

A Message from the Editor:

Typological Exegesis

In a story I have told in A Philadelphia Apologetic, I was, on Thursday of the second full week of January 2002, spiritually drafted to explicate prophecy, a claim about which I am neither bashful, nor hesitant to mention. This claim has caused strained relations with acquaintances, and even with my own daughters. But the claim is true—and the evidence of its truth is my use of *typological exegesis* to explain the mysteries of God.

Typological exegesis stands diametrically opposed to historical exegesis, and to the precept-upon-precept exegesis of Herbert Armstrong, and his theological descendants. Its informing metaphor is that the history of circumcised Israel is the shadow of the history of spiritual Israel. This metaphor is multi-faceted and multi-dimensional, extending from individuals such as Adam to Elijah, to the global perspective of the Flood being baptism by water into death while the age-ending fire following the great White Throne Judgment is baptism by fire unto life. The multi-levels of this informing metaphor merge into a single narrative that has every physical phenomenon recorded in canonical Scripture being the shadow of a corresponding event in a spiritual realm that humanity cannot enter to make measurements. These events, besides casting shadows, also have physical manifestations in the affairs of humanity as they occur. Therefore, everything God the Father and His Messiah have done and will do has already been revealed through the action's physical shadow, which is not linked by time to the event.

Within the four dimensions of the created world, shadows occur in one less dimension than the reality of the shadow. At any particular moment, my shadow is a non-living two-dimensional image of my air-breathing, three-dimensional self. Because both my shadow and I am inside of time—which can be written as a mathematical function of gravity, thereby making it part of what has been created—my shadow is linked to me. If I move my arm, my shadow moves the same arm at the same time. But God, angelic beings, and born-again disciples with the Spirit of God have eternal life outside of time. With God now as the source of light, angelic beings and born-again disciples cast shadows that exist in one less dimension than they do—and because they have existence outside of time, their shadows are not necessarily connected to them by time, but can be cast anywhere inside of time.

Until born-again, humans have no life outside of their physical breath. In relationship to angels, humans are as lifeless as are their shadows. Humans do not have immortal souls, or little angels inside themselves. To believe they do is to do believe the same lie that Eve believed—and believing the serpent's lie that she would not die caused Eve to be driven out of Eden. Believing Satan's lie that humans have immortal souls caused the second Eve, the Christian Church, to be driven out of spiritual Eden. The judgment pronounced against the first Eve was that her desire would be for her husband, and that she would have pain in childbirth. The same judgment is pronounced against the second Eve. Her desire is for her husband (to be), Christ Jesus, the second Adam; and she will have pain in spiritual childbirth. That pain is experiencing the ravages of the Tribulation. The Church will not be raptured prior to giving birth to many heirs of God at the Messiah's return.

The analogy of human birth lacks that additional dimension of the spiritual realm to be perfect. A born-again disciple must endure to the end in covenant with God to be qualified for glorification, but from the moment of being placed in the eternal covenant, the disciple has life in the spiritual realm. The disciple is a child of God, not a fetus. Baptism brings judgment upon disciples. If a person wants to use the human model of conception, the fetus stage would be that period between when a disciple is drawn by the Father and baptized. Once baptized the person is a child, an heir of God. And as long as the person remains in covenant, the person will be glorified—glorification is reaching the child's majority. The person isn't qualifying for eternal life. The person has it. But the person can lose it by walking away from the covenant by which Christ bears the person's sins. Once this person comes under judgment, even one sin credited to the person will send him or her into the lake of fire. Therefore, it is important that the person

remains in the covenant by which Christ bears all of the person's sins. If a person wanders away, the person needs to run back as fast as his or her knees will bend.

Typological exegesis will be opposed by those Christian leaders who have never been spiritually minded, as evidenced by their opposition to God and his laws. It will be opposed by those genuine disciples who believe they already possess all truth, but it will be accepted by millions of disciples halfway through the Tribulation. It is the informing metaphor of the endtime Church in Philadelphia. And the gospel of the kingdom that must be proclaimed before the end of this age comes is that all who endure to the end will be saved (Matt 10:22 & 24:13–14). The twelve Apostles delivered this message to the lost sheep of the house of Israel when Christ came as a man, prior to His glorification. The Church in Philadelphia (as born-again men and women) will deliver the same message to the lost sheep of the spiritual house of Israel immediately prior to the end of this age, and to its glorification. We are about that work even now.

My prayers are that you will join us in spiritual Jerusalem, where we will leave a light on.