breath of *Theos* differs from the Breath of *Theon* although both have Breath that is alike in most every way.

When King David prayed, "Do not cast me away from your presence, / and do not take your holy spirit from me" (Ps 51:11), the word translated as Holy Spirit is *ruwach* with an additional stroke, and is the same word as would be used for wind, or breath, as if an exhalation. It is a reasonable equivalent for *Pneuma*, or in English, Breath, as in the Breath of God.

King David never knew God the Father [*Theon*]. He only knew *YHWH*, or Elohim (used with singular verbs and pronouns); so the only Holy Spirit he could possess was the Breath of *Theos*. But he did possess it in him, as contracted by the terms of the Moab covenant (Deu 30:6). It caused his heart to be circumcised—and he sinned mightily when he chose to ignore what he knew was right, and give in to his lusts. He had the power to resist, just as drawn disciples today have the power to

resist sin if we will exercise the power already given to us.

The Key of David isn't knowledge of who the modern descendants of the ancient house of Israel are. Rather, it is understanding prophecies about why King David will be in the first resurrection, even though he ruled a millennium before that day of Pentecost when disciples were filled with the Breath of God, as a woman would be with semen. The key that opens the door for this endtime work of the Church in Philadelphia is, simply, knowledge of the Breath of God, and once we understand its nature, we can use it as a teenage son would borrow the family car, which will be his when he turns eighteen.

With the Breath of God in us—and all drawn disciples have it—we first have the power to believe God unto obedience by observing all of the commandments and decrees written in the Book of Deuteronomy. Then, when in covenant with the Father and Christ, we can use the Breath of God to do even greater works that Jesus did. And we will, by faith. Amen.

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