

## Chapter Three

In order for the sons of light to understand the prophecies of Daniel, these prophecies required unsealing, for these prophecies were spiritually sealed and held secret from when they were given until the time of the end. They could not be understood by Qumran's sons of light, or by Ellen G. White, or by Herbert Armstrong. They are not understood by Perry Stone, or by any other Evangelical pundit. In fact, the many teachers of lawlessness cannot understand them even though they are now unsealed, for understanding requires comprehending the plan of God, revealed through the annual high Sabbaths. Understanding requires realizing that God's focus has been, from the initial creation of Adam, the dual harvests of humanity. Understanding requires knowing what it means to be born-from-above, knowing how the spiritual birth process works, realizing that a person cannot experience a second death until the person has been born a second time. Understanding requires jettisoning the salvation-by-works theology of both conversion and sanctification being processes. Conversion occurs instantly, occurs when the Father gives a person a puff of His Breath. Sanctification is Christ Jesus bearing the disciple's sins in the spiritual realm; sanctification is putting on Christ as the saint's covering; sanctification is represented by the Azazel goat bearing the saint's sins. Justification is the initial forgiveness of lawlessness represented by the goat sacrificed on the altar on Yom Kipporim. It comes with receipt of the Holy Spirit and knowledge of God.

Three things happen when a person is drawn from the world. The person knows God (Heb 8:11), represented by being baptized in the name of the Father when the person accepts judgment upon him or herself. The person has his or her sins forgiven (v. 12), represented by being baptized in the name of the Son. The person has the laws of God written on his or her heart and mind (v. 10), represented by being baptized in the Holy Spirit. No works are involved, other than for the disciple to do what the disciple knows is right whenever faced with a decision. The disciple's name is written in the book of life when the disciple accepts judgment upon him or herself. If the disciple never accepts judgment, then the spiritual Israelite has been stillborn and will experience that judgment on the great last day.

Salvation is just this easy... if doing what is right whenever faced with a decision is easy. This means that the saint's heart and mind must defeat the appetites and lusts of the flesh. And the disciple puts on Christ as the disciple's covering for sin, for the disciple's appetites and lusts win their battles with the mind and heart far too often. This is why the disciple needs liberated from sin. But again, with liberation comes responsibility. The disciple's obedience to the laws of God now becomes the disciple's covering for sin. Unfortunately, the majority of Christianity will find these daily acts of obedience either too restrictive, or too contrary to their long established traditions. After a little over seven months, this majority of Christianity will abandon these daily acts of obedience that continue the morning and evening sacrifices. And the man of perdition will have taken away these daily sacrifices, these daily acts of obedience. The great falling away will have happened. And if there were any words that could be written to stop this rebellion, I would write them. But if Israel wouldn't listen to Moses, they won't listen to one raised from the dead. And if Israel won't listen to Christ, this holy nation will not listen to His disciples. The nation is lawless; it has been taught lawlessness by the sons of darkness. It will not take up its crosses and follow Jesus. It will have judged itself unworthy of salvation.

Because the Church as the second Eve swallowed the same lie that the first Eve swallowed, that she would not die (Gen 3:4), the fate of humanity hasn't been well understood. The rich young ruler asked Jesus what he must do to receive eternal life. A lawyer testing Jesus asked what he should do to inherit eternal life. Nicodemus didn't understand what Jesus meant when Jesus said, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God" (John 3:3). (The Greek word translated as *born again* is ambiguous and can also mean *born from above*. Both readings are appropriate, for a disciple must be born a second time, and this second birth is from above.)

The scribes and the Pharisees didn't believe they had eternal life, and didn't know how to obtain it. They knew it was possible, for King David had the promise of it as did Daniel, Noah, and Job. But

the scribes and the Pharisees were ignorant of the righteousness that comes from God. They sought to establish their own righteousness. And in doing so, they did not pursue righteousness by faith but by works— and their works were always outside of them, as was the righteousness they hoped to obtain. Their covering was their works.

God is not a respecter of persons. The Apostle Paul writes concerning circumcised Israel, But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. Then you will say, “Branches were broken off so that I might be grafted in.” That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you. Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. (Rom 11:17–22)

After liberation from bondage to sin, spiritual Israel’s covering will be the Body of Christ, will be themselves, through their obedience to God, obedience based on faith that all who endure to the end shall be saved. Although a spiritual gulf exists between obedience based upon faith and seeking righteousness based upon works, the gulf is in the mind. It will not be revealed through the acts of one’s hands. The severity of God towards circumcised Israel will multiply into even greater severity towards spiritual Israel when this holy nation does not continue in His kindness, but rebels against Him. And continuing in His kindness means obedience to His laws, that obedience based on love for God, that obedience as the disciple’s acceptable offering made to God. Obedience based upon faith doesn’t seek to obtain what has already been given to the disciple. Rather, obedience based upon faith is the disciple’s sole means of expressing oneness with the Father and the Son.

To the outside observer, obedience based upon faith will look a lot like attempting to obtain salvation by works, just as David’s slaying of Goliath looks a lot like the triumph of technology over physical strength. Abraham’s faith in God caused the Lord to tell Isaac, “In your offspring all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept my charge [ordinances], my commandments, my statutes, and my laws” (Gen 25:4–5). Paul identifies this offspring as Christ Jesus, who came by promise rather than by the law. Yet the promise came because of Abraham’s faithfulness in keeping the laws of God. So motive for obedience to God determines the kindness or severity of God towards the Israelite. But without obedience, every branch will be cut off.

Endtime salvation will not come from the law, but from enduring to the conclusion of the age in faith. This is truly good news. But enduring once liberated from bondage to sin— all of humanity will be liberated by the middle of the Tribulation— means living by the laws of God that have been written on the hearts and minds of every Israelite. Enduring means obedience. Salvation comes from enduring, which manifests itself as obedience to God.

Early Greek converts to Christianity, unfamiliar with the Hebraic concept of resurrection to eternal life from the elements of the earth (Dan 12:2), dragged, as if it were a trophy deer, the concept of an immortal soul into the Church. These converts swallowed the serpent’s lie that they would not die long before they heard the name of Christ Jesus. This lie was the cornerstone of what they would, over the course of the next three centuries, determine to be sound Christian doctrine. But this lie was also the stone that would drown them, and this stone was much too heavy for them to vomit up. So, instead of paying the boatman to ferry them across the river, they crossed the Styx on the back of Christian Grace, a lady far too polite to dump them in the middle.

Actually, until liberation from bondage to the law of sin and death, doctrine hasn’t had the importance that has been assigned to it. The war to do right was inside the person, so as long as disciples strove to do what the disciple believed was right, the gates of Hades would not prevail against the church. Disciples put on Christ, and Christ covered bad doctrine, poor understanding of doctrine, false organizations for all have all been outside of the disciple. The laws of God were, with

receipt of the Holy Spirit, written on hearts and minds, the conscience of the person. The hypocrite didn't do what he or she knew to do; the faithful disciple did do what he or she knew. So a Gentile convert believing he or she had an immortal soul didn't really affect the convert's struggle of the law of God that was in the convert's mind against the law of sin and death that dwelt in the convert's flesh. Likewise, whether a convert kept the Sabbath or kept Sunday as the Sabbath didn't really affect the convert's struggle of mind against flesh. However, all of this changes when the disciple is liberated from bondage to sin. Disciples won't privately put Christ on as the disciples' daily covering for sin. The flesh has been liberated. The battle to ripen and harden off the harvest of the earth (Rev 14:15) will move outside the disciple. Again, the Body of Christ — the Church — becomes the disciples' covering. Doctrine will matter, the reason for the restoration of all things. The rebellion against God will be liberated disciples returning to churches teaching errant doctrines, especially the immortality of a nonexistent soul.

Early Greek converts exercised the authority of financial support to establish what they determined to be sound doctrine. The Apostle John writes to Gaius, "Beloved, it is a faithful thing you do in all your efforts for these brothers... You will do well to send them on their journey in a manner worthy of God. For they have gone out for the sake of the name, accepting nothing from the Gentiles" (3 John *vv.* 6–7).

Money was, at the close of the 1<sup>st</sup>-Century, the means by which one doctrine superseded another. If the finances were not available to teach the Hebraic (and Godly) concept of resurrection from the dead, and if money were available to teach the immortality of the soul— the economy of the world was, and still is controlled by spiritual Babylon— then most new disciples heard messages about going to heaven. For an immortal soul has to go somewhere upon death. It can't lie in the dust of the earth until called forth in a resurrection. And the folly of this concept, two millennia later, is clearly seen in teachings about a bodily, pre-Tribulation rapture. This doctrine allows for millions of Evangelical Christians to reveal their lack of love for humanity while they await having their fleshly bodies (in which the law of sin and death still dwells) caught up to heaven. These Christians, upon whom judgment lies today, ponder whether false teeth and replacement joints will go with them, or be left behind. They should be contemplating how to better live within the laws of God, for sin truly reigns in their flesh. Their desire is for Jesus, just as Eve's desire was for her husband (Gen 3:16), and they will experience great pain in childbirth, the bringing of many heirs of God to glory. The Tribulation is the hard labor pains of the second Eve giving birth to the sons of God. Unless these Evangelicals die in the second Passover, they will experience being left behind, and being caught unprepared, with their faith clinging to a Texas barbed wire fence. At least one Arian Christian denomination that doesn't believe in the rapture but has taken having an immortal soul to a different extreme, teaches its members to stockpile a year's worth of essentials. Members of this denomination should probably make it into the second year of the Tribulation before they have to begin trusting God. And again, the great falling away will be liberated disciples returning to the Cross when they know better. The lawless one will use lying signs and wonders to convince liberated disciples that human beings really do have immortal souls.

Those early Greek converts to Christianity lacked even a rudimentary understanding of the spiritual birth process, but then, so have the teachers of spiritual Israel from Augustine to Herbert Armstrong. *Pneuma 'Agion*, literally, Breath Holy [of the gender neuter Most High God, or *Theon*] is the Greek signifier that is translated into English as the Holy Spirit, or formerly, as the Holy Ghost. When Christology debates between Ephesus and Alexandria were settled by Emperor Constantine in favor of Alexandria, the godhead became three persons of one substance: the trinity. Personhood was assigned to the Breath of God— and this assignment of personhood precluded continuance of any understanding about the spiritual birth process.

Adam was created from dust of the ground, or from the elements of the earth. He was created as a man, a lifeless corpse that looked like an adult male. He had inner organs, a brain, eyes, teeth, fingernails, but no life until Elohim "breathed into his nostrils the breath of life, and the man became a living creature [a *naphesh*]" (Gen 2:7). This man was created outside of the Garden of Eden— Adam was placed into Eden (*v.* 8). And this man was driven from Eden before he could eat of the tree of

life (Gen 3:22–24). He and all of his descendants were as beasts. Solomon wrote, “I said in my heart with regard to the children of man that God is testing them that they may see that they themselves are but beasts. For what happens to the children of man and what happens to the beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts, for all is vanity. All go to one place. All are from the dust, and to dust all return” (Eccl 3:18–20). Indeed, Adam was driven from Eden before he could eat of the tree of life and receive immortality. Adam and the children of Adam (or man) had exactly the same breath and life as animals. Unless or until a human being is born-from-above, or born again, the man or woman has no life except that given him or her through physical breath.

The Apostle Paul writes, “If there is a natural body, there is also a spiritual body. Thus it is written, ‘The first man Adam became a living being’; the last Adam became a life-giving spirit” (1 Cor 15:44–45). Jesus of Nazareth was the last Adam, and typology unlocks the Bible through the visible revealing the invisible (Rom 1:20), and the physical preceding the spiritual (1 Cor 15:46). The creation of the first Adam, then, reveals what can be known about the birth of the last Adam, the progenitor of the sons of God.

The first Adam was created as a physical corpse; the last Adam was born as a human being. The first Adam received the breath of life breathed through his nostrils; the last Adam received the Breath of God the Father [*Pneuma 'Agion*] descending like a dove and coming to rest on Jesus (Matt 3:16). The first Adam became a living being outside of Eden; the last Adam became the first born-from-above Son of God in a spiritual wilderness analogous to Nineveh where Jonah went to preach—the last Adam becomes the high priest of Israel. The size of Eden was reduced to the acreage of the temple mount by the 1<sup>st</sup>-Century. Disciples are today the temple of God, and the mind of Christ has been placed in the minds of disciples. So the last Adam was placed in spiritual Eden. And after being placed in Eden, Adam found no helpmate among the animals he named; the last Adam found no helpmate among the animals he named in the temple (Matt chptr 23). And the ways the first Adam forms the shadow of the last Adam continue, but the important aspect of what is revealed by the shadow is that Jesus was not a life-giving spirit when He received spiritual Breath and life. He was still a man, but the firstborn Son of God. To be born again is to be born of the spirit (John 3:5). A disciple’s first birth is of water when the disciple draws the breath of life on his or her own— previously, the disciple received life through his or her mother’s breath. (An argument can be here made for that water being baptism, but baptism is into death, with being raised from the baptismal pool symbolizing resurrection from death as a new creature.) The disciple’s second birth occurs in the spiritual realm when the disciple receives the Breath of God. The disciple has life in the spiritual realm even though the disciple remains imprisoned in time, and in a body of flesh. Upon Christ’s return, disciples who are resurrected to life will receive glorified or incorruptible bodies in exchange for their bodies of flesh. Disciples who are resurrected to condemnation (John 5:29) also have life in the spiritual realm, but instead of receiving an incorruptible body, they experience the second death— they are cast into the lake of fire

Disciples resurrected to life or changed from corruptible to incorruptible at Christ Jesus’ return face no further judgment than they experience day by day as they choose life over death. Every disciple knows whether the decisions he or she makes are governed by the laws of God, the great law of Love, or whether the disciple knows better than to do what he or she will do, or did. If the disciple knows better, the disciple is a hypocrite, and his or her righteousness doesn’t exceed that of the Pharisees (Matt 5:20). The disciple will not enter the kingdom of heaven; the disciple judged him or herself unworthy. And this judging occurs through repentance, meaning that the disciple who knowingly failed to do what was right asks for forgiveness and thereby covers lawlessness.

But in order to enter either the resurrection to life or the resurrection to condemnation, the person needs to be a disciple; the person must have received the Breath of God and life in the heavenly realm. Unless the person has been born again, the person is as a beast. The person doesn’t come under judgment until after the person is resurrected. The person will be resurrected into the great White Throne Judgment (Rev 20:11–15), at which time the person will receive the Holy Spirit.

A person prior to receiving the Holy Spirit or *Pneuma 'Agion* is of two parts: the breath Adam received [*psuche*], and flesh [*soma*]. Born again disciples, though, have three aspects: physical breath [*psuche*], spiritual breath [*pneuma*], and flesh [*soma*] (1 Thess 5:23).

An apparent inconsistency, however, exists in Scripture. When Jesus sent His twelve disciples out, they had not yet received the Holy Spirit. Scripture plainly reveals when they received the Holy Spirit: “And when [Jesus] had said this, he breathed on them and said to them, ‘Receive the Holy Spirit [*Pneuma 'Agion* or Breath Holy]’” (John 20:22). So Jesus, in Matthew’s account, ascribed to their physical breath [*psuche*] the qualities that rightfully belong to spiritual breath [*pneuma*]. In the context of Jesus saying that the twelve would not go over the towns of Israel before the Son of Man comes (Matt 10:23), He said, “‘And do not fear those who kill the body [*soma*] but cannot kill the soul [*psuche*]. Rather fear him who can destroy both soul [*psuche*] and body [*soma*] in hell [*Gehenna* – the lake of fire]’” (v. 28).

The Son of Man comes at the end of the age. Jesus’ disciples probably knew this, but they did not then realize how far in the future that would be. The gospel that must be proclaimed to the world as a witness to all nations before the end of the age comes (Matt 24:14) is, “‘the one who endures to the end shall be saved’” (Matt 10:22 & 24:13). These are Jesus’ words about patient endurance that the endtime saints in Philadelphia keep (Rev 3:10). Plus, Jesus’ disciples were not, then, “‘hated by all for [Jesus’] name’s sake’” (Matt 10:22). And what is seen when examining the entirety of Jesus’ instructions to the twelve is that Him sending the twelve out foreshadowed Him spiritually sending twelve out prior to the Passover liberation of spiritual Israel. Thus, this long instruction given to the twelve is actually endtime prophecy. Therefore, to typologically fulfill the prophecy, Jesus sent His disciples out before they received the Breath of God, and He made their physical breaths do double duty. He assigned to their physical breath the properties that belong to spiritual breath.

But the saints at Thessalonica had received the Holy Spirit. They had three aspects: physical breath [*psuche*], spiritual breath [*pneuma*], and flesh [*soma*]. And all disciples since have had physical and spiritual breath in a body of flesh.

In order to have life in the heavenly realm, a person must be born of water and of spirit. No person will receive everlasting life in the heavenly realm until the person is born of spirit, which doesn’t anymore mean that the person has become Breath [*Pneuma*] than it would mean to say that the person is today breath [*psuche*]. Life, both physical and spiritual, is imparted through breath. Physical breath is of the four unfurled dimensions. Spiritual breath is of a supra-dimension, and spiritual breath cannot be detected by holding a cold mirror to a person’s mouth. Because it is of another dimension, it comes and goes as it will— and it is only seen through spiritual understanding, and a lack of hostility toward God (Rom 8:7). The teacher of Israel who demands a pin-test is a spiritual novice. A son of God, born of Spirit, will still bleed until the disciple reaches his or her spiritual majority and receives an incorruptible body. A son of God is neither male nor female, yet this son of God still occupies a body that possesses biological plumbing as one or the other. The plumbing, though, doesn’t cross dimensions. And the redundancy of the second section is somewhat justified in driving home the concept of mind versus flesh. It is the mind that receives spiritual birth. The flesh never will. However, the flesh makes a suitable housing for the newly born son of God until such time as the disciple has matured sufficiently to judge him or herself worthy or unworthy of being one with the Father and the Son.

Again, flesh and blood does not cross dimensions to enter heaven— and for Evangelical teachers to dupe disciples by telling them that they will be bodily raptured to heaven is spiritually criminal. These loveless teachers are booking reservations for themselves in the lake of fire. They are spiritual infants in need of thinned Pabulum; they are hardly developed enough to digest the milk of the Lamb. The meat of the Word will surely gag them whenever they encounter it. Yet they have the audacity to declare themselves *men [and women] of God*. They mock the Father and the Son, and their end will be what they fear the most— others shall be saved while they, themselves, are burned to oblivion.

The loveless teachers of lawlessness turn to one passage more often than to any other to prove that human beings have immortal souls— this passage is the Lazarus/Dives parable (Luke 16:19–31). Understanding this passage requires placing it in its context: Jesus is teaching, and tax collectors and sinners are drawing near to listen (Luke 15:1). Pharisees and scribes, the self-righteous of Israel, grumble about Jesus receiving sinners and eating with them. So Jesus addresses parables at the reason for their grumbling, telling of first the shepherd who leaves the ninety-nine to go after the one lost sheep, then of the woman who loses one of ten coins and rejoices when she finds it. Jesus then tells the story about the prodigal son. This story is identified as a parable, but it is really a short, short story. And so far these parables and stories are about recovering the lost sheep of the house of Israel (Matt 10:6), to whom Jesus had sent the twelve. The Pharisees could, in all of these parables, identify themselves as the ninety-nine, or as the nine, or as the good son. Their self-righteousness was still fully in tact. The focus of the parables had been on the recovery of what was lost, and the Pharisees certainly couldn't see themselves as being lost.

Because the scribes and Pharisees were remaining smug in their self-righteousness, revealed by them grumbling about Jesus receiving sinners (which they did not consider themselves), Jesus now tells a parable that hits closer to home. His intent is to show the Pharisees that they, themselves, are the lost of Israel. He is, in this time of teaching, formally evaluating the animals in a search for a helpmate— and He will find no helpmate among these hypocrites and vipers. His naming of these animals remains their names to this day. Thus, Jesus tells the parable of the dishonest manager, who is actually commended by his master for his dishonesty (Luke 16:8). And this parable was well enough understood by the Pharisees for them to realize that Jesus had just said that they were of the world, and their master was the ruler of this world. They were not now grumbling; they were angry.

Immediately Jesus teaches that the person faithful in little will be faithful in much and vice versa. He continues by saying that a person cannot serve two masters, one master being money or by extension the world, and the other God. This, the Pharisees did not believe at all, for their money was the proof of their righteous. Their money was the measurable blessings God had bestowed upon them for their faithfulness. So they begin to mock Jesus. They ridiculed Him (Luke 16:14).

But Jesus will not be mocked by these self-righteous hypocrites. He says first that “what is exalted among men is an abomination in the sight of God” (Luke 16:15). The Pharisees were the exalted in Israel, and Jesus just said they were an abomination to God.

Without giving the Pharisees a chance to respond, Jesus continues, saying, “The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it” (Luke 16:16). This statement has been maligned by unenlightened legalists, and misused by the loveless teachers of lawlessness. The referent is the Sinai Covenant, which has been abolished in its entirety (Eph 2:15). No longer is circumcised Israel the holy nation of God. The Pharisees killed the Covenant at Calvary, and they are free to marry another if any deity will have these faithless hypocrites. So the reference is to spiritual Israel replacing the physical Israel as the holy nation— and to many trying to force their way into spiritual Israel. But Jesus said that no one can come to Him unless drawn by the Father (John 6:44, 65). And what we see is the history of spiritual Israel in a clause: many converts to Christianity have never been drawn by the Father. They never received spiritual birth. Rather, they have forced their way into the Church, and many of them have derailed the Church by introducing heresies such as human beings having immortal souls.

Legalists fear acknowledging that the old written code has been abolished, that disciples are to be governed by the laws of God written on hearts and minds (Jer 31:31; Heb 8:10 & 10:16), that disciples are no longer under the law. This is correct. The old written code was always outside of an Israelite. The second covenant of Moses (Deu 29:1) offers spiritual circumcision of hearts and minds [*naphesh*] (Deu 30:6) upon obedience. This *spiritual circumcision* is a euphemistic expression for the equally euphemistic expression of *writing the laws of God on hearts and minds*. Both expressions mean receipt of the Breath of God, and spiritual birth. So the Holy Spirit was actually offered to uncircumcised Israelites (these children of the Israelites that left Egypt were not circumcised until after they crossed the Jordan, Josh 5:2–7) after these Israelites demonstrated obedience to God. The

better offer of the spiritual second covenant (which the physical second covenant foreshadowed) when the mediator changed from Moses to Christ Jesus is the Holy Spirit prior to obedience.

Obedience remains the expectation of the second covenant. Christ Jesus bears the lawlessness of drawn disciples as they learn obedience. A disciple's refusal to learn is a full surrender to the law of sin and death that dwells in the disciple's flesh. Such a disciple is not worthy of Christ, for the disciple will not fight to do what is right. So legalists really have no reason to fear the second covenant as they do. The disciple who is ruled by the laws of God written on the disciple's heart and mind will outwardly keep the commandments of God— and they will be grieved when they fail, for they will fail at times. The great gift of Christ Jesus is Grace, which is His willingness to bear those failings in the spiritual realm.

However, the disciple who leaves the covenant — who surrenders to sin and death — will be resurrected to condemnation. So never allow a teacher of lawlessness to tell you that you don't have to keep the commandments. Nor let someone tell you that you have to keep the commandments perfectly. All you have to do is what you know is right, and repent when you fail to do what you know is right. Christ carries your failures and will gladly give them to Satan when Yom Kipporim becomes a reality as long as you remain in covenant.

Returning to the narrative flow leading up to the Lazarus/Dives story: Jesus adds that it will be easier for heaven and earth pass away than for one dot of the Law to become void (Luke 16:17). And disciples need to remember at Sinai, circumcised Israel became the holy nation of God on two conditions: (1) that Israel “obey [YHWH's] voice,” and (2) “keep {YHWH's} covenant” (Exod 19:5). The Ten Commandments were spoken by YHWH. It was His voice through uttered sound waves that entered the ears of Israelites, just as it is the Breath of God (i.e., the Holy Spirit) that writes the laws of God on the hearts and minds of drawn disciples. And the Ten Commandments became the visible or audible physical shadow of the invisible spiritual law. So what has been abolished is the Sinai Covenant, not the uttered words. What has replaced this abolished covenant is hearing the words of Jesus and believing the One who sent Him. The Logos spoke from atop Sinai, and the Logos became flesh and dwelt among men (John 1:14). Hearing the words of Jesus in His Sermon on the Mount is the spiritual reality of the Commandments uttered from atop Sinai. So not one dot has been abolished from the law even though the Sinai covenant has been abolished.

After telling the mocking Pharisees that the law was fully in effect, Jesus addresses the granting of divorces. Apparently the Pharisees were, for money, granting illegal divorces. The narrative structure will have Jesus telling the Pharisees where and how they are breaking the Law, and that the Law remained fully binding. Jesus' teaching elsewhere on divorce places a very narrow meaning on *porneia*, a meaning much more restricted than fornication, a meaning closer to an illegal marriage or a marriage that should never have taken place such as between siblings. So a lax divorce granting policy would be breaking the Commandments.

Now Jesus tells the story of the rich man and the beggar Lazarus. The story can be read so it doesn't need retold here. It is a stock story, meaning that it fits a particular narrative paradigm. It is a Greek Stoic after-death-fortune-reversal story. There are hundreds, if not tens of thousands of such stories told among Greek Stoics. And because of the scribes and Pharisees' education, they would have immediately recognized the story structure.

Jesus turned the mocking of the scribes and Pharisees back upon themselves by telling them a Greek story. The act of him telling them a Greek story placed Him in the role of a Stoic teacher, and them in the position of being Greek pupils. The content of the story told them that they were not sons of Abraham, the claim they valued most, and the structure of the story identified them as Greeks, as Gentiles, as uncircumcised dogs. So Jesus used the Pharisees' education in His mocking of them, a mocking not recognized by even the other disciples. Only Luke, the educated physician, recognized just how effectively Jesus flipped the Pharisees mocking back upon themselves— and Luke presents the narrative sequence without comment. But when Jesus next tells a parable, the Pharisees are no longer present. Thus, Luke does tell us how effective Jesus was with His Cynic narrative.

The Lazarus/Dives story has been broken apart before, as done in *A Philadelphia Apologetic*, if a person wants a more detailed analysis of the story itself. Jesus wasn't, in this one parable, negating the long Hebraic tradition of resurrection from the dead. Rather, He was setting the loveless teachers of lawlessness up for condemnation. By them glomming onto this story as a proof text, they identify themselves as spiritual Greeks— and they aren't even angry about being labeled Gentiles.

Typology shows that Jesus' earthly ministry is the visible shadow of His invisible spiritual ministry in the period immediately prior to the Passover liberation of Israel from bondage to sin. Therefore, the greater Christian Church is as the circumcised nation was, with the teachers of lawlessness as the scribes and Pharisees were. So for Jesus to deliberately use a Cynic narrative to tell the mocking Pharisees that they were Gentiles and not Abraham's seed, Jesus produced the shadow of Him telling the loveless teachers of Israel that they are spiritual Gentiles, and not of the holy nation of spiritual Israel. This is a subtle yet powerful warning to these teachers of lawlessness that they need to return to the covenant by which Jesus bears their sins. Their time is short. Soon, they will be utterly rejected.

So, in review up to this point: spiritual birth is required before a person becomes a disciple and has life in the supernal realm. Prior to the giving of the law, Scripture records that only a handful of individuals proved obedient by faith: Abel, Enoch, Noah, Job, Abraham, and Sarah. If there were others, the mention of them is obscure. Then following the giving of the law and the second covenant of Moses, a few additional individuals received spiritual circumcision of the heart and mind [*naphesh*], with Moses and King David being among the most prominent. But still, the harvest of the earth was too few to even be a statistical asterisk in the number of human beings that lived and died with no life in the spiritual realm. These individuals are not now in hell, living life in a rotisserie. They didn't go to heaven where they were judged by the content of their conscience. They are dead, figuratively asleep in the dust of the earth in that they will be resurrected to life in the great White Throne Judgment, where they will receive the Holy Spirit and birth in the supernal realm. They will become part of the holy nation of Israel when they are resurrected, and their resurrection is as certain as is the resurrection of the whole house of Israel (Ezek 37:1–14). God is not a respecter of persons. Although it is His prerogative to make of people vessels of common use and vessel of special use, the vessels of common use are also used within the household of God. They are not discarded unless they are flawed, the same rule that applies to vessels of special use. So everyone who has lived prior to the Logos coming as the man Jesus will have one chance to obtain everlasting life. This chance is foreshadowed by the two lawbreakers on the near crosses to Christ Jesus on Calvary.

With the birth of the second Eve, the eternal covenant was placed in effect. Salvation was offered to the Jew first, then to the Gentile. It was offered to the Jew by the second covenant mediated by Moses. It was offered to the Gentile by the spiritual second covenant mediated by Christ Jesus. And just as few Jews fulfilled the terms of the physical second covenant, few Gentiles have fulfilled the terms of the eternal second covenant. Most have sought to save their physical lives, and as such are not worthy of Christ (Matt 10:38–39). They haven't taken up their crosses and followed Jesus. Rather, they have bowed down to the Cross, prayed to the Cross, and offered alms to the Cross. Their god is the Cross, not Christ Jesus.

Following Jesus' glorification, the Holy Spirit was given to everyone that the Father drew from the world. But the Father didn't draw everyone in the 1<sup>st</sup>-Century, nor has He yet drawn everyone. However, this will change halfway through seven years of tribulation. The kingdom of the world will become the kingdom of the Most High and of His Christ (Rev 11:15) when Satan is cast from heaven (Rev 12:9–10), and the Holy Spirit is poured out upon all flesh (Joel 2:28).

Since Jesus' earthly ministry, far more people haven't been drawn and haven't received the Holy Spirit and birth in the heavenly realm than have. These people are not roasting in hell, ever searing but never being done enough for demonic tablefare. They are also asleep in the dust of the earth, waiting to be called forth in the great White Throne Judgment. They are the maincrop harvest of the earth; they are the wheat harvest. And they will not be ripe until after Christ's millennial reign.



But those individuals who the Father has drawn from the world and has given a second birth through receipt of His Breath will ripen and be harvested upon Christ's return. They are the firstfruits of the earth; they are the early barley harvest; they are the vessels created for special use.

Again, typology unlocks the Bible through the visible revealing the invisible, and the physical preceding the spiritual— and typology shows that the focus of God has been from the creation of the earth the dual harvests of the earth, the early barley harvest and the latter main harvest of wheat. The promised land of Israel is the physical geography that brings forth these two annual crops. It is not a land watered with one's foot [irrigated lands] (Deu 11:10), but is a land dependant upon the early and latter rains to gather in the grains, oil and wine (v. 14). It occupies the same geographical coordinates as Eden. Adam was created outside the promised land and relocated there. Jesus of Nazareth was born of the tribe of Judah as a son of David, about whom nothing is written of this tribe living in the temple; yet Jesus drove the moneychangers out of the temple as if He owned this building, which He identified as His Father's house. As the last Adam, Christ Jesus is the high priest of spiritual Israel and has been relocated to the temple of God. So what's seen is the Garden of Eden going from being geography to being the minds of drawn disciples. The Apostle Paul asks saints at Corinth, "Do you not know that you are God's temple and that God's Spirit [Pneuma] dwells in you. If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple" (1 Cor 3:16–17). Thus, from the minds of humanity— and by extension, from humanity— will grow two crops, the early barley harvest and the later wheat harvest.

In Deuteronomy, Moses, when describing the promise of the land that these then uncircumcised Israelites were about to enter, asked, "And now Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul [mind], and to keep the commandments and statutes of the Lord, which I am commanding you today for your good?" (Deu 10:12–13). Moses continues: "And if you will indeed obey my commandments that I command you today, to love the Lord your God, and to serve him with all your heart and with all your soul [mind], he will give you rain for your land in its season" (Deu 11:13–14). Moses' instructions to these uncircumcised Israelites are the audible or visible shadow of the invisible, spiritual words of Christ Jesus that are conveyed by His Breath to spiritual Israelites. They are part of the eternal covenant.

A linguistic peculiarity of Hebrew that allows the physical landscape of the promised land to be linked to the mental landscape of disciples is that that same signifier [word] means both *rain in its season* and *a teacher of righteousness*. Rain makes the barley and wheat grow to maturity. The Holy Spirit gives spiritual life and causes disciples to grow. There was an early rain for the barley harvest, and there was a later rain for the wheat harvest. Both rains are the same falling of water droplets, but they come at different times. Likewise, disciples receive the same Spirit of God, but the early harvest receives the Breath of God before the later harvest, or maincrop harvest receives the Holy Spirit.

Physical Israelites left physical bondage in Egypt, passed through the Sea of Reeds, which Paul identified as baptism (1 Cor 10:2), encamped in the wilderness of Sin. This physical nation refused its only chance to enter a physical promised land, thereby foreshadowing spiritual Israelites' great rebellion against God once the spiritual nation is liberated from bondage to sin. Forty years after the Israelites that left Egypt refused to enter the promised land, their uncircumcised children (Josh 5:2–7) crossed the Jordan on the 10<sup>th</sup> of the first month. This uncircumcised nation was then the firstborn son (Exod 4:22) called out of Egypt (Hos 11:1). It foreshadowed Jesus being this firstborn Son (Matt 2:15), and Jesus being the first of the firstfruits, the firstborn of many brethren (Rom 8:29). And this nation was penned in the promised land as the paschal Lamb of God was penned in Jerusalem. This nation now sacrificed its foreskins; its covering was physical circumcision, a covering that will return during the Millennium. Therefore, the children of the Israelites that left Egypt foreshadow the half of humanity that will not self-identify itself as Christian when the Tribulation begins. The greater Christian Church will become the reality of the Israelites that left Egypt once this nation is liberated from bondage to sin— the 40 years of wandering ends with the defeat of Death. **It will be the greater Christian Church that dies in the spiritual wilderness of Sin for its refusal to enter the promised land. The great falling away is directly anticipated by the Congregation in the**

**Wilderness believing the report of the ten spies who said entering the promised land was too difficult a task for the nation to accomplish (Num chptr 14). Moses and Aaron foreshadow the two witnesses who will see the Christian Church spiritually die under the great delusion God sends on the holy nation of Israel, and will then lead the other half of humanity (foreshadowed by the uncircumcised children) to the edge of the promised land.**

Only Joshua and Caleb from the generation of Israelites that left Egypt enter the promised land—prophecy has only a tithing of Israel entering the promised land. Whether this tithing is of the children of the spiritual Israelites that leave spiritual Egypt, or of the spiritual Israelites who will be liberated from bondage to sin cannot be well determined. Regardless, few human beings will actually hear the words of Jesus and believe the One who sent Him. Because the beginning number is large, the concluding tithing will also be large. There is room inside this tithing for every single person who will today believe the Father and the Son. No one has to be left out. Many will be, but because they believe today and will believe in the future the evil report of the sons of darkness who tell Israel that a person cannot keep the laws of God. Would God ask more of a person than the person can stretch him or herself to do? Yes, learning obedience is difficult. But if salvation comes from enduring in faith to the end, then obedience to the laws of God will be no more difficult spiritually than occupying the physical promised land would have been for the circumcised Israelites that left Egypt. God intended to send bees ahead of the nation so that the Canaanites couldn't fight Israel. He was going to do the driving out, but the circumcised nation lacked faith in God. Likewise, the spiritual nation lacks faith in God. Even the idea of actually living by the laws of God is frightening to the nation.

As barley is the firstfruits of the geographical promised land, the many glorified brothers of Christ Jesus are the spiritual firstfruits of the earth (Heb 12:23). Their teacher is Christ Jesus through the Holy Spirit, *Pneuma 'Agion* or Breath of God. Thus, the rain that gives spiritual life is the Word. All that is required for salvation is to hear the words of Jesus and to believe the One who raised Him from the dead. However, *to believe* is not only to acknowledge, but to walk in the ways of the Lord.

At Christ Jesus' return, all spiritual Israelites who have died in faith will be resurrected to glory. So the many glorified brothers of Christ Jesus will be a number much larger than the tithing of the holy nation of Israel that comes through the Tribulation. The wedding feast will be well attended. The tragedy is that every spiritual Israelite that is alive today could be in the wedding feast. But a third of this nation will be killed the day of the second Passover because the Christian Church absolutely refuses to drink from the cup as Jesus established the example. Then 2300 days before Christ returns, the majority of the Church rebels against the Father and the Son. This is the day that corresponds to circumcised Israel believing the report of the ten spies. This is the day that seals the doom of today's greater Christian Church. This is a day that doesn't have to happen, and certainly doesn't have to happen to any individual. For once spiritual Israel rebels, the great delusion is sent. The nation cannot then repent, but will spiritually die in the wilderness of Sin.

The journey of physical Israel from liberation to physical bondage to the Judean promised land is the visible shadow of the Christian Church during the Tribulation. The Church, living without sin during these spiritual Days of Unleavened Bread, is an oasis of righteousness in a spiritual wilderness of lawlessness. But the holy nation that is liberated from sin dies in this wilderness because of unbelief. They never enter the promised land. They are slain by the sons of darkness, by ten sons in particular.

Again, the Judean promised land annually produced two harvests, as represented by the annual High Sabbaths. The importance of the first, or early harvest has overshadowed the larger maincrop harvest about which there is little Scripture. But little is needed, for the barley harvest foreshadows the wheat harvest in the same manner as the physical harvest foreshadows the spiritual harvest. What can be known about the barley harvest can be seen spiritually in the reality of the Passover, the Wave Sheaf offering, the Days of Unleavened Bread, and the Feast of Weeks. What can be known about the wheat harvest can be seen in the reality of Trumpets, Yom Kipporim, Tabernacles, and the Great Last Day. Christ is the reality of all the High Sabbaths (actually, He is the reality of the entirety of Scripture). He is the paschal Lamb of God penned on the 10<sup>th</sup> and sacrificed at even on the 14<sup>th</sup> of

the first month. He is the Wave Sheaf offering presented to God on the morrow after the weekly Sabbath during Unleavened Bread. He is the first to live without sin, represented by removing leavening during the seven days of Unleavened Bread. He liberates Israel from bondage following the Passover, what the first High Sabbath of Unleavened Bread represents. Two liberations, thus two Passovers. The first liberation physical and from physical bondage. The second liberation spiritual and from spiritual bondage. And Christ Jesus leads Israel into the promised land, what the second High Sabbath of Unleavened Bread represents. Joshua leads the uncircumcised physical nation across the Jordan and into the geographical promised land. Jesus leads the uncircumcised spiritual nation into the spiritual promised land; i.e., glorification<sup>1</sup>. And the Feast of Weeks represents this glorification. What happened that first Pentecost was the second Eve being filled with the Breath of God and conceiving children that day. The Holy Spirit wasn't first given on Pentecost— that teaching is of spiritual novices— rather, spiritual birth was given to many. And the reality of this High Sabbath will be Christ Jesus giving glorified bodies to many.

The above Sabbaths and festivals represent Christ Jesus bringing the barley harvest to glory; they represent Israel or the Church giving birth to the firstborn sons of God. But attaching the qualifier *firstborn* to the *sons of God* implies the birth of additional sons. However, before looking at how the autumn High Sabbaths reveal this maincrop harvest, the parallel between spring and fall needs developed.

Ezekiel, prophesying about the details of the sacrifices during Christ Jesus' millennial reign, reveals that the spring holy day offerings will become the same as the fall holy day offerings (Ezek 45:21–25) — and burnt offerings will return, for Christ Jesus rests from bearing the sins of Israel on this spiritual seventh day. No sin sacrifice should personally be needed during His Millennium reign, for humanity will receive His nature, not Satan's nature. Christ Jesus will now be the prince of the power of the air. The mental topography of humanity will be His to rule. All of humanity will have received the Holy Spirit (Joel 2:28) when Satan was cast from heaven and the kingdom of the world became the kingdom of the Father and of the Son (Rev 11:15 & 12:9–10). No person will any longer be in bondage to sin and death. Literally, human nature will have changed.

Too many would-be intellectuals glibly claim that human nature cannot or will not change, but this is the promise of Christ's millennial reign. Sin will no longer be a problem. Lawlessness won't happen. By giving the Holy Spirit to all of humanity three and a half years before Christ returns as the Messiah, the Father and Son offer salvation to everyone while at the same time identifying all rebels. This is a reason why the endtime gospel is a message about patient endurance. All who endure to the end shall be saved. Those who will not endure accept the mark of the beast, and are thus marked for death. But for whatever reasons— mostly because of youth— some individuals who do not accept the mark of the beast also do not get baptized. They do not come under judgment; they do not ask for judgment to come upon them. As such, they will physically enter the Millennium. And there will not be a single rebel among them. Their *human nature* will be the nature of Christ Jesus. Lawlessness will not be a problem.

But Satan will not yet be destroyed. He will have only been bound for a thousand years, and he will be loosed for a short while (three and a half years) at the end of Christ's reign. God is not a

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<sup>1</sup> Glorification comes with Christ Jesus' return. Crossing the Jordan is analogous to crossing the Sea of Reeds. It represents actual baptism (1 Cor 10:2) of the half of humanity that becomes Israel when the Holy Spirit is poured out upon all flesh. All of the greater Christian Church not represented by Joshua and Caleb has been rejected. Only the half of humanity that wasn't previously taught that the laws of God cannot be kept is willing to fight to live by them. The two witnesses bring this half of humanity to the edge of baptism when the two witnesses are killed and resurrected three days later. It remains for the seven named churches or seven pairs of clean animals [Joshua] and the single pair of every unclean specie [Caleb] to actually lead Israel to victory in the promised land in an Ark of Faith. This fight to secure the promised land is represented by the countdown of weeks from Jesus' Ascension to the Feast of Weeks/Pentecost. And the reason Christ denies knowing the teachers of lawlessness in their judgment becomes apparent: these teachers of Israel have slain the entire holy nation by insisting that the laws of God cannot be kept. By faith, they can be. Abraham kept them by faith. And the children of Abraham will keep them by faith, or these children will perish as their spiritual parents do.

respector of persons. Since all of humanity that has been born in the Millennium will never have had to overcome sin, God will allow Satan to again introduce sin to the holy nation of God. So an animal sacrifice will continue throughout the Millennium to keep alive knowledge of sin, and of the necessity of covering sin with shed blood. Although the blood of bulls and rams doesn't adequately cover lawlessness, it does remind the nation that a covering is necessary— and this covering will be their blood if they succumb to Satan's post-Millennium blandishments. Christ Jesus will not bear their sins. Human beings born in the Millennium who succumb to lawlessness will be as the fallen angels are, but without any time to bring forth works worthy of repentance. Their judgment will be a fearful time for them.

Again, during the Millennium, the same animal sacrifices offered in the spring will be offered in the fall. This sameness allows spring High Sabbaths to be kept in their season in both the northern and southern hemispheres. In other words, disciples in Australia are to keep the Passover in the spring of the year, not at fall harvest season, as revealed through the new moons Sabbaths. But this sameness in animal sacrifices also fills in many of the details concerning individuals resurrected in the great White Throne Judgment, the resurrection to judgment of the mass of humanity representing the maincrop wheat harvest.

Because of the importance of the concept and despite it having been repeatedly said, it will be said one more time: the Christian Church as the second Eve swallowed the same lie that the first Eve swallowed, that she would not die. The Church must reject this lie. Christians must accept an underlying truth: everlasting life is the gift of God (Rom 6:23). Human beings do not have everlasting life within themselves until they receive it as a gift. A human being doesn't get everlasting life from conception in the backseat a Chevrolet. No one gets everlasting life from biological fathers or mothers. Everlasting life is obtained only one way— by receiving it as the gift of God the Father when He draws the person one at a time from the world by giving the person His Breath [*Pneuma 'Agion*]. Not until the Holy Spirit is poured out upon all flesh will this drawing from the world not be one at a time.

The fall High Sabbaths begin with Trumpets, which represents the coming of Christ Jesus as the Messiah. Its spring counterpart is the Passover, which represents Christ coming as paschal Liberator. Following Trumpets is Yom Kipporim, too often written as Yom Kippur. The name means Day of Coverings [plural, hence Kipporim]. And two coverings are needed as evidenced by the two goats that were sacrificed on this day before the destruction of the Jerusalem temple, one goat killed on the altar, and one goat, the Azazel, led into the wilderness by the hand of a fit man. And because of the covering of these two goats, Israel lives sin-free.

Jesus of Nazareth died as the paschal Lamb of God at Calvary, and thus represents the goat sacrificed on the altar on Yom Kipporim. Christ Jesus, then, bears the sins of Israel in the heavenly realm as the reality of the Azazel goat. And Christ Jesus will give these sins back to Satan upon His return as the Messiah. All of Israel will be free from sin. Every sin committed in the physical realm is covered by the blood of Jesus of Nazareth. This includes the sins of those individuals who have not yet received spiritual birth. So resurrected humanity in the great White Throne Judgment truly is represented by the two lawbreakers on Calvary. Their sins are already covered, if they will accept that covering. And because they never had spiritual life, they were unable to sin in the spiritual realm. They do not need a covering for sins in the spiritual realm. Thus, until they receive spiritual life, they cannot experience the second death. Resurrection to judgment is their sure promise. But any lawlessness after their resurrection will send them into the lake of fire, for no additional sacrifice remains for them.

Until a human being receives spiritual birth, the human being hasn't been offered salvation. The person is as a beast. The atheist is what the atheist thinks he or she is. The person is a spiritual corpse waiting the receipt of the Breath of God. So resurrection to judgment in the great White Throne Judgment is not a second chance at salvation. It is the particular person's first and only chance.

It is the height of arrogance and the epitome of lovelessness to believe that *accepting Jesus as my personal savior* will guarantee acceptance into heaven while the person who never heard the name of

Jesus is doomed to fry forever in hell. This is the underlying doctrine of the Evangelical Church, and this is **blasphemy!**

The person who will enter the kingdom of God will hear the words of Jesus and will believe the One who raised Him from the dead. It is the Israelite who already keeps the laws of God who only has to profess Jesus with his or her mouth, for believing the Father means actual living by the words of Jesus. And to believe that the person who has never heard the name of Jesus is forever doomed due to original sin makes God a respecter of persons. Where can love be found in such a belief? It's not there, and its lack reinforces the parallel between the Pharisees and the endtime teachers of lawlessness. Jesus said the father of the Pharisees was the devil. The same can be said about the teachers of lawlessness, Satan's disguised ministers of righteousness. And the synagogue of Satan is the spiritual fellowship led by these loveless teachers of lawlessness. You are of that synagogue if you follow these sons of darkness.

Although prophecy can fail (or better, be fulfilled), prophecy reveals that only a tithe of spiritual Israel will enter the kingdom of heaven... only a tithe! This is all. And this should not be. But consider, how many Pharisees became disciples? A few. And then, what happened with these Pharisees? Read Acts chapter 15, and the Paul's epistle to Galatians. They caused more problems than they were apparently worth, but they were necessary to determine who was genuine (1 Cor 11:19).

Returning to the fall High Sabbaths, after Satan has received back the sins Christ has been bearing on the reality of Yom Kipporim, the Feast of Tabernacles begins. These seven days represent Christ's Millennium reign, but most importantly, they represent the seven weeks between the Wave Sheaf offering and the Feast of Weeks, that period when the barley ripened and was harvested. These days are the ripening time needed for the maincrop wheat harvest to see, when resurrected, the difference between life under Satan's reign and life under Christ's reign. The wheat's ripening occurs when they see the difference between disobedience and obedience, and exactly how incompatible disobedience is with itself let alone with obedience.

The last High Sabbath is the Great Last Day, which represents the great White Throne Judgment. And it is in this judgment that most of humanity will appear. John writes,

And I saw the dead, great and small, standing before the throne, and the books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. (Rev 20:12–15)

Again, God is not a respecter of persons. No lawless person will enter the kingdom, either in the first resurrection, or in the great White Throne Judgment. And everyone is offered one chance for salvation. Everyone determines whether he or she enters by what he or she does. Judgment will happen to every person, but only after the person receives life in the spiritual realm. Judgment isn't on dogs or donkeys, beetles or birds. Judgment is of human beings, created in the likeness of God. And human beings are not like God until they receive life in the spiritual realm. They are also not like God if they are lawless. Rather, the father of lawlessness is Satan, and he will have fire come out from his belly to consume him. So human beings who are lawlessness will perish in fire just as Satan, their father, does.

A person in his or her life determines whether he or she will live according to the rules of society, or whether the person will assist others, or whether the person cheats at life. Over time, the person determines his or her own personality— and it will be this personality that answers for what the person has done after the person accepts Christ as Savior.

All of the above leaves a few dangling ends, the foremost of which is the fate of infants that died before being accountable for their actions. Scripture is somewhat silent about the fate of infants, so typology must be brought to bear on the problem. Thus, a return to the spiritual birth analogy:

Physical Israel was a nation of circumcised males. Females needed the covering of a male— and a digression is required. Israel was the firstborn son of *YHWH*. As such, Israel foreshadows Christ, who is the covering for the Church, who is the second Eve. Thus, the females in the physical nation were extensions of the first Eve, covered by a circumcised male who foreshadowed Christ. But within the Church, there is neither male nor female. All who put on Christ are the sons of God. Therefore, there is only one woman covered by one man. This woman is the Church, and this woman is not allowed to speak. Disciples are to hear the words of Jesus, not the words of the Church. The second Eve is to remain silent. But biological women who put on Christ are sons of God who have the inherited right to utter the words of Christ. Thus, the Church, with no right to speak, cannot make or establish doctrine. The power claimed by the Pope to speak for God is a spiritual abomination. The same for the power claimed by Joseph Smith. These two giants of trinitarian and Arian Christianity would have the woman rule the man, and that ought not be. However, the post-liberation rebellion of Israel will center around the speech of the woman, who will become drunk on the blood of the martyrs.

A male child born into the household of a physical Israelite foreshadowed a disciple being drawn from the world by God the Father. Physical birth is analogous to the spiritual birth of a son of God. Glorification is the son reaching his or her majority; it isn't the birth of the son. For the son of God spends his or her spiritual adolescence in a corruptible body, or as some Christians have said, in a man-suit. So the growing to adulthood that a physical Israelite male experienced foreshadows the spiritual growth to adulthood of a spiritual Israelite, with a difference noted. Spiritual growth has no time marker. This growth is in the timeless spiritual realm. Unlike biological growth that occurs over a set number of years, with only a small amount of variation in the number of years required for growth, spiritual growth can be compressed or stretched depending upon the son of God. A son can linger as an equivalent two-year-old for decades, or a son can, because of previous experiences and trials, zip through the spiritual growth process in hours. Deathbed professions of faith can be valid. The determiner of their validity is Christ Jesus, not another human being.

When a physical Israelite male was eight days old, the male was circumcised— the Great Last Day is the eighth day of the Feast of Tabernacles week. This is the day representing the great White Throne Judgment, and this is when the vast majority of humanity will receive inclusion in the holy nation of spiritual Israel by finally receiving the Breath of God and spiritual birth. So a Hebrew male from drawing his first breath to his eighth day of life was physically as the mass of humanity presently is and has been spiritually. But without consulting this male infant, on the eighth day, the infant was circumcised and made part of God's holy nation. His father made the determination that infant would be circumcised, and there was nothing the infant could do to prevent the clipping of his foreskin.

The model of circumcision fits the maincrop wheat harvest of humanity exactly, but the early barley harvest has a wrinkle in this model. Spiritual birth occurs when the disciple is prematurely drawn from the world, as one born out of season. The disciple would not leave the world if the Father didn't insert His Breath into the disciple, for the world is hostile to God (Rom 8:7). Therefore, the disciple was made a part of spiritual Israel without experiencing circumcision (what the Circumcision Faction could never grasp). Judgment is today on the household of God (1 Pet 4:17), so judgment would be on this prematurely born disciple without the disciple ever experiencing death if the model for inclusion were identical. However, the tweaking of the model occurs in baptism, a ritual that physical Israelite proselytes underwent prior to Jesus coming as the Son of Man. A physical Israelite proselyte was physically circumcised, then baptized, then he made an offering to the temple before the male was considered part of the holy nation. And again, no provision was made for women. Penises were required. So Ruth was made a part of the holy nation through being covered by Boaz, her kinsman redeemer. And uncircumcised disciples are as Ruth was in that they need covered by Christ Jesus, their kinsman redeemer. They need to put on Christ, the reason for Paul's use of this odd expression.

When a disciple is drawn from the world and receives spiritual birth while uncircumcised, the disciple needs to put to death the old man before judgment comes upon the person. Since judgment

today is on the household of God, death or figurative death becomes the rite of passage from being a spiritual Israelite of less than eight days age to being a full member of the holy nation of God. Baptism, then, replaces circumcision as the inclusionary ritual for membership into the holy nation of spiritual Israel.

The flip side of this is its mirror image: all who are baptized in the name of Jesus are under judgment. They have voluntarily placed themselves under judgment, and if they now erase the laws of God written on their hearts and minds, they will have committed spiritual suicide. So the person who is baptized into Christ, puts on Christ, and in doing so, commits him or herself to living by the laws of God. This person will be liberated from bondage to sin at the second Passover. But if this person is a firstborn who doesn't cover his or her sins with the blood of the paschal Lamb of God, this person will die out of covenant, and will go into the resurrection to condemnation. So for a spiritual Israelite not to take the Passover as Jesus established the example is playing Russian roulette with the disciple's spiritual life.

Now concerning infants resurrected in the great White Throne Judgment: since judgment is upon the household of God following baptism, and since baptism should not occur until the person understands the significance of judgment, infants should not be baptized, and judgment should not be upon infants. Thus, amid too few Scriptures to make definite assertions, it appears that the great White Throne Judgment will last long enough for newborns to grow to accountability. But again, there is no good Scriptural support for this idea. Therefore, additional revelation is needed— and if needed, will come. The Scripture (Isa 65:20) that was used by the former Radio Church of God to indicate that the great White Throne Judgment is one hundred years long doesn't say what it was purported to say.

From all of the above, Christians must accept an underlying truth: everlasting life is the gift of God (Rom 6:23). Human beings do not have everlasting life within themselves until they receive it as a gift. A human being doesn't get everlasting life from conception in the backseat of a Chevrolet. No one gets everlasting life from biological fathers or mothers. Everlasting life is obtained only one way— by receiving it as the gift of God the Father when He draws the person one at a time from the world by giving the person His Breath [*Pneuma 'Agion*].

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