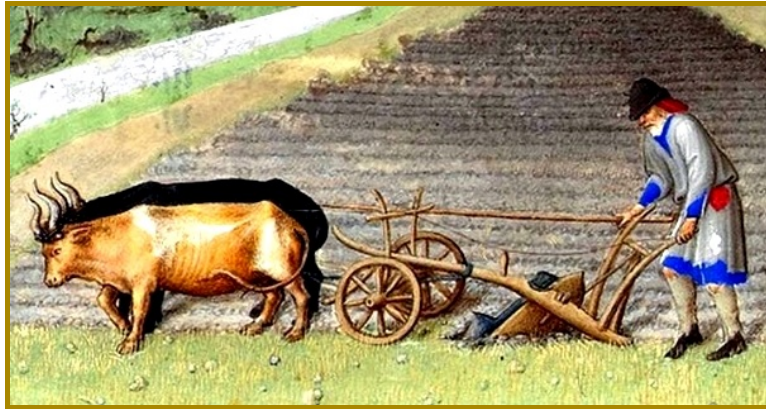


# About Prophecy

## The Book



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**Homer Kizer**

# **About Prophecy The Book**

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## To An Unknown Brother—

except by press clippings I don't know you,  
a Congressional appointment,  
an Honorable preceding your name

but I talked to your daughter  
who doesn't respect you enough to honor all you say

in an Internet biography I learned you were an orphan—  
that's true, but I never thought myself one

I was surprised to learn being an orphan  
was something to overcome

maybe that's why we've followed different paths  
why you're in the Capital lobbying  
while I'm here on the Clearwater wondering

how to delay bill collectors another week  
another day . . .

too many taxes, too much regulation, interference  
from too far away so by extension

you are part of my problem—  
what I need is another timber sale  
more logs sawed, more houses started  
more money circulated

instead I get more park rangers  
monitoring transplanted wolves  
spending borrowed dollars  
we all need

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## Introduction

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In literary shorthand, we want heaven when we die; we want to believe an idealized destination awaits us at the end of this voyage called life. Then the obstacles we encounter won't matter. The distance of our voyage doesn't matter. Only arriving matters. We can leave all of our problems in that metaphorical river we travel as if those problems were old tires or tin cans, oil slicks or biotoxins. ("SMITH, LOGGER, FISHERMAN, WRITER."  
*From the Margins*. Par. 2, 2001.)

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On Thursday of the second full week in January 2002 [Jan 17<sup>th</sup>], as I drove through Carrier Mills, Illinois, on my way to teach back to back sections of English Composition at Southeastern Illinois College, I began to feel unexplainable tension. I turned the radio in the pickup off, and drove in silence into Harrisburg, then turned east toward the college, six miles away. There was no reason for the tension; yet I felt something I wasn't able to explain, and for no reason that I could conceive. Everything was going reasonably well since moving to the wrong side of the Mississippi. We were getting bills paid after nearly a decade of financial struggle. The truck was running well. My wife was driving a high mileage and high gas mileage Toyota to her job: she would have arrived at work a couple of hours earlier so I doubted that the tension was caused by a premonition about any sort of difficulty she might be having. I simply didn't understand why the tension should exist until I turned into the college's upper parking lot. There and then, about 12 minutes after ten E.S.T., I heard in an audible voice and clearly understandable words that seemed to be "things" in my mind, *It's time to reread prophecy*.

I barely had strength enough to turn into a parking space. I certainly didn't have strength enough to walk to class; so I sat there in the pickup and wondered what it was I heard, and what the words meant ... I knew what I heard; I couldn't escape from what I heard; but what was it that I heard. There was no one in the pickup with me.

I sat still for maybe ten minutes, knowing that I needed to get to class but without having the strength to walk. Finally, with class to begin in five minutes, I opened the truck door and climbed out, my legs weak, and I set off on a course from which I haven't deviated for a dozen years. I taught the back to back sections of Freshman Comp, went home, and by then believing what I heard was

a call to write a better version of the two-house of Israel doctrine than was currently in print, I opened my Bible to the visions of Daniel and starting writing.

Within three hours I was figuratively three miles from how I had previously understood the visions of Daniel and the vision of John. What I had been taught could not be supported from Scripture. The tidy explanations of Daniel's visions were the physical events that sealed and kept secret these visions until the time of the end—sealed these visions by seemingly fulfilling them when the visions themselves were about spiritual [heavenly] entities and happenings that could not otherwise be known to human persons if not revealed via visions or revelations.

Since January 2002, I have written about virtually nothing but the nature of Hebrew style narratives. I have written millions of words, literally. My writing style has become redundant, pedantic, as I seek to argue positions, doctrines and dogmas that have not been expressed within greater Christendom for at least nineteen hundred years. And what I realized early on was that I wasn't called to make disciples, or to convert anyone. What I heard was a calling to *reread prophecy*. I wasn't told how to go about rereading prophecy or what I should find in prophecy as I reread it. I wasn't told anything other than, *It's time to reread prophecy*. I assumed that because I was told it was time for a work to begin that I was to do this task of rereading. Nobody else was doing this task of rereading.

In rereading prophecy—in the simple act of rereading texts with which I was familiar that first day—understanding came. I knew what I was supposed to find although I didn't immediately *know* how much I knew.

I assumed the voice I heard was that of Christ Jesus, but I don't know this for certain. What I know will be mostly expressed in the following pages—and my argument for having been called to do a work for God is the same as the Apostle Paul's: my understanding of the mysteries of God (see Eph 3:2–6). But I can make a better argument for being called than Paul: evidence of me being called to reread prophecy will be in the occurrence or non-occurrence of a Second Passover liberation of Israel in the near future, this liberation being from indwelling sin and death through all of Christendom being baptized in, filled with, and empowered by the spirit of God immediately following death angels passing over the whole of earth slaying uncovered [by the blood of Christ] biological and legal firstborns, some two billion persons in one day. Sounds like a fantasy? It should, but so would have death angels passing over Egypt slaying uncovered firstborns at the midnight hour of the Passover before liberation of this physical nation of Israel from physical slavery to a physical king in a physical land occurred. Would it be any greater fantasy if a spiritual nation of Israel is liberated from spiritual slavery to a spiritual king on the night of the Second Passover?

Most of what I will write in this book I have written before. Hopefully, by saying again what I have said before I will do a better job of expressing concepts and making arguments. In much of what I have previously written, I didn't know where I was going until I arrived. The journey to where I arrived was circuitous

and at times difficult to follow. This book will be an attempt to straighten the road and shorten travel time.

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## The Argument

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The meaning of a sign is context-specific, and as Augustine argued in *On Christian Doctrine*, words are signs. And as endtime linguists and semioticians have shown, meaning must be assigned by the auditor or by a community of auditors (*a reading community*) to the sign or word, with an example of this found in Matthew chapter 16:

And the Pharisees and Sadducees came, and to test Him they asked Him to show them a sign from heaven. He answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." So He left them and departed. (*vv. 1–4*)

One sign, that of a red sky, has two opposing meanings, with the meaning of the red sky color dependent on the context [dusk or dawn] in which the sign is seen.

Whether the sign conveys a valid message is of less importance than what the sign “means” to those who attach significance to the sign—the validity of the sign isn’t inherent to the sign, but also assigned—with Matthew’s Jesus saying that *an evil and adulterous generation seeks for a sign* to which meaning can be attached. In John’s Gospel, Jesus tells Jews seeking His life a similar thing: “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life” (5:39–40).

A book comes from a systematic structure of signs to which meaning has been attached by readers. For example, Luke’s Gospel—one of the Synoptic Gospels—is similar-to but not identical to Matthew’s and Mark’s Gospels, but when read closely, there is a different Jesus in Luke’s Gospel than there is in Mark’s Gospel, and there is a different Jesus in Matthew’s Gospel than there is in either Luke’s or Mark’s Gospel. Christians have tended to gloss over these different *Jesuses*, subconsciously welding them together into a Jesus that doesn’t exist and never existed. It is this non-existing *Jesus* that was born in a manger where wise men came and paid homage to Him, the one who descended from differing sons of ancient King David.

Let us use a 21<sup>st</sup>-Century analogy of what Jesus said to Jews seeking His life about searching the Scriptures for salvation: you [the generic *you*] watch the weather on the Weather Channel, watch stories about extreme weather, about storm survival, but you never go outside to experience *weather*; so what do you really know about the weather? What do you really know about hypothermia? You know what it is. You should know what signs to look-for. But you have never felt cold that caused you to want nothing but sleep. You don’t know how overpowering that urge to sleep is. You might realize that you cannot give in to it,



but until you have felt your system begin to shutdown because of the cold, you don't really know much about hypothermia.

In Jack London's short story, "To Build a Fire" (1908 version), London has an unnamed man step through a hole in the ice at minus 75 degrees below zero [-59° C], and the man freezes to death during his attempt to build a fire to dry his pants. But London never experienced -75 during the winter he spent in the Yukon. If he had, he would have known that at that temperature, water freezes instantly, sheathing the pant leg in ice, thereby protecting the leg from the cold. The pant leg becomes like a weather-proof tent, and as the leg is moved, the ice breaks loose where the pant leg bends, leaving the pant dry in those places. However, this is not the case at -10: the leg remains wet and body heat is lost.

How do I know what happens at -75? I have experienced that temperature outside of Fairbanks during the winter of 1988–1989, when our daytime high temperatures didn't reach -50° for five weeks, and on Farmers Loop Road, daytime highs were in the -70s.

You, now, [same *you*] study Scripture, memorizing verse after verse, knowing the exact words of Moses as recorded, knowing the words of Jesus, but you don't pay a tithe or trust God enough that you'll put your health in His hands, so what do you really know about God ...

In order for a sign to take on any meaning, there must be a suspension of disbelief. There must be a willingness to believe—but when there are no parameters for belief, a person will believe anything for the person has no deeply held principles of belief. And such is the status of endtime Christendom, wanting to believe that the Christian, he or she, is personally saved, but doubtful that the Christian who believes differently is saved. Thus, Southern Baptists question whether Mormons are really *Christians*, and Mormons know that the Pope represents the Antichrist, and Seventh Day Adventists know that all three—Baptist, Mormon, and Catholic—as Sunday worshipers are of the devil ... there's not much love in such a schema.

What sign do Baptists, Mormons, Catholics, Adventists [any other denomination or named sect] use to show that they alone have the truth? Each has such a sign that is found in Scripture. Each has diligently searched Scripture and has found its *sign*, its verses, quotes, citations that it will insert into discussions between pauses in utterances. Each are unwilling to reconsider the meaning assigned to its pet verses, these verses well groomed, their toenails clipped, but inwardly, these pet verses are full of worms and feces, with the Apostle Paul condemning every named denomination:

But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, for you are still of the flesh. For *while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?* For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human? What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. *He who plants*

*and he who waters are one, and each will receive his wages according to his labor.* (1 Cor 3:1–8 emphasis added)

Who is Peter; who is Paul? Are they not *one* who will receive wages for labor? Who is Martin Luther; who is John Calvin; who is Ellen G. White; who is Andrew Dugger; who is Herbert W. Armstrong? Are they not altogether *one* who will receive appropriate wages for their labors?

Paul also wrote,

I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ. But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough. Indeed, I consider that I am not in the least inferior to these super-apostles. Even if I am unskilled in speaking, I am not so in knowledge; indeed, in every way we have made this plain to you in all things. Or did I commit a sin in humbling myself so that you might be exalted, because I preached God's gospel to you free of charge? I robbed other churches by accepting support from them in order to serve you. And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from burdening you in any way. ... And what I do I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds. (2 Cor 11:2–9, 12–15)

Every person who teaches is a workman either for God or against God, with there being a very narrow but very deep chasm between *a servant of righteousness* and *a servant of the Adversary disguised as a servant of righteousness*. Both will use Paul's epistles to support whatever meaning both have assigned to their pet scriptures that they drag along behind them on a leash. Both will use similar words to support similar constructs, but the servant of the Adversary will place importance on the surfaces of things such as ethnicity or skin color or biological gender or economic prosperity, dragging biblical prophecies about physical places and physical peoples into their teachings about the endtime mysteries of God.

To keep this "Argument" from becoming a full blown chapter, permit me to say, I too will use words as signs to support my understanding of biblical prophecy, but I will not ask that anyone believe my words. You are free to believe or not believe; for the sign that will establish my words will be the Second Passover liberation of Israel (the nation to be circumcised of heart) from indwelling Sin and Death on a near second Passover day that is modeled after the Passover of 31CE, which had the 15<sup>th</sup> day of the first month occurring on Thursday, April 26<sup>th</sup> (Julian). And 2011 is such a year; 2014 such a year; 2017 is such a year; 2024 is such a year; 2028 is such a year. A person can go from there. The model will have the 15<sup>th</sup> day of the second month being a Thursday, the 10<sup>th</sup>

and the 17<sup>th</sup> being Sabbaths, with the year beginning with the first sighted new moon crescent following the spring equinox, and with the second month beginning with the second sighted new moon crescent.

At this Second Passover liberation of Israel, death angels will pass over all the earth, slaying uncovered firstborns, approximately two billion persons [2.4 billion], a number that staggers imaginations. Men such as President Obama and Vice-president Biden will perish in a day, and there is nothing the Secret Service can do to prevent their untimely deaths. The television personality Glenn Beck will lose his adopted son, a daughter, a sister, a grandson—all in a day. For neither the President nor Beck, his political adversary, will cover themselves or their households by taking the Passover sacraments on the night when Jesus was betrayed, the dark portion of the 14<sup>th</sup> day of the first month. Neither assigns importance to taking the Passover sacraments on the Passover as kept by Moses in Egypt, or by Christ before being taken. Neither assigns importance to the Passover as a *sign*.

When the Passover as a sign has no meaning for Christians, greater Christendom will be taken by surprise when a third of the world's population dies in a day, with as many or more Christians perishing as Muslims or Buddhists or Hindus or Atheists.

[Note, since the preceding was written, 2014 has given way to 2015, and all things continue as they have since our ancestors passed away. Nothing seems to have changed, other than the United States of America seems to be forcing nuclear war onto Russia; the Islamic State continues to strengthen; and Iran comes ever closer to having a nuclear weapon. The world is a more dangerous place than it was when this manuscript was written, and humankind collectively is farther from God than ever before. When humanity can get no farther from God, the midnight hour of the long spiritual night that began at Calvary will be upon us.]

\* \* \*

## PART ONE

### FROSTED BIRCHES GILL THE MELTING SUN

catching, in swollen twigs, small globes  
bright as morning stars—a moose breaks  
willows beside icicles hanging

from a shoveled roof, & like a pendulum  
hung plumb, the moon appears stopped  
over the fog veil that hides

sanded streets still as spider threads.  
Two days from full, two days from  
Jerusalem, the pale moon heralds

the second Passover here, north of night,  
where killing the sacrifice between  
the evenings gives us till August

to shed blood. That's not what the Eternal  
intended, so the Law must be interpreted  
by men. God help us.

## Chapter One

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### 1.

Christians are not a people of the flesh; for with baptism into Christ, there is no longer Jew or Greek [Circumcised or Uncircumcised], male or female, free or slave (Gal 3:27–28). There is one baptism (Eph 4:5), and that baptism is in spirit. That baptism isn't in water for the death of the old self that was never alive: baptism in water is *an appeal for a good conscience* (1 Pet 3:21). For in all things, the physical—what can be seen with eyes or measured with instruments—precedes and reveals the invisible things of God (*cf.* Rom 1:20; 1 Cor 15:46), with Hebraic thought-couplet verse imbedding this structure into Scripture.

The naming phrase *<thought-couplet>* probably has not been heard before if the reader is new to my work; therefore I will attempt in this first chapter to both show in use and through principle what this mythical *key of David* is; for King David was a very good poet composing verse in Hebrew, a Semitic language that in its inscription lacks vowels, meaning that David wrote words without aspiration [breath] included in their inscription. These words are linguistically lifeless. And in order for an auditor to read David's verse, the structure of the verse had to signify to the auditor what vowels to include between inscribed consonants in consonant clusters [written words]. And this structure is that of *thought-couplets*, used singularly but most often used squared and often cubed.

Saul of Tarsus—renamed Paul—as an educated Jew understood at least in principle the amount of knowledge that could simultaneously be concealed and revealed by thought-couplet structure: concealed from the uneducated [illiterate] person and revealed to the person who mentally possessed the key of David.

The work I have done for the past dozen years builds on the foundation that Paul laid in heavenly Jerusalem. Whether this work has value and substance will be borne out by whether at a particular second Passover in the near future a third of humanity, all biological or legal firstborns on earth and in the Abyss, will suddenly perish.

If an alien culture were to look for intelligent life on planet Earth, the culture wouldn't necessarily look at the biological complexity of humanity or at the complexity of computers or cities or things humans have constructed. Rather, these aliens would look for what cannot be naturally explained; would look for something as simple as a paper clip for iron molecules do not naturally align themselves in the form of wire bent back upon itself so as to be used as a clamp.

Intelligent life on earth searching for evidence supporting or rejecting the hypothesis that God exists will not look to the complexity of biological life, but for evidence that cannot be explained by any natural explanation: the sudden death of only uncovered [by the blood of Christ] firstborns of humanity will be such evidence. For neither plagues nor bombs kill on the basis of birth order. Humanity as intelligent life cannot kill one another on the basis of birth order.

However, God can. And in doing so—all unredeemed firstborns belong to Him to do with as He pleases—the separation between man and God will be forever established.

But God will do nothing without revealing His intentions to His prophets (Amos 3:7). God will not even take lives that belong to Him without first posting a warning in the *cloud*; so the blood of the lost will be on their own heads. And yes, with Christ Jesus *play* occurs: linguistic play, geographical play, historical play. For far too long, Christians have taken themselves too seriously, not that salvation isn't a serious matter. It is, however, the Adversary who is always serious and often seriously angry; for if this present demonstration of his advocacy for self-governance [democracy] doesn't pan out, he will truly be a flash in the pan, with fire coming from his belly to consume him ... from the perspective of the timeless heavenly realm, this has already happened.

The Apostle Paul wrote, "I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, *nor does the perishable inherit the imperishable*" (1 Cor 15:50 emphasis added). A Christian's flesh and blood body is perishable flesh; so if what Paul wrote is true—and it is—then it isn't the Christian's fleshly body [*soma*] that will be changed in the twinkling of an eye at the last trump into imperishable spirit, but it will be the Christian's non-physical inner self that will be changed, with the inner self consisting of the spirit of the person [*to pneuma tou 'anthropou*] in the soul [*psuche*] of the person, which together with the body [*soma*] make up the whole of a human person (1 Thess 5:23).

If a Christian's fleshly body is not the *Christian* that will be glorified, then Christians within greater Christendom need to rethink what they believe about the *Way* Christians are to walk in this world, with the truism of what John wrote coming to the forefront:

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. (1 John 2:15–17)

Do Christians collectively love this world and the things in this world, especially authority over one another? Yes, they do. Are Christians not collectively conformed to the world, making up approximately a third of the world? Could the *world* exist without Christians? Could Christians exist without the desires of the flesh and pride of possessions? In a realistic projection, could all Christians live as Old Order Amish believe they ought to live?

Again using Paul as a benchmark, what did Paul say about Christians being of this world: "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect" (Rom 12:2).

The concept of *testing* lies at the core of the Christian experience, with disciples testing spirits, testing words, testing those who claim to be sent to teach—and with God testing disciples, not tempting disciples and not testing on weaknesses but testing strengths so that through testing the strong become stronger. God does not test to produce failure but to produce greatness, with

Jesus in Matthew's Gospel saying, "Whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven" (5:19).

Paul, an observant Jew, wrote,

- "I urge you, then, be imitators of me" (1 Cor 4:16);
- "Be imitators of me, as I am of Christ" (1 Cor 11:1);
- "Therefore be imitators of God, as beloved children" (Eph 5:1);
- "Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us" (Phil 3:17);
- "And you became imitators of us and of the Lord" (1 Thess 1:6);
- "For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea" (1 Thess 2:14).

Christ Jesus lived as an observant Jew, a man of Judea, outwardly and inwardly circumcised. Paul lived as an observant Jew, outwardly and inwardly circumcised.

However, Paul said that circumcision of the flesh had no value spiritually, which is true for as long as disciples [Christians] are the temple of God and by extension, the Body of Christ. For to enter the physical temple of God, the person needed to be physically circumcised. To enter the spiritual temple of God in this Christian era, the person needs to be circumcised of heart. And to enter the rebuilt physical temple in the Millennium when the Son of Man reigns as prince of this world, the person needs to be both physically and spiritually circumcised—

And say to the rebellious house, to the house of Israel, Thus says the Lord [YHWH]: O house of Israel, *enough of all your abominations, in admitting foreigners, uncircumcised in heart and flesh, to be in my sanctuary, profaning my temple*, when you offer to me my food, the fat and the blood. You have broken my covenant, in addition to all your abominations. And you have not kept charge of my holy things, but you have set others to keep my charge for you in my sanctuary. Thus says the Lord [YHWH]: *No foreigner, uncircumcised in heart and flesh, of all the foreigners who are among the people of Israel, shall enter my sanctuary.* (Ezek 44:6–9 emphasis added)

Today, the Adversary remains the prince of this world, the prince of the power of the air (Eph 2:2–3), and Christians, with very few exceptions, remain sons of disobedience, consigned to disobedience so that God can have mercy on all (Rom 11:32) even though at baptism, these Christians temporarily had freewill returned to them. And in having freewill returned, the newly baptized Christian can [did] choose whom he or she would serve as the person's master: sin that leads to death, or obedience that leads to righteousness and eternal life ... most every Christian chose unbelief; chose not to believe God, not to obey God but rather to

obey a particular teacher, a particular sect or denomination or creed. And in doing so, the Christian chose to serve sin and death as a son of the Adversary.

Concerning circumcision: there is, today, no physical temple of God. Circumcision of the flesh is of no spiritual value, nor is being male, or is being born “free,” a *son of liberty*; for freedom is at best only surface deep.

In a citation that will be oft repeated, Paul wrote, “Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?” (Rom 6:16) ... the Christian who claims not to be under the Law is a slave of sin, and will perish without the Law (Rom 2:12); whereas the Christian born of spirit through the indwelling of Christ Jesus will desire to keep the Law, and will have the person’s unintentional sins covered by grace, Christ Jesus’ righteousness.

Before going farther, it needs to be understood that Paul laid the foundation for the temple of God, with *Philadelphians* standing on the foundation Paul laid, standing as pillars that reach from the 1<sup>st</sup>-Century to the 21<sup>st</sup>-Century, standing a pillars supporting ceiling joist and roof and the capstone, the returned Christ Jesus. But Paul’s epistles—spiritual milk for new converts—have been badly twisted, misunderstood and misrepresented; for when the Law moves from being written on two tablets of stone to being written on two tablets of flesh, it isn’t the fleshly body that is under the Law but the living inner self of the son of God, with this movement from hand to heart, body to mind seen in Matthew’s Jesus saying,

You have heard that it was said to those of old, “You shall not murder; and whoever murders will be liable to judgment.” But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, “You fool!” will be liable to the hell of fire. ... You have heard that it was said, “You shall not commit adultery.” But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. (Matt 5:21–22, 27–28)

When adultery moves inward to become lust; when murder moves inward to become anger, the Law is not abolished. The Sabbath doesn’t move to the eighth day but moves inward to regulate the thoughts of the mind and the desires of the heart on the seventh day. The Commandment to honor father and mother moves inward to command the disciple to honor God the Father of the disciple’s now-living inner self, and Christ Jesus, a life-giving spirit, the *Eve spirit* that serves as the mother of all human sons of God, with God the Father and the glorified Christ Jesus being one spirit (John 17:20–23) as Adam and Eve were one flesh (Gen 2:24).

With the movement of the Law from regulating hands and body to regulating desires of the heart and thoughts of the mind, sin that was for the Apostle John transgression of the Law (1 John 3:4) also moves inward to become simple unbelief of God, unbelief of the sort that prevented the nation of Israel that left Egypt from entering the Promised Land (Heb 3:19); unbelief of the sort that caused Adam to eat forbidden fruit in the Garden of Eden; unbelief of the sort that Paul describes, “Whatever does not proceed from faith [*pisteos* — *belief of God*] is sin” (Rom 14:23).



Elsewhere Paul wrote (via dictation),

He will render to each one according to his works: to those who by patience in well-doing seek for glory and honor and immortality, He will give eternal life; but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. For *all who have sinned without the law will also perish without the law*, and all who have sinned under the law will be judged by the law. For *it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified*. For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. ... Circumcision indeed is of value if you obey the law, but *if you break the law, your circumcision becomes uncircumcision*. So, *if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law*. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God. (Rom 2:6–16, 25–29 emphasis added)

If a circumcised male breaks the Law, the foreskin doesn't suddenly grow back: *circumcision* doesn't *become uncircumcision* physically. No, not at all. ... A circumcised male baptized into Christ is raised from the baptismal pool as a still circumcised male: neither his *maleness* nor his circumcision is lost. So when Paul writes, "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" (Gal 3:27–28), what Paul writes pertains to the inner self, not to the outer self that loses importance when the Law moves from hand to heart.

There is no abolishing of the Royal Law in Paul's epistles despite how Paul's words have been twisted and squeezed through nozzles of figurative cake decorating piping bags to adorn the creations of lawless Christendom ... unfortunately, too many Sabbatarian Christians are quick to dismiss or discount Paul's epistles because of how they have been used to adorn cakes baked for the queen of heaven.

With the Law's movement from regulating hands and bodies to regulating desires of hearts and thoughts of minds, the importance of the fleshly body is deemphasized, a point made in both Matthew's and Mark's Gospels:

He called the people to Him and said to them, "Hear and understand: it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person." ... But Peter said to Him, "Explain the parable to us." And He said, "Are you also still without understanding? Do you not see that whatever goes into the mouth passes into the stomach and is expelled? But what comes out of the mouth proceeds from the heart, and this defiles a person. For out of the

heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. These are what defile a person. But to eat with unwashed hands does not defile anyone." (Matt 15:10–11, 15–20)

And,

He called the people to Him again and said to them, "Hear me, all of you, and understand: There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him." And when He had entered the house and left the people, His disciples asked Him about the parable. And He said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, since it enters not his heart but his stomach, and is expelled?" ... And He said, "What comes out of a person is what defiles him. For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person." (Mark 7:14–23)

Among Sabbatarian Christians, there is a growing backlash against the lawlessness of Christian orthodoxy, with Paul taking the brunt of this backlash ... neither those Christians who use Paul to support their lawlessness nor those Christians who sincerely believe that Paul was a false teacher are honest with Paul's epistles; both are extremely poor readers of text; both are presently without spiritual understanding.

The structure of Scripture is that of a squared thought-couplet, this structure forming the mythical key of David (Rev 3:7), with David routinely squaring and even cubing couplets that have the physical presentation of an idea or concept preceding the spiritual presentation of the same idea or concept, with these two presentations forming one presentation analogous to a human person having a physically living outer self and (when raised from death through the indwelling of the spirit of Christ [*pneuma Christou*]) a spiritually living inner self. And as the outer self of a person has physical life from his or her conception, with death of the flesh to follow life, the inner self of the person is *dead* before the inner self receives life that is from heaven and that will not die. These two presentations of life-followed-by-death and death-followed-by-life are enantiomers, their chirality typifying the defining motif of God looking down at man, created in His image, and man looking up at God, non-symmetrical mirror images.

The person unable to grasp the chirality of Scripture, structured in thought-couplets, either hasn't yet been born of spirit through the indwelling of Christ or has tasted the goodness of God and spewed it out, the taste of righteousness producing bitterness in the belly where meats are ingested and expelled as excrement.

The shameful legacy of greater Christendom is that of teaching newly baptized converts to transgress the Commandments. At the moment when these newly baptized converts have the choice of life or death, their pastors insist that they choose not to believe God, with their choice of unbelief being sin that leads to the second death.

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Since John was stopped by nobles on a back road and made to sign the Magna Carta (15 June 1215), sovereigns in the English-speaking world as well as serfs and freemen are under the law. In America, laws flow from the U.S. Constitution—and do not evangelical Christians “love” the Constitution, often referring to its as a divinely inspired document? These same Christians hold as true the declaration,

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness—

But Paul wrote (in an already cited passage),

Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? (Rom 6:16)

Is an obedient slave free?

I worked in Georgia-Pacific’s Toledo, Oregon, Pulp and Paper mill when I was first married and just starting out at 18 years old. And on a stormy night while working as boiler helper, the boiler fireman, George Wycaver, began telling a story about an old Japanese woodcarver who had carved the butt stock of a Model 94 Winchester George had purchased from the base-exchange when he was in Japan. For whatever reason, George was troubled by what the woodcarver had said to him: *Americans—all slaves, not free*. George said he had corrected the woodcarver, saying, “Americans are all free.” But the woodcarver, said, *No, not true. Americans punch timeclock. Not free*.

George brought up the incident on that particular stormy night when he and I were alone together on the boiler because what the woodcarver said finally rang true for him: he was not free to quit the mill. He was building a home and had large fiscal obligations. He had a stock portfolio that wasn’t doing as well as he had hoped. He wasn’t even free to sleep in his own bed that night, but was obligated to be at work, keeping boilers one and two going until he was relieved in the morning—and if not relieved, he was obligated to work another eight hour shift regardless of how tired he was. And I think George was indirectly warning me not to get myself trapped into fiscal servitude as he had gotten himself trapped.

I have often thought about what George said in the forty-plus years since then, but I have thought more often about what the Apostle Paul wrote ...

If a Christian habitually transgresses the Commandments because of the Christian’s unbelief, is this Christian not a slave of sin that leads to the second death? Likewise, if a Christian habitually keeps the Law by faith (out of belief of God), is this Christian not a slave of obedience that leads to righteousness? So, the question to be asked, will the slave of sin cease to sin and move from being a slave of the Adversary to being a slave of obedience and righteousness and of God? The motivation to shift allegiances is salvation itself. That would seem to be enough motivation to cause a Christian to keep at a minimum the least of the Commandments, the Sabbath Commandment. But evidence shows this not to be the case: the slave of sin—the son of disobedience—is not free to keep the Commandments, but must transgress the Royal Law in at least one point, which

makes the Christian a lawbreaker, even if the other nine commands of the Royal Law are kept. (The consequences for breaking the Sabbath Commandment don't manifest themselves in this world; hence, breaking the Commandment seems painless.)

The Christian who is a slave of obedience and righteousness cannot deliberately break a Commandment even when the Christian thinks he or she can: the Christian's conscience won't permit the Christian to do what his or her lawless neighbors and relatives do. In being baptized in water as *an appeal*—a prayer—for a good conscience, when this prayer is answered in the affirmative the Christian becomes a slave of obedience to God. This person cannot make a practice of sinning. Again, this person's conscience will not permit the person to transgress the Law.

A person who cannot make a practice of sinning can, however, and often will fail to measure up to the stature of Christ Jesus in a particular situation, but this failure to measure up will haunt the Christian for decades afterwards, effectively eliminating repeat transgressions.

*Are you not haunted by memories of transgressions of the Law? Memories of times when you didn't measure up? Even knowing that your failures to measure up to the stature of Christ have been forgiven? If you are not troubled by these occasions, then you remain a slave of sin.*

If a baseball pitcher makes a bad pitch and the hitter puts the ball out of the ballpark, the pitcher has to put the memory of that pitch behind him [or her] and make another pitch. But the pitch is not really forgotten. Rather, the pitch is entered into a mental template of what not to do, especially when the pitch really wasn't made in error but represented the best pitch that the pitcher could throw. Next time, deliberately walking the hitter has to be considered, thereby avoiding the confrontation.

The American Christian who believes the U.S. Constitution affords the person "liberty" will find that this is not the case: the Christian remains a slave of sin, or a slave of obedience, hence a slave. And a slave is never a free person.

Christians assume they have freewill, control over their own minds and thoughts. But God granted to the Christian no rights over even the Christian's own thoughts, let alone over Happiness, a philosophical code word for Pleasure and the Pursuit of Pleasure, with its numerical Pleasure index. What God has granted to the Christian is the right to rebel against the Adversary, to manifest love for neighbor and brother, father and mother. God has granted to the person the ability to express outwardly what is really in the person's heart and mind, and this includes fear of other men [or women] or fear of God.

But the right to rebel against the Adversary is a limited right, not an open-ended right. Consider the case of natural Israel:

For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. (1 Cor 10:1–5)

In being baptized in the cloud and in the sea, Israel had for the moment freewill. They were no longer slaves of Pharaoh, compelled by force to do those things pleasing to Pharaoh. Rather, they were free to serve the Lord, if that is what they chose.

The nation of Israel was baptized into Moses: Paul wrote that death reigned from Adam to Moses (Rom 5:14); for with baptism into Moses, freewill was given to the nation of Israel that left Egypt:

On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai. ... There Israel encamped before the mountain, while Moses went up to God. [YHWH] called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, *if you will indeed obey my voice and keep my covenant*, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel." So Moses came and called the elders of the people and set before them all these words that [YHWH] had commanded him. *All the people answered together and said, "All that the Lord has spoken we will do."* And Moses reported the words of the people to [YHWH]. (Ex 19:8 emphasis added)

Israel was offered a choice: *Obey and keep covenant* with the Rock that was Christ, or reject being transformed into a kingdom of priests and a holy nation. This might not seem like much of a choice, but it is a choice, more than what a son of disobedience (from Eph 2:2–3) has offered to him or her in this natural world; more than Israel had when Pharaoh compelled them to serve him, and to worship him as god.

But when Israel broke covenant and used the nation's freewill to return to disobedience, the nation was rejected—and freewill was taken from this people.

Today, if you hear His voice,  
do not harden your hearts,  
as at Meribah,  
as on the day at Massah in the wilderness,  
when your fathers put me to the test  
and put me to the proof,  
though they had seen my work.  
For forty years I loathed that generation and said,  
"They are a people who go astray in their heart,  
and they have not known my ways."  
Therefore I swore in my wrath,  
"They shall not enter my rest." (Ps 95:7–11)

In swearing that the nation of Israel that left Egypt would not enter into God's rest, freewill was removed. No prayers, no sacrifices, no amount of repentance (of saying that they were sorry) would cause the Lord to reconsider His decision.

When the twelve spies returned from their covert mission of reconnoitering the Promised Land (Num chap 13), ten of these spies brought an evil report of the land to the people,

Then all the congregation raised a loud cry, and the people wept that night. And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?" And they said to one another, "Let us choose a leader and go back to Egypt." (Num 14:1–4).

In the physical nation of Israel being baptized into Moses, who bodily entered into the presence of the Lord (Ex 34:12–23), this physical nation forms the chiral image [natural portion of a thought-couplet] of spiritual Israel, the nation circumcised of heart, with Moses forming a chiral image [a natural presentation] of Christ Jesus [the spiritual presentation].

The relationship between Moses and Christ is seen in both names, with <Moses> representing *the son of no-name*, or *born of no-name* ... *moses* is a linguistic radical that means *born of*, with the name preceding the radical being the father of the son, a point that will be made again later in this chapter. In the case of the man Moses, no name precedes the radical, which is theologically in keeping with the God of Abraham not identifying Himself to Jacob and only identifying Himself as having existence [*I Am*] to Moses and the people of Israel. And for those who would foolishly argue that God has a name, that name is not one that any man has ever heard uttered, and that no man has ever seen inscribed; for the Tetragrammaton *YHWH* is not a linguistic naming icon, but a linguistic determinative visually showing the reader that the speaker or actor is deity.

Likewise, <Christ> is not a personal name or personal naming icon, but is the Greek linguistic icon representing the Jewish Messiah. Whereas *Moses* as a linguistic icon has the incorporation of *being-the-son-of* in the icon, *Christ* as a linguistic icon incorporates the concept of being over and ruling first Israel then the entire world as David was king over Judah for seven and a half years, then king over all Israel for thirty-three years.

[As an aside, linguistic determinatives were common to early inscription in many languages. They were developed to create equality between spoken words heard by auditors and inscribed words read by auditors: they conveyed to the reader knowledge of who spoke or who undertook an action, in what language, and where the speech or action occurred. But linguistic determinatives were never uttered. They were as stage directions are on play's manuscript. And by the time Israel's inscription had moved from proto-Hebrew to Imperial Hebrew, linguistic determinatives were no longer being used, and Imperial scribes didn't fully comprehend how linguistic determinatives functioned. Hence, in translating Moses into King David's and later kings' Hebrew, scribes treated the linguistic determinative *YHWH* as a naming noun, a serious mistake on their part but a mistake made from ignorance ... the ignorance of these scribes is continued by theologians promoting the Sacred Names Heresy; for God doesn't have a name. Rather, He has existence; He has presence; He has the prerogative to claim as His own any and all firstborns, using these firstborns for whatever purpose He chooses. And I am a firstborn.]

When the twelve spies returned from the Promised Land, Joshua and Caleb didn't go along with the ten: they said to Israel,

The land, which we passed through to spy it out, is an exceedingly good land. If the Lord delights in us, He will bring us into this land and give it to us, a land that flows with milk and honey. Only do not rebel against the Lord. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the Lord is with us; do not fear them. (Num 14:7–9)

But the people of Israel were having none of what Joshua and Caleb said:

Then all the congregation said to stone them with stones. But the glory of [YHWH] appeared at the tent of meeting to all the people of Israel. And [YHWH] said to Moses, "How long will this people despise me? And *how long will they not believe in me, in spite of all the signs that I have done among them?* I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they." (Num 14:10–12 emphasis)

The time for Israel to have freewill ended: all of the men numbered in the census of the second year, except for Joshua [in Greek, *'Iesou* — *Jesus*] and Caleb who had about him a different spirit, were condemned to perish in the wilderness. And no repentance would be accepted:

When Moses told these words to all the people of Israel, the people mourned greatly. And they rose early in the morning and went up to the heights of the hill country, saying, "Here we are. We will go up to the place that the Lord has promised, for we have sinned." (Num 14:39–40)

But Israel's repentance wasn't accepted. The people fled from the Amalekites and the Canaanites that came down from the hill country to defeat Israel and chase them clear to Hormah (Num 14:45). But Moses had warned them against attempting to enter the Promised Land after rebelling against the Lord. So those Israelites whose repentance was probably sincere doubly rebelled against the Lord by trying to enter the Promised Land when the promise of entrance no longer stood.

Israel's freedom to choose to enter into covenant with the Lord ended on Israel's tenth testing, tenth time of not believing the Lord, thus suggesting a commonality with the ten plagues that brought devastation to Egypt, the tenth plague [the Passover] bringing death into the home of every Egyptian, and with the sea swallowing Pharaoh and his army being analogous to the condemned congregation of Israel being defeated by the Amalekites and Canaanites. These two physical presentations of ten tests—the first *physical* in a physical couplet; the second *spiritual* in the same physical couplet—form half of a squared couplet that has in the physical presentation of this spiritually position couplet the children of Israel being offered freewill ...

The chirality seen in Israel being born in Egypt and leaving Egypt but not being able to enter into the Promised Land, and the children of Israel [numerically similar] being born in the wilderness and leaving the wilderness to enter the Promised Land links couplet to couplet to form a doubled [squared] couplet, but this chirality doesn't link the children of Israel to Egypt and Egyptians. The parents of the children of Israel—the nation of Israel baptized into Moses; the nation that left Egypt—are linked to Pharaoh and his army, and

therefore form one thought-couplet with Pharaoh, a couplet that has Pharaoh and his destruction in the Sea of Reeds (being swallowed in water) representing the physical presentation of this couplet [line one of four], and with Israel and its destruction in the wilderness (Israel being swallowed in death and buried in soil) representing the spiritual presentation [line two of four], and with this one couplet [lines one & two of four] representing the physical portion of a squared couplet.

When all of the nation of Israel numbered at Sinai—except for Moses, Joshua, and Caleb—had died, the children of Israel on the Plains of Moab came under a second covenant, a covenant made in addition to the covenant made at Mount Sinai (Deut 29:1), with the terms of this Moab Covenant having freewill returned to the children of Israel. Paul identifies this Moab covenant as “righteousness based on faith” (Rom 10:6) from *Israel* under this covenant having to choose to obey God when *Israel* is a captive people in a far land (Deut 30:1–2).

See, I have set before you today life and good, death and evil. If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in His ways, and by keeping His commandments and His statutes and His rules, then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, loving the Lord your God, obeying His voice and holding fast to Him, for He is your life and length of days, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them. (Deut 30:15–20)

In the spiritual presentation of the physical portion of one squared couplet [line two of four], the nation of Israel that left Egypt was offered the chance to become a kingdom of priests and a holy nation if this nation of Israel choose to “covenant” with the Lord. In the physical presentation of the spiritual portion of this squared couplet [line three of four], the children of Israel were offered long life, physical prosperity, and possession of the Promised Land for obedience.

But as the nation of Israel that left Egypt rebelled against the Lord and was rejected for this nation’s unbelief, the children of Israel rebelled against the Lord and were rejected for their idolatry:

And I said to their children in the wilderness, Do not walk in the statutes of your fathers, nor keep their rules, nor defile yourselves with their idols. I am the Lord your God; walk in my statutes, and be careful to obey my rules, and keep my Sabbaths holy that they may be a sign between me and you, that you may know that I am the Lord your God. But the children rebelled against me. They did not walk in my statutes and were not careful to obey my rules, by which, if a person does them, he shall live; they profaned my Sabbaths. "Then I said I would pour out my wrath upon them and spend my anger against them in the wilderness. But I withheld my hand and acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out.



Moreover, *I swore to them in the wilderness that I would scatter them among the nations and disperse them through the countries, because they had not obeyed my rules, but had rejected my statutes and profaned my Sabbaths, and their eyes were set on their fathers' idols. Moreover, I gave them statutes that were not good and rules by which they could not have life, and I defiled them through their very gifts in their offering up all their firstborn, that I might devastate them.* I did it that they might know that I am the Lord. Therefore, son of man, speak to the house of Israel and say to them, Thus says the Lord God: In this also your fathers blasphemed me, by dealing treacherously with me. For when I had brought them into the land that I swore to give them, then wherever they saw any high hill or any leafy tree, there they offered their sacrifices and there they presented the provocation of their offering; there they sent up their pleasing aromas, and there they poured out their drink offerings. ... Therefore say to the house of Israel, Thus says the Lord God: *Will you defile yourselves after the manner of your fathers and go whoring after their detestable things? When you present your gifts and offer up your children in fire, you defile yourselves with all your idols to this day.* And shall I be inquired of by you, O house of Israel? As I live, declares the Lord God, I will not be inquired of by you. (Ezek 20:18–31 emphasis added)

When the Lord gave to the children of Israel *statutes that were not good and rules by which they could not have life*, the Lord took freewill away and consigned the children of Israel to disobedience and death ... if the children of Israel carefully followed the *statutes that were not good*, the children of Israel could not have life. Only by the children of Israel turning their rebellion against the Lord into rebellion against *rules by which they could not have life* could Israel prosper, meaning that the gifts Israel presented to their gods in offering their children to the flames of Moloch [Semitic, <m-l-k>, meaning *king*] prevented Israel from having life. And in the historical margins, scholars find that whenever things went bad for Canaanite or Phoenician peoples [this includes Israelite tribes as they traveled with Phoenicians] in their far-flung colonies, these peoples returned with zeal to sacrificing their firstborns in fire; for they blamed their bad fortunes on not carefully keeping *rules by which they could not have life*. Roman and Greeks were appalled by these sacrifices. Christians should be appalled. But the Lord gave these *statutes that were not good* to end a period of open freewill.

But, you say, God wouldn't do that ... what book are you reading, certainly not the Bible?

Oprah allegedly said she would never worship a jealous God. Fine. But the Rock that followed Israel into the wilderness and said to Moses that He was a jealous God (Ex 34:14) was the deity that entered His creation as His unique Son, the man Jesus the Nazarene. This is the deity that told Israel to destroy all in Jericho, except for Rahab and her family. This is the deity that commanded Saul to devote Amalek to destruction, to not spare the life of anyone or any beast (1 Sam 15:3). This is the deity for whom Nebuchadnezzar as His servant (Jer 25:9) brought captivity upon Israel and destruction upon neighboring kingdoms. This is not a deity with qualms about wiping out a people or culture. So yes, it is within the Lord's M.O. to give *rules by which the children of Israel could not have life*.

However, the destruction of Israel for idolatry or the destruction of Amorite cities—the Amorite culture—for its iniquity (Gen 15:16) is physical and as such serves as an enantiomer of the spiritual condemnation of greater Christendom.

Returning to line four of four—the spiritual/spiritual presentation—of the squared testing couplet, Israel is represented by Christians following the Second Passover liberation from indwelling sin and death, and these Christians, filled with spirit, will collectively rebel against God in the Apostasy of day 220 (2 Thess 2:3). When they rebel, they will commit unforgivable blasphemy against the spirit. They will be as Israel was when ready to stone Moses and Aaron, Joshua and Caleb. And God will allow no repentance; no saying *we're sorry, we sinned against you*; no covering of grace, the righteousness of Christ. For in being filled with spirit, God tests Christians to see what is truly in their hearts, not that He doesn't already know. Rather, He tests Christians so they will know what is in their hearts and will understand the magnitude of their rebellion that keeps them out of heaven.

When a Christian convert is baptized in water for repentance from sin—John's baptism—the convert momentarily returns to where Noah was when he boarded the Ark on the 10<sup>th</sup> day of the second month, the day when the lamb was selected and penned for the second Passover, the giving of which was still centuries in the future. The convert makes a public prayer for a good conscience, and as Noah exited the Ark to enter a new world, the convert enters a new world in which he or she has the choice of whether to obey God or whether to return to his or her former ways. And this window of choice will soon close as it did for the sons of Noah; as it did for Israel in the wilderness; as it did for the children of Israel in the Promised Land.

Pharaoh had to have his heart supernaturally hardened so that he could serve as a chiral image of the Adversary, who isn't about to let his serfs go free without a hefty ransom price being paid. However, death's reign over physically living creatures ended when Israel was baptized into Moses and Moses entered into the presence of the Lord. Hence, a change occurred between the physical and spiritual portions of the first testing couplet ... a change occurs between the physical and spiritual portions of the second couplet, this changed represented by the giving of the spirit. So in four presentations of testing, three and a half millennia are represented.

The Christian convert baptized in water for the remission of sin becomes as Israel was in the wilderness; becomes as the children of Israel were on the Plains of Moab. The convert briefly has freewill, making the convert as clay on a potter's wheel that tells the Potter what can be made of him or her, with the Potter then getting to work to make from the clay what He needs.

If the convert chooses to become a slave of obedience that leads to righteousness, the convert will enter into heaven as Israel would have entered into the Promised Land if this nation had been obedient.

This testing couplet in its four presentations will be doubled in the Millennium, with the first four presentations forming the natural portion of a

cubed testing couplet, the next four representing the spiritual portion of the cubed couplet.

The King James Version of the Bible unwittingly mangled the meaning of Scripture revealed via structure. And though modern translations do a better job of presenting Hebraic verse as visible verse on the page, translators have yet to realize just how much meaning is imbedded in the structure of these verses and by extension in the narrative structure of inspired prose.

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In perfect love, there is no fear, the lesson that should be taken from the Book of Job, with Job being perfect in all of his ways out of fear of God, not out of love for God. There is a great difference between fear and love ... if Christians are to please God, their obedience must come from their love for God.

If the Christian loves the things of this world, the Christian loves nothing of permanence and may as well place his or her love in the arms of the wind that is here today and gone tomorrow, never to return to the way things were.

One time when I was by his house, George showed me the Winchester the old woodcarver had carved: typical Japanese design. Okay work, not exceptional. But the work of a free man who wasn't dependent upon a paycheck from an employer, the woodcarver's prosperity determined by how others valued his workmanship. And since quitting the pulpmill in late 1972, over the issue of Sabbath observance, I have also earned my living as a woodcarver, working in the Northwest Coast tradition and in Formline design. I understand the point the old woodcarver was trying to get through to a then very young American boiler fireman on a Merchant Marine ship, the woodcarver living in Occupied Japan and not free to own a rifle himself.

The best way to keep a slave from escaping is to convince the slave that he or she is free. The Adversary's ultimate disinformation campaign began long ago when he sought to convince Christians that they had been set free from the Law, liberated from the Law, and under no obligation to keep the Law. The Adversary told lies that would keep Christians enslaved to sin that leads to death. And like all disinformation campaigns that are built around a root in truth, Christians have been liberated from the death penalty of the Law, but Christians are not free to transgress the law without returning to being under the Law and under the death penalty that transgressions carry. The Christian is now free to keep the Law, whereas while being a slave of sin the Christian was not free to keep the Law but was compelled to break the Law in at least one point.

In nearly every case where a Christian transgresses the Law, no one held a gun to the Christian's head and said something akin to, *Work on the Sabbath if you want to live!* No, the slavery was internal: George was working graveyard shift on a stormy night when there was certain to be problems with pumps, with pneumatic instruments, with the salt system. He would have preferred being home in bed. But he didn't believe he could pay his bills and keep his affairs in order if he missed a single day of work. I know I was then fast approaching that situation ... if a person worked at the pulpmill, every business was eager to extend the person credit, so much credit that I began to think Georgia-Pacific made deals

with local merchants to underwrite its employees' obligations that kept employees on the job even when they were sick enough that they should have been home in bed; obligations that kept employees vying for overtime.

Today, America's Affordable Health Care Act [Obamacare] will cost the nation a few million jobs, a good thing according to the Act's apologists; for workers will no longer be tied to jobs they hate so that they can receive employer-paid health insurance. Workers will be as free as that old Japanese woodcarver was; workers will be freed from having to punch timeclocks and will be able to paint and sculpt and carve wood, for the Federal Government will subsidize health insurance costs while providing the person with Food Stamps and home heating credits, thereby purchasing the worker from industrial moguls and placing the worker in a political auction where the worker will be sold to the politician who promises the most Pleasure and the least amount of Pain—and there will be pain, lots of it, as that woodcarver in Occupied Japan knew; for again, he was not free to even own a gun, let alone use one to defend himself.

The Christian's fleshly body operates under the illusion of being free when this fleshly body is enslaved by the appetites of the belly and loins, the reason why using sex to sell hamburgers works.

When hungry enough, most every Christian will compromise even deeply held beliefs for a bowl of lentils, which in real world application in the Affliction, the first 1260 days of the seven endtime years of tribulation, will see Christians who today believe in a triune deity pledging fidelity to the largest Arian Christian denomination the world has known in order to keep their fleshly bodies alive; for Trinitarian Christendom has made no provision other than purchasing gold to survive the economic turmoil following the Second Passover liberation of Israel, whereas this Arian denomination a half century ago set up an office inside its headquarters for leveraging food into discipleship. And with now more than three-quarters of a century of collective preparation, this Arian denomination is well prepared to survive from the Second Passover to when the Apostasy of day 220 occurs; i.e., to when the lawless one [the man of perdition] will be revealed. And because its Prophet forewarned this Arian Church to be prepared, members of this denomination will lead the rebellion against God, something that will cause the two witnesses to send drought and plagues against an already dry intermountain region.

Is the fleshly body of a Christian "free" to go forty days without food or drink? No, not at all. So what about Moses twice going forty days without food or drink, and Elijah going forty days without food or drink, or about Jesus going forty days without food or drink? Did any of these human bodies really go so long without drink without dying of dehydration? I will temporarily leave the question unanswered, for the physical half of a Hebrew-style narrative doesn't have to be true for the spiritual half to be true—the physical half functions as prophecy, rather than history even when this physical portion of the narrative purports to be a mimetic account of a phenomenon.

A Christian's fleshly body is to the non-physical inner self as the whale's body was to the prophet Jonah, who was returned to life inside the whale or great fish,

with the ancient world making no distinction between fish and mammalian whales ...

When I first attended Seventh Day Adventist services as a twelve year old high school freshman in 1959, talk was about successful research showing that in a particular species of whale, it was possible for Jonah, though cramped, to live for three days. But the research missed the point of the Jonah narrative: Jonah didn't live, but died and was returned to life—

I called out to [YHWH], out of my distress,  
and He answered me;  
out of the belly of Sheol I cried,  
and you heard my voice.  
For you cast me into the deep,  
into the heart of the seas,  
and the flood surrounded me;  
all your waves and your billows  
passed over me.  
Then I said, "I am driven away from your sight;  
yet I shall again look upon your holy temple."  
The waters closed in over me to take my life;  
the deep surrounded me;  
weeds were wrapped about my head  
at the roots of the mountains.  
I went down to the land whose bars closed upon me forever;  
yet you brought up my life from the pit,  
O [YHWH] my God. (Jon 2:2–6)

Again, Hebraic poetics have a structure not usually seen in Indo-European language poetics: I have used the term *thought-couplets* earlier in this chapter to express this structure in poetry, where one subject is twice presented in similar language, the first presentation being physical or of the natural world, and the second presentation being spiritual, with this structure rooted in the night/day metaphor, the physical representing darkness and the spiritual being represented by light.

Longer Hebrew narratives also use this night/day structure, with the first half of the narrative representing the natural world and the second half representing the spiritual world. Hence, the patriarch Abraham is the natural equivalent of Christ Jesus in the manner Paul expressed:

And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." So then, those who are of faith are blessed along with Abraham, the man of faith ... in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised spirit through faith ... if you are Christ's, then you are Abraham's offspring, heirs according to promise. (Gal 3:8–9, 14, 29)

Likewise, the first Adam, the man of mud, was the natural equivalent to Christ Jesus, the reality of not only the patriarchs but the entirety of Scripture, Old and New Testaments ... Paul wrote in a sometimes questioned epistle,

Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. *These are a shadow of the things to come, but the substance belongs to Christ.* Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind, and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God. (Col 2:16–19 emphasis added)

Were Gentile converts worshiping God before they came among Christians, or were they worshiping angels and figments of their own imaginations? They certainly were not keeping the Commandments—and neither would have been their families and former friends, the ones who would be passing judgment on the convert now keeping festivals, new moons, and the Sabbath for the first time in the convert's life; for Moses and all that Moses wrote forms the shadow, the left hand enantiomer, of the right hand enantiomer, Christ Jesus. And using an analogy employed by a supporter, the shadow of Christ doesn't come before God on a different day than Christ comes before God. The shadow of Christ that is seen in the festivals with their annual High Sabbaths discloses that Christ keeps these festivals of which He is the substance: they would not be His shadow if He had abolished them. The shadow of Christ as the Passover Lamb of God is seen in the ancient sacrifice of Passover lambs on the 14<sup>th</sup> day of the first month at even, and is seen today in Christians taking the Passover sacraments of blessed bread and drink on the dark portion of the 14<sup>th</sup> day of the first month. So what if few Christians take the Passover sacraments on the night that Jesus was taken, which wasn't a Thursday night—all that only a few taking the sacraments on the night that Jesus betrayed means is that there are only a few Christians genuinely born of spirit. Most Christians remain sons of disobedience, as seen by the day on which they attempt to enter into God's presence.

So any Christian using *Christ being the substance of Moses* as an excuse for not believing the writings of Moses reveals how little the Christian understands Hebrew narration. Of course *Christ is the substance of Moses*, whose name means *the son*, or *a son is born*. The name *Moses* lacks the preceding identifier of who is born of whom as in the examples, Thutmose I, Thutmose III, Ahmose II, where *Thutmose is born as the son of the god Thoth*, or *Ahmose is the son of the god lah [l-AH]*. Thus, the one born [in type] for whom Moses is named is “unnamed,” the deity that refused to give Jacob His name. And it is for this reason that Jesus said to Jews seeking His life,

*You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life. I do not receive glory from people. ... Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?"* (John 5:39–41, 45–47 emphasis added)

Moses wrote of Jesus *when Moses wrote his own name*; for without Moses being named as the son of his natural father, Moses became the son of an unnamed, invisible father who identified Himself through only claiming *existence*

[*I AM*]. In Hebrew, <*I AM*> would be written as the nasal consonant /*M*/that begins *Moses*' name, Moses thereby self-identifying himself as *the one born of the deity I AM*.

Now to the question at hand, how will they; how will anyone hear the voice of Jesus and believe His words when Jesus is the substance (the internal reality) of what Moses wrote? They won't. For just as the /*M*/beginning *Moses*' name does double duty, serving as the Semitic inscription of /*I AM*/as well as the beginning of the word <*mes*> meaning "son" or <*mesu*> meaning "born of," the voice of Jesus is concealed in His word that He left with His disciples ... if a person doesn't believe the word of Jesus, the person cannot hear the voice of Jesus.

Within greater Christendom, Christians are the mental slaves of *Christian* dogmas and doctrines that are rooted in lawlessness; hence, Christians are with very few exceptions, serfs of the Adversary, the property of the ground [mental landscapes] in which they toil.

In Hebrew narration, the similarity between physical and spiritual can perhaps be best expressed by Greek chirality [handedness], in which the left hand forms the non-symmetrical mirror image of the right hand, with left and right hands being enantiomers that are together an enantiomorph.

For the predominantly right-handed person, the right hand is the substance and reality of the left hand, which does little more than hold whatever it is on which the right hand works. Few carpenters hammer with both hands. Few mechanics twist wrenches with both hands. As a woodcarver, I use only my right hand to power my knives or adzes; my left hand serves as a vise. Yet my left hand is similar in appearance to my right hand as the writings of Moses are similar to the words of Jesus. To have read and believed Moses' words is to have heard Jesus' words—and to hear Jesus' words is to hear the words of God the Father without thunder attached to them.

The Book of Jonah has Hebrew-style narrative structure, with Jonah fleeing from the Lord and being swallowed by the whale representing the physical or natural portion of the narrative, and with Jonah in Nineveh representing the spiritual portion of the narrative—and why did Jonah not want to go to Nineveh? He knew that the great city would repent (Jon 4:2) and that if the city repented, the Lord would repent of the evil He had declared against the city. So it is in the spiritual portion where readers learn why Jonah fled. It is in the spiritual portion of the *sign of Jonah* where readers learn how first Israel, then the remaining third part of humanity will be saved through being baptized in spirit.

Jesus used the *sign of Jonah* for both the natural and spiritual models present in the narrative, with these two models forming one narrative that serves as the natural or physical shadow of salvation coming to humanity. To review, Jonah as an air-breathing person is thrown overboard and enters the sea where he cannot breath. The Logos [*o Logos*] as the Creator of all things physical enters His physical creation where He has no spiritual breath. Jonah is swallowed by the whale, a mammalian "fish" that really isn't a fish, but because of having lungs rather than gills is not far from Jonah on the hierarchy of life. The Logos is "born" as the son of Himself from Mary's womb, with Mary as a righteous Israelite

woman [the life-giver] being different from common humanity and not far from Christ Jesus being a live-giving spirit (1 Cor 15:45). The breath of life is returned to Jonah while Jonah is inside the whale. The breath of God [*pneuma Theou*] that Jesus had before the world was created is returned to Jesus when the breath of God in the bodily form of a dove descends upon and enters into [*eis*] the man Jesus after He is raised from the watery grave of baptism (Mark 1:10). After the breath of life is returned to Jonah, the whale pukes Jonah forth onto dry land (Jonah 2:10), where Jonah does the work he had sought to escape. After the breath of God is returned to the man Jesus, the fleshly body of this man dies at Calvary and pukes forth the inner self of Jesus that then goes to preach to imprisoned spirits (1 Pet 3:18–21), that by extension is a work He had sought to escape, not because He knew they would repent, but because He knew that they wouldn't. The living spirit and soul of Jesus preached to imprisoned spirits until the glory the Logos had before the world existed is returned to the Son of Man (see John 17:5). And the juxtaposition of Jonah and Jesus forms one Hebrew structured narrative, in which each part has a physical component that precedes the spiritual component of each part, with the physical revealing the invisible things of God (again, Rom 1:20; 1 Cor 15:46).

But Jesus only used the physical portion of Jonah's narrative for His physical and spiritual applications of *the sign of Jonah*. The spiritual portion remains to be employed in both a physical and a spiritual presentation.

Jonah's prayer continues beyond what is quoted, but from what has been quoted, the nature of Hebrew-style narration and Hebraic poetics is apparent: again, the physical precedes the spiritual, and together—physical and spiritual—the repetition of thought forms one complete thought ...

In the natural or physical, Jonah declares that he *called out to God, out of his distress*, and in the natural's spiritual compliment, Jonah said that *He answered me*. But this compliment [thought-couplet] is merely the natural portion of a doubled compliment, with the spiritual portion of the doubled compliment also having a natural declaration—*out of the belly of Sheol* [the grave] *I cried*—and its spiritual compliment: *and you heard my voice*.

Again, for pedagogical repetition (which I use often): Hebraic poetry is not audibly rhymed in its construction, but structured in thought-couplets that feature complimentary ideas or concepts twice presented, the first being physical or of darkness [night] or of the outside [i.e., circumcision of the flesh] or of the public [nations or peoples], with the second being spiritual or of light [day] or of the inside [i.e., circumcision of the heart] or of the person [individual salvation].

In the natural or physical presentation of a biblical prophesy, whatever is declared pertains to physical peoples in physical lands, but in the spiritual, biblical prophecy is about thoughts, attitudes, belief of God—is about mental topography, mindsets. And the veracity of poetry is never an issue; for poetry is to reveal truth without necessarily being true. And a truth revealed by the Jonah narrative is that a person's fleshly body is to the person's inner self as the whale's body was to the prophet. So to diligently search for which species of whale would permit a man to remain alive inside it for three days and three nights misses the



point of the narrative: the inner self inside the body of flesh is spiritually dead—as Jonah was when *in the belly of Sheol* and *waters closed in over Jonah to take his life* and *Jonah went down to the land whose bars closed upon him forever*—but this inner self will be raised to life so that, as Jonah expected, the inner self will *look upon the holy temple* of God.

Evidence of genuine spiritual birth comes in the form of having the mind of Christ so that the mysteries of God can be understood. Evidence of being born again comes from the person's ability to comprehend movement from physical to spiritual; from the Law being written on two tablets of stone that can be carried in hands to being written on two tablets of flesh, the heart and the mind, euphemisms for the inner self of the person, spirit [*pneuma*] and soul [*soul*]. Stated in its most simple form, if a Christian doesn't understand the movement of the Law from hand to heart, from body to mind, the Christian has not received a second breath of life and remains a son of disobedience. If the Christian doesn't understand the criterion for salvation moving from the good works that the flesh does to the cleanliness of the person's inner mindscape, the person is not of God and is an actual enemy of God regardless of prayers prayed, good works done, or visions seen.

The cleanliness of a Christian's home, the attire of a Christian, the prosperity of the Christian, the good works of hands and body can conceal internal wickedness and unbelief and are, therefore, unreliable indicators when it comes to disclosing the contents of the Christian's heart. The better indicator is the person's desire to keep the Commandments when the person is under no legal or cultural obligation to do so. The better indicator is in how the person responds to personal adversity, and to accusations made against neighbor and brother or by neighbor and brother. Does the Christian rightly judge a matter, shunning the unrepentant evildoer while embracing the person who has been falsely accused? Can the Christian discern the content of hearts, even when outward appearances are false flags? How would a Christian accurately discern the contents of another Christian's heart? It can be done, and rather easily done when the Christian is able to see through the surface of things so that spirits can be tested. But surfaces scatter light, and too often prevent spirits from being tested. Thus, it is essential that a Christian realizes he or she is not the fleshly body in which the Christian temporarily dwells; that the Christian realizes every other Christian is not the person seen with eyes, but the inner person that reveals itself by the things done in the flesh when no one is seemingly looking.

In blunt terms, the Christian who kicks his or her dog will also kick a person the Christian believes is inferior to him or herself, and will suck up to any person the Christian believes is superior, thereby making the Christian the worst kind of respecter of persons. For what price does the Christian pay for kicking a dog; i.e., for showing what is in the Christian's heart? No price in this world. The dog is unreasonably loyal, and won't turn on the Christian as another person would.

The Christian when set free from the Law doesn't have to keep the Law, but not keeping the Law discloses the Christian's inner unbelief and rebellion against God. When set free from the righteous requirement of the Law—death for

transgressions—the Christian can figuratively kick the dog and get away with it. However, God has inserted a check on hidden bad behavior:

Paul declared (a repeated citation),

For God shows no partiality. For *all who have sinned without the law will also perish without the law*, and all who have sinned under the law will be judged by the law. For *it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified*. (Rom 2:11–13 emphasis added)

The inner self of the person who believes God and desires to please God will keep the Sabbath as the least of the Commandments, the easiest Commandment to keep, the one no Christian should get wrong ...

The Sabbath begins at sunset Friday evening [between the evens], not at a particular clock hour. The Sabbath then extends forward to sunset Saturday evening, again irrespective to what clocks declare. In Kenai, Alaska, when there were four time zones rather than two in the state, sunset in December came about 2:30 in the afternoon on the shortest day of the year.

For a couple of years, I worked for Ron Swanson of Ron's Rent-All in both his father's Kenai Corners location and in the blue metal building he purchased next to the airstrip ... Ron had attended high school at Kenai until about the middle of his senior year when he got in a fight with another student who would go on to become the OSHA inspector for Southcentral Alaska. Both students were suspended for the year and thus unable to graduate from Kenai. Ron went to Oregon to live with his mother, who was separated from his father, and he graduated that year from Eugene High.

The bad blood between Ron and the future OSHA inspector was never resolved.

Ron hired me to repair chainsaws mostly [I worked on every sort of small engine], and he hired me knowing that I kept the Sabbath, Friday sunset to Saturday sunset, and that I kept the High Sabbaths. This particular year, because of his Stihl sales increase, Ron had won a week-long vacation in Hawaii, but the week happened to coincide with the Feast of Tabernacles.

Either Ron or I had to be in the shop to ensure that things went smoothly ... his wife went to Hawaii, I went to Anchorage for Feast, and Ron stayed home tending the shop.

Kenai was beginning to experience an economic downturn; so business was slow into November and early December. Pressures were mounting on Ron, and me leaving in what seemed to be the middle of Friday afternoons wasn't helping; so I quit checking in with him when I left and started checking in with his wife who was keeping the time.

About 2:00 pm I would begin to clean the shop, rolling up hoses, hanging up tools, and dumping the buckets of gas in which we washed parts. When the shop looked pretty good, I would wave at his wife and go out the back door, done working for the week. And this is what I did on the Friday before Christmas, 1976. I was home before 2:45, close to when the Sabbath began.

At 3:00, Ron's nemesis entered Ron's rental business for a surprise OSHA inspection.

On Monday, Ron told me his heart sank when he saw who entered the door; for he *knew* what the shop looked like on a Friday afternoon, and he could see an easy \$50,000 in fines. And with every step he took closer to the shop, the greater the imagined fines became ... when he rounded the corner and saw the shop about as spic and span as it could be, he was genuinely surprised, and the OSHA inspector was visibly disappointed.

Ron never said anything negative to me about taking off early for the Sabbath, or about not being there during the Feasts: he was good to his word that the Sabbath would not be a problem ... I once told him, before I went to work for him, that I had a funny religion. He pointed to his wife, a devout Catholic, and said, *She has a funny religion. Yours at least makes sense.*

For Christians, biblical prophecies are not about physical peoples in physical lands, but are about demonic kings broadcasting attitudes and mindsets that determine how a person thinks, which in turns determines what the person does.

Baptism doesn't remove evidence of circumcision, or mute the biology of gender, or liberate the enslaved. The Jew outwardly circumcised on the eighth day, or the outwardly circumcised Muslim doesn't cease to be outwardly circumcised when baptized as a Christian convert. A woman doesn't cease to be a woman when baptized even though she is a son of God, with all rights of a son, including the right to speak the words of Christ Jesus, her spiritual Head. She is not, however, free to speak as a woman; for with baptism into Christ there no longer is male or female, but then there never was male or female inner selves. There was only living or dead inner selves.

Baptism which symbolizes death in a watery grave doesn't cause the fleshly body of the person to die. Nor does baptism wash away sins as if transgressions of the Law dissolve in water ... the Sunday-keeping Christian doesn't suddenly become a Sabbath-keeper when caught in a downpour in the church parking lot (no sprinkling of holy water will so thoroughly drench the Christian). Rather, baptism represents real death of the inner self, the sort of death Jonah experienced inside the whale.

But the inner self doesn't die; for the inner self is already dead—is dead—until born of spirit.

The inner person consists of spirit [*to pneuma tou 'anthropou*] and soul [*psuche*], with the spirit being in the soul as the soul is in the fleshly body in a manner understood by a husband being in his wife for the purpose of procreation [human sexuality is not confined to procreation, but biological gender originated as a model of divine procreation]. Thus, the spirit is to be the head of the soul as the soul is to be the head of the fleshly body as the husband is to be the head of his wife—not the head of every woman. For a man and *every woman* do not equate to two being one flesh. Even backing up to where the spirit of Christ [*pneuma Christou*] enters into the human spirit of the person thus causing the spirit in the person to be born of God as a son of God [the fleshly body isn't the son of God], the spirit of Christ doesn't enter into every person, but only into the spirits of those persons the Father draws from this world (John 6:44) and gives to

Christ Jesus, the theological basis for why David could have a dozen wives and not sin, and why Solomon by his many foreign wives sinned against God.

The prohibition given to Israel against marrying foreign wives (and daughters of Israel marrying the sons of foreigners) functions as prophecy although that is not how the statutes and ordinances Moses gave to the people of Israel are taught to spiritual infants ... spiritually, wives represent the *body* over which the inner self is its *head*. Solomon's many wives did not submit to Solomon, just as the Christian Church today does not submit to Christ Jesus, its Head, with Christendom's refusal to submit easily seen in the day on which greater Christianity worships, *the one [after] the Sabbath — te mia ton Sabbaton*.

Does the Church not understand the week of record moved from the physical week before Calvary to the seven day long spiritual week after Calvary, that the fourth day [Wednesday] aligns with the fourth day on which there will be two lights created, with the greater to rule day and the lesser to rule the darkness, with the transitioning step/week being the seven days of the Feast of Unleavened Bread, when all who are of Israel will live without sin; i.e., without transgressing the Law.

Because the concepts so far introduced have not been theologically discussed since the 1<sup>st</sup>-Century CE, their endtime newness permits greater repetition than good writing would normally allow.

## 2.

A red sky at dawn or dusk is a primitive weather forecast, giving to the sailor a few hours of advance notice of what the weather could be, enough advance notice that plans can be made for the day or for the night. Biblical prophecy is also about giving advance notice of what could or will physically happen to a nation or a people, thereby making biblical prophecy a *sign for the times* at hand.

But to plan one's life and economic prosperity around the color of the sky going into night or day would seem to be superstition run amuck. To plan one's life around the Second Passover liberation of Israel would seem to be superstition run amuck ...

If the person out of habit takes the Passover sacraments on the Christian Passover, the dark portion of the 14<sup>th</sup> day of the month that begins with the first sighted new moon crescent following the spring equinox wherever the person is (which will have the Southern Hemisphere being six months out of sync with the Northern Hemisphere and which makes determining the date of the Second Passover impossible until after it occurs), the firstborn person needs to take little thought about the Second Passover beyond making reasonable provisions to survive the collapse of society—

Yes, the collapse of society, not just the fiscal collapse of a nation or the collapse of a nation from natural disasters such as drought-caused famine. Not just the collapse of a nation or of all nations on a continent, but of all nations.

What is at stake is the collapse of modern life as all of us have come to know it; for with the death of all uncovered firstborns, God will deliver to the reigning prince of this world a below-the-belt blow that doubles over spiritual Babylon and

sends this present world order reeling, staggering, wobbling—a blow from which Babylon never recovers although it will take a second blow to actually topple Babylon. Two blows, two times a third of humanity will be suddenly slain, once at the beginning of the Affliction, the first 1260 days of the seven endtime years of tribulation, and once near its end (within its last 30 days). And as very little of the antediluvian world was carried into this present era, very little from this present era will be carried into the Endurance in Jesus, the last 1260 days of the seven endtime years, and then carried on into the Millennium.

Today, nearly two millennia after Christ Jesus used the example of a red sky being a *readable* sign of the times, we have satellite weather forecasts that are fairly reliable out to ten days or so; yet Christians within the greater Church cling more tightly than ever to biblical prophecies about Gog and Magog, Cush and Persia, Edom and Moab, Judah and Israel, picking through sentences with divining rods in hopes of discovering advanced warnings about what will happen next in global affairs about which Christians really can do nothing for this isn't their world.

I spent a few years in the Aleutians, fishing a small vessel in the waters around Unalaska and Akutan Islands—and in the Aleutians, wind passing over waves two, three, five hundred miles away transferred energy to the sea that was felt by operators of small craft a day or more before the wind arrived to pile seas high in the passes between the islands. Sky color wasn't important. The *feel* of the water was. So I never thought much about what Jesus said concerning a red sky until I began to reread prophecy. It was then that I realized the person who earnestly desires to believe the literalness of words or of collections of words is the wrong person to determine the veracity of the words, a concept I expressed in a differing form in an essay written in graduate school—

To digress for a moment: I encountered a phenomenon this summer of 1979 that I should have previously realized. Some of the first generation Norwegian skippers had a reputation within the fleet for bravery, for fishing weather that kept every other vessel in port. In the *Guppy*, I couldn't get the marine weather forecasts: I had neither an AM radio, nor a particularly useful CB. As a result I never knew what the weather was supposed to be. I had to quickly learn to forecast my own weather, and most of the time I just didn't pay any attention to the weather. So I would find myself fishing with these highliners whose reputations for bravery were truly impressive when most everyone else stayed in port. Of course, I wasn't as far off-shore as were those highliners.

What I realized was the highliners didn't necessarily believe the weather forecasts. "Ve go out & see what it's like." And they would leave port and sail out to their fishing grounds. Once they were there, they would say something like, "Now that ve here, ve fish awhile." First thing they knew they had a full hold and an extra day of fishing over the boats that had stayed in port. They weren't braver than other skippers; they just didn't believe everything they were told. And I was out on those days because I didn't receive the forecasts that said to stay in port. I probably would have stayed in port if I had received those forecasts. ("SMITH, LOGGER, FISHERMAN, WRITER." *From the Margins*. 2001.)

If a person believes a *sign of the times*; believes that a red sky at dawn means a sailor is to take warning, the person handicaps him or herself as the person is

herded here and there as if the person were without individual discernment. The person is pushed into buying gold to protect the person's accumulated wealth; is pushed into reducing the person's carbon footprint; is nudged into carpooling; is fed a diet of disinformation and genetically modified corn and wheat, soybeans and canola oil. The person feels like he or she is being pushed through a cattle chute and headed for the slaughterhouse's killing floor, but what does the person grasp-hold-of to prevent being knocked in the head? Not an edition of the *New York Times* nor even a Fox News broadcast. Not Scripture, for the Christian will inevitably read Scripture as the Christian was taught to read Scripture and will thus continue the Christian's rebellion against God.

The highliners fishing out of Dutch during the summer and fall of 1979, were mostly skippers from Ballard, Washington, with the majority of these skippers being first or second generation Norwegians who spoke to each other in Norwegian but who seemed to unconsciously switch to English when approached by someone who wasn't a squarehead. And the defining characteristic of these highliners as a collective was their unbelief of easy answers, easy solutions. They challenged what they were told—and in doing so, they found better ways to work gear, handle their catch, even build their boats.

When I sold a chainsaw-outboard dealership on the Kenai spring 1979, I knew nothing about commercial fishing or going to sea. I knew so little that a rumor began to circulate about me being lost at sea. Personal property I left in a mobile home with the rent paid in advance for months was ransacked by Worldwide Church of God members, with a deacon overseeing the looting, justified of course for they would have found one copy of a *Playboy* magazine among household items and cached food stuffs, precision tools and chainsaw parts. I don't remember why I had the issue—I'd had it for several years—but having it would have been a "sign" to overly superstitious Church members that I was a sinner, and as a sinner, I couldn't possibly be protected by God. Therefore, I had to be lost at sea; for no one had heard from me for a month.

The logic seems twisted, but then, much of what happened within the Worldwide Church of God in 1979 was twisted beyond recognition.

Another member of the same congregation stepped in and salvaged as much as he could of what other members had left strewn around the yard of the mobile home I was renting. I owe him thanks that I may never have expressed because I walked away from the whole affair and didn't return to Kenai, wintering instead in Anchorage or Kodiak and eventually Fairbanks in the following years.

I heard after the fact that if I had complained to the minister, Earl Roemer (who was in Pasadena when the looting occurred), people would have been disfellowshipped, but I absorbed the loss. I could afford-to. I made \$1,700/day for every day I fished that summer.

Like the red sky or the issue of *Playboy*, the sign of Jonah is also context-specific, with meaning and opposing meaning assigned to the same sign in a similar dusk/dawn context, with the *night* or *day* for the sign of Jonah residing in the absence or presence of God in this world.

The structure of Jesus' utterance about a red sky (as the author of Matthew's Gospel produces it in his *Hebrew-style* narrative that has its first half forming the shadow and copy of its second, or spiritual half) has the red sky being a *sign of the times*, a sign of this world, whereas the *sign of Jonah* is a heavenly sign that has physical and spiritual compliments.

In the physical presentation of the *sign of Jonah*, Matthew's Jesus said,

Then some of the scribes and Pharisees answered Him, saying, "Teacher, we wish to see a sign from you." But He answered them, "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here." (Matt 12:38–42)

The *sign of Jonah* as understood physically will have Jesus being three days and three nights in the heart of the heart—entombed in earth—as Jonah was three days and three nights entombed by the fleshly body of the whale [great fish]. This is not a spiritual understanding of the *sign of Jonah*, but an earthly one. This is the understanding given to those who are not born of spirit nor called by Christ Jesus. And even then, greater Christendom has denied this understanding of the *sign of Jonah* and has insisted that Jesus was not entombed for three days and three days—seventy-two hours—but entered the grave Friday evening and rose from the grave Sunday morning, one day and two nights, leaving greater Christendom straddling a chasm of unbelief, one foot standing on Christ and the other foot standing on the Adversary, a theological situation worse than being lukewarm.

Greater Christendom has believed that Jesus was crucified, buried then raised from death by God the Father—this is the foot that is firmly planted on Christ. But greater Christendom has denied and continues to deny that Christ Jesus was the Passover Lamb of God, slain on the midweek Preparation day [Wednesday] for the High Sabbath, the first day of the Feast of Unleavened Bread, the 15<sup>th</sup> day of the first month in year 31 of the Common Era, and then resurrected from death after the third day of Unleavened Bread, ascending to the Father at the hour of the Wave Sheaf Offering (as Sadducees reckoned when the first handful of barley was to be waved) on the morrow after the weekly Sabbath, the fourth or mid week day of Unleavened Bread. This reckoning will have Jesus entering Jerusalem on the weekly Sabbath, the 10<sup>th</sup> day of the first month, as both the selected Passover Lamb of God and as the future high priest of Israel (the reason He rides the colt, not its mother). This will now have Jesus eating the Passover on the dark portion of the 14<sup>th</sup> day of the month, the First Unleavened (see Matt 26:17 in Greek, and do not insert the extra words translators have inserted), at the hour and on the day when Israel under Moses ate the first Passover in Egypt. Jesus was then taken this same night, and crucified on the day portion of the 14<sup>th</sup> day, dying

about 3:00 p.m. and being buried as the sun set, the beginning of the 15<sup>th</sup> day, the Great Sabbath of the Sabbath (John 19:31 in Greek), the first High Day of the seven day long Feast of Unleavened Bread.

Why greater Christendom doesn't believe the physical application of the *sign of Jonah* that would have Jesus being entombed in the heart of the earth for three days and three nights—all day on the 15<sup>th</sup>, the High Sabbath; all day on the 16<sup>th</sup>; all day on the 17<sup>th</sup>, the weekly Sabbath—cannot be explained by Christians except through the fallacious concept of *inclusive counting* that will have a partial day counting as a full day, not something found in the Hebrew construction of the Book of Jonah, where “day” is the hot portion of a twenty-four hour period, and “night” is the twisting away, or turning away from the light. Besides the movement from midweek of the physical week to midweek of a spiritual week has significance in assigning meaning to the *sign of Jonah* that is addressed in Jesus saying, *The men of Nineveh will rise up at the judgment with this generation and condemn it ... the queen of the South will rise up at the judgment with this generation and condemn it.*

Dominion over the single kingdom of this world is taken from the Adversary and his angels and given to the Son of man on the doubled day 1260: the last day of the Affliction, day 1260, one day, followed by the first day of the Endurance, day 1260 counted down, a second day. And when dominion is taken from the Adversary and his angels (Dan 7:9–14; Rev 11:15–18; 12:7–12), the world will be baptized in spirit Joel 2:28; Matt 3:11). All of humanity will be filled with spirit and thus liberated from indwelling sin and death; all will be the people of God (Rev 18:4), beginning on the figurative fourth day [fourth year] of Unleavened Bread. Plus, the Genesis “P” creation account isn't about the physical creation of the earth, complete when the earth was filled [*bara*] on the dark portion of Day One (Gen 1:1), but about the spiritual creation, with the resurrection of firstfruits coming on the fourth day in the creation of the greater light to rule day and the lesser light to rule the darkness, with the greater light being those disciples who will be great in the kingdom of the heavens: “Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven” (Matt 5:19).

In the physical application of the *sign of Jonah*, movement is from being physically alive and to a common judgment of humanity, Israelite and non-Israelite, after death, this judgment occurring outside of space-time so that all phenomena occur in the same unchanging moment. In the spiritual application of the *sign of Jonah*, movement is from spiritual death to spiritual life while the person remains physically alive, with the breath of life of record going from the nostrils, the front of the face (represented by the nasal consonant <n>), to where the breath of God [*pneuma Theou*] in the bodily form of a dove entered into [*eis* — from Mark 1:10] the man Jesus the Nazarene following His baptism. This movement of breath is seen in the difference between “Simon the son of John” [*Simon 'o uios 'Ioan nou*] (John 1:42) and “Simon bar Jonah” [*Simon Bariona*] (Matt 16:17). Aspiration is represented by the /ah/ radical, which in the name



“John,” the name of Peter’s natural father, precedes the nasal consonant /n/, but follows the nasal consonant /n/ in “Jonah.”

Jesus knew Peter’s natural father’s name was John, but Jesus identified Peter’s father as being Jonah when Jesus told Peter that flesh and blood had not revealed to him that Jesus was the Christ (Matt 16:16), but the Father of Jesus, the one in the heavens (Matt 16:17), had revealed Jesus’ identity to Peter.

In Jesus “misidentifying” Peter’s father, substituting *Jonah* for *John*, Jesus disclosed that Peter’s parentage had gone from physical birth parents to godly birth parents.

Israel under Moses ate the first Passover on the dark portion of the 14<sup>th</sup> day of the first month, not on the dark portion of the 15<sup>th</sup> day as rabbinical Judaism today eats the first of their two Seder meals; for Israel under Moses was prohibited from leaving their houses until dawn of the 14<sup>th</sup> day, the Preparation Day for leaving Egypt in a hurry. Only after dawn did Israel spoil the Egyptians, taking from them what reflected the light of the sun [gold and silver] as a sign of Christ being taken from this world. Only after dawn were herds and flocks gathered. And between spoiling Egyptians and gathering flocks, there would have been no time for a lump of leaven starter to do its work of leavening dough then Israel baking raised bread before Israel left their slave quarters in haste, not to ever return.

The *sign of Jonah* representing Jesus being entombed for three days and three night corresponds to the red sky at dusk signifying fair sailing weather, a sign of the times. The *sign of Jonah* representing the Body of Christ—when the Passover lamb is slain, both head and body dies—being entombed until the third day (of the Genesis “P” creation account) is complete corresponds to the red sky at dawn signifying turmoil and trouble, the sign of seven endtime years of tribulation, the sign of our times, this present age and what is about to begin.

Every *body* must have a *head*, but a *head* can temporarily be without a *body* as seen in Daniel’s vision of Belshazzar’s first year, when the *body* of the fourth king is burned after its *head* is dealt a mortal wound, with this wound being healed when the beast is seen in Revelation chapter 13. The concept of *headship* without a body is also seen in the lad David being anointed king of Israel (1 Sam chap 16) and thereby made the *head* of Israel years before he receives the office of king.

The resurrection of Christ, Head and Body, from death can be physically understood by spiritual infants. But what it takes to understand the spiritual application of the *sign of Jonah* is to have both feet firmly planted on Christ, and to cease straddling the chasm between life and death, the chasm that Abaddon rules, his weapon of war being unbelief, his great sword being a single voiced cutting blade that prevents Christians from understanding that spiritually, two are one.

The Apostle Paul delivered to Christendom the principles for understanding Hebrew style narration:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For

what can be known about God is plain to them, because God has shown it to them. *For His invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made.* So they are without excuse. (Rom 1:18–20 emphasis added)

And,

It is sown a natural body; it is raised a spiritual body. *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. But *it is not the spiritual that is first but the natural*, 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 also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. *Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.* (1 Cor 15:44–47 emphasis added)

Shortened, the visible, physical things of this world reveal and precede the invisible, spiritual things of God. And as the physical exists, the spiritual will also exist. Hence, Israel's Passover liberation from physical slavery to a physical king in a physical land forms the shadow and copy of spiritual Israel's Second Passover liberation from spiritual bondage to a spiritual king [the King of Babylon — Isa 14:4].

The argument that will be made throughout this book is expressed in *two being one*, with self-similarity producing the geometry of marriage, of penetration, of *headship* ... this self-similarity is expressed in chirality.

*Night* is the non-symmetrical, natural image of *day*, and *night* and *day* together form one "day"; thus, the *natural* is without spiritual life. The *natural* is in spiritual darkness; for the prince of this world remains the Adversary, the King of spiritual Babylon. Dominion over this world will not be taken from the Adversary and his angels until halfway through the seven endtime years of tribulation—the first 1260 days of the seven endtime years are in John's vision identified as the Affliction; the latter 1260 days are identified as the Endurance in Jesus (from Rev 1:9), which will have the Affliction and the Endurance being mirror images [enantiomorphs] of one another ... the Affliction and Endurance are separated by the Kingdom, the doubled day 1260 when the kingdom of this world is taken from the Adversary and given to the Son of Man.

Circumcised in the flesh Israel is the non-symmetrical, natural image of circumcised of heart Israel, with circumcision of the flesh and of the heart being the nation of Israel that lives throughout the Millennium, the thousand year long Sabbath of the land that will not see worldly economies based on transactions but based on self-sufficient, sustainable agriculture.

Before the development of commodity markets and futures contracts, American farmers endeavored to sell their surplus grains without knowing in advance what price they would receive or even if there was a market for their crop. As a result, in the 1840s surplus grain was often dumped in Lake Michigan rather than sold at a loss by the farmer, with a similar situation still existing in sub-Saharan Africa as late as 2004 ... today, even subsistence agriculture needs a small contract futures exchange to be sustainable. Therefore, in the Millennium

when there will be no transactional economy, everything humanity presently knows about how to get by will have to be jettisoned. Agricultural surpluses will not be sold but consumed on the year of the land Sabbath and of Jubilee.

So how is a farmer to plow fields, or will everyone eat what the land produces of itself for a thousand years, thus returning to being agricultural gathers rather than farmers?

If a horse is needed to pull a plow, where will the person without a horse acquire one? Sit back and wait until somebody gives the person a horse or a mule or an ox? Without the marketing of diesel fuel, today's tractors will rust in peace along the edges of pastures. Or will a newly married couple visit others during their first winter, with everyone with whom they stay giving the couple something the couple needs to establish a household of their own, as the Amish do today?

The problems and inequities transactional economies cause will be overcome by eliminating transactions. But in doing so, a new set of problems arise: if a person needs a knife, the person will have to forge one for him or herself. If a person needs a pottery plate or bowl, the person have to dig the clay, wedge it, form it via wheel or hand-layup, dry the vessel, then fire it, most likely making crudware rather than stoneware.

Humanity has arrived at an unusual place in history; for the technology available to the present generation has made youths more interested in video games than in smelting steel or forging copper, using fish oil as the chelating agent to keep firescale to a minimum. As a result, the accumulated knowledge of millennia either will be or already has been lost. When the technology crashes, the *cloud* evaporates in the winds of change. The how-to knowledge that, say, my grandfather (an Indiana farmer at the turn of the last century) had will be lost for this knowledge isn't presently held in minds, but in the *cloud*.

*Elohim* [singular in usage] breathed the breath of life one time into the nostrils of humanity (Gen 2:7. He then created Eve from living flesh and bone taken from Adam so that Adam and Eve were one flesh (*vv.* 22–24) ... in marriage, two become one, with the man being the *head* of his wife (1 Cor 11:3) through his penetration of his wife. In spiritual birth, the spirit of Christ [*pneuma Christou*] penetrates the spirit of the person [*to pneuma tou 'anthropou*] thereby becoming one with the person as well as the Head of the person, with the spirit of Christ being a life-giving spirit [*pneuma*]. The person has now been born of God as a son of God and has passed from death to life without coming under judgment (John 5:24); for with spiritual birth came belief of God that leads to obedience by faith [*pisteos*] ... true belief of God doesn't precede the Father drawing the person from this world and delivering the person to Christ Jesus (John 6:44), who then calls the person, justifies the person [i.e., is crucified for the person while the person is still a sinner — Rom 5:8], and glorifies the person by bringing to life the spirit of the person so that the person not only knows the things of man (1 Cor 2:11) but also the things of God through having the indwelling of Christ in the form of the mind of Christ.

*Two are one*—the spirit of Christ in the spirit of the person becomes the Head of the person; becomes the Bridegroom, with the spirit of the person functioning

as the Bride, the Body of Christ, with Bridegroom and Bride being one spirit as a husband and his wife are one flesh.

In Jesus' prayer shortly before He was taken, Jesus asked the Father,

I do not ask for these only, but also for those who will believe in me through their word, that *they may all be one*, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that *they may be one even as we are one, I in them and you in me, that they may become perfectly one*, so that the world may know that you sent me and loved them even as you loved me. (John 17:20–23 emphasis added)

The spirit of the Father [*pneuma Theou*] entered into (penetrated) the spirit of Christ [*pneuma Christou*] that in turns enters into (penetrates) the human spirit of a person [*to pneuma tou 'anthropou*] that is in the soul [*psuche*] of the person that is housed in a fleshly body, male or female.

Flesh and blood are perishable: they cannot enter heaven, nor will they—because they are perishable—inheritor immortality ... it won't be flesh and blood that is changed in the twinkling of an eye and raised imperishable (1 Cor 15:52), but the soul [*psuche*] of the person who has been born of spirit as a son of God.

In making the two-part move from death to life, humanity sheds its fleshly body to never return to it, the human fleshly body being analogous to larvae of butterfly.

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## Chapter Two

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### 1.

The geographic boundaries of ancient Israel represent, in type, the quantified amount of spiritual knowledge greater Christendom had in the past, presently has, and will have in the future ...

The spiritual Body of Christ forms the reality of the natural body of Christ: the earthly body of Christ Jesus serves as the mirror image [chiral image] of the spiritual Body. Thus, what happened to the earthly body must necessarily happen to the spiritual Body, with every disciple born of spirit individually and collectively forming the spiritual Body. Thus, every truly born of spirit disciple is a fractal of Christ, with the concept of fractal geometry underlying the *roughness* of the creation. So as the earthly body of Christ was crucified and lay dead in the heart of the earth for three days and was returned to life after the third day, the spiritual Body of Christ was/is crucified with Christ, and died/dies a death like Christ's, and will be raised from death at the end of the third day, with the Wedding Supper of Bridegroom and Bride to occur at the hour of the Wave Sheaf Offering on the fourth day.

As endtime Christians, we assume we know what Paul meant when he wrote, "God shows his love for us in that while we were still sinners, Christ died for us" (Rom 5:8). ... A sinner is an unbeliever who, through unbelief, transgresses the Law (*cf.* Rom 14:23; 1 John 3:4). Can a person, any person, be an unbeliever before conception? Can a person transgress the Law before conception? Does not the prophet Ezekiel record,

Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die. ...

The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. (Ezek 18:4, 20)

If the sinner is condemned for his [or her] sin and not the sins of ancestors, then Christ Jesus does not die for the sinner until the sinner is condemned, a delicate juxtaposition with every person being born as a son of disobedience (Eph 2:2–3), consigned to disobedience so that God can have mercy on all (Rom 11:32). And to better understand this juxtaposition, the natural needs to be examined: was every Hebrew in Egypt born as a slave of the Pharaoh? No, a time existed before "there arose a new king over Egypt, who did not know Joseph" (Ex 1:8). Hebrews born in Egypt before a new king [not one of the Shepherd Kings] came to power were born as free persons: they became slaves with the new king coming to power.

There was a time before the world was baptized into death in the days of Moses when the Adversary was not the prince of this world, but merely an opposing cosmic force that introduced unbelief and violence into the antediluvian

world. It was during this period when the Lord was grieved that He had made humankind:

[YHWH] saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. And [YHWH] was sorry that he had made man on the earth, and it grieved him to his heart. So [YHWH] said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." (Gen 6:5–7)

But by the principle that a person is condemned for his or her own sins, not the sins of ancestors, Noah was righteous and a preacher of righteousness, and therefore was not condemned [this concept will be later examined in light of all being consigned to disobedience — Rom 11:32]. Thus by Noah's righteousness, humankind was saved in the eight persons who boarded the Ark: the account of Noah being saved is in a Hebrew structured narrative that functions as poetry functions in that the focus of the narrative isn't the phenomena that caused the narrative to be written, but the narrative itself, meaning the veracity of the narrative cannot be legitimately challenged for to do so the reader misses the focus of the narrative.

Journalists delight in asking American Conservative politicians if the politician believes in *creation* or in *evolution* as if common Christianity's misreading of the Genesis "P" creation account had spiritual validity; for if the politician answers, *In Creation*, he or she will be dubbed an ignorant person, an identifier that will remain attached to the politician for the remainder of his or her political career. If the politician answers, *In Evolution*, the politician will deny legitimacy to his or her common-Christian base, thereby offending the base and losing whatever support he or she had. So the Conservative Christian politician is defeated with the asking of the question, what Pharisees in Matthew's Gospel had hoped would happen to Jesus when they asked Him *which is the great Commandment of the Law* (Matt 22:36).

Jesus answered the trap question by turning the trap upside down, citing Moses' summation of the Commandments, then asking the Pharisees whose son would the Messiah be, knowing full well that Pharisees—like most Christians today—believe that the Messiah would be of David when Isaiah has the Messiah being a root sucker growing from the stump of Jesse (Isa 11:1–5) ... the Messiah cannot come from any human king of Israel, but from *I AM*, the God and King of Israel under the judges [*I AM* is written as the <M> concealed in Moses' name]. For knowing the answer the Pharisees would give Him in advance, Jesus knew they could not then explain Psalm 110:1.

Spring semester 1990, I took 15 graduate hours of Literature, five classes all requiring a book to be read every week and a publishable paper to be written as the final. I found that I had bit off as much as I could chew, but during finals week, I wrote the 109 stanza long poem title, *At Abby Creek*, which was accepted by Breitenbush Publishers (in business between 1979 and 1990) but never brought to print. Nevertheless, because it was expected to be published, author Rick Bass nominated it for a Pushcart Award.

The premise of *At Abby Creek* is a return visit to the property across the covered bridge at Elk City, Oregon [Lincoln County], where I lived prior to moving to Alaska in 1974. The bridge, memorialized in the movie, *Sometimes a Great Notion* (1971), in which Paul Newman played Hank Stamper, had been washed out by a flood while I was in Alaska, and my return visit was at night during spring 1985. I never got out of the car, but drove by slowly on the south side of the Yaquina River, seeing in the darkness what I needed to see on the north side of the river.

Everything I wrote in *At Abby Creek* is true even though the premise isn't. But poetry doesn't claim the phenomenon that produced the poem is factual, a concept that causes the focus of the poem to be the poem itself, not the phenomenon that inspired the poem ... this is not a concept that has been well handled or even well received within the Christian reading community, especially within the Sabbatarian Churches of God, which more than other factions within greater Christendom holds the premise that Scripture is literally true when it cannot be literally true. Again, what color of garment was placed on Jesus when He was mocked before being crucified?

Maybe because I wrote what was true—more true than anyone will ever realize—without the phenomenon that produced the text being literally true, I find myself not troubled by the reality that Matthew's Gospel is not literally true if Mark's Gospel is, and that Luke's Gospel is uninspired: Luke's Gospel is a redaction of the oral gospel tradition and many source texts, the bulk of which were also uninspired. ... Matthew's Gospel is true but not factual; for Matthew's Gospel is about the indwelling Christ Jesus, not about the earthly man Jesus. Hence, Matthew's Gospel could not have been written early into the Jesus Movement, but had to have been written by someone mature in the faith; by someone who understood what it was like to live without the indwelling of Christ, then to live with the indwelling of Christ.

So, taking the concept that poetry doesn't have to be factual, but has to be true—using the Greek concept of <truth> as being the revealing of what has been concealed—to challenge attacks made against the veracity of Genesis accounts, from the creation of Adam and Eve to the Temptation of Adam and Eve to the Flood and on to the Hagar story, the natural portion of a spiritual thought-couplet doesn't have to be factual: the spiritual portion of the couplet, however, has to be true. This means that Genesis stories can function as prophecy to reveal what has been concealed from humanity; for these Genesis stories (because they exist) were by previous generations easily accepted as true and are even more easily rejected as being merely myth by the present generation. But their acceptance or rejection doesn't erase them from humanity's collective conscience. Therefore, they constitute a very good medium for passing sealed and kept secret prophecies forward, slipping these prophecies past censors and even the Adversary himself, incorporated in passing these prophecies across millennia.

Searching for evidence to prove or disprove whether a worldwide flood occurred (enough evidence exists to support such a flood) is akin to searching for which species of whale could have swallowed Jonah ... to challenge whether a

flood occurred is to miss the point of the Noah narrative. And while it is internally satisfying for an unbeliever to “prove” that such a flood couldn’t have occurred, all that the unbeliever really establishes is his or her own ignorance—

I know this satisfaction to “prove” Believers wrong for when in high school, I “proved” to my Adventist stepfather that two of every species couldn’t have fit into the Ark, but a decade later I realized I had my facts wrong (when proving that the Noah story couldn’t happen, I was still thinking as a child).

Again, what both Believer and unbeliever need to realize is that in a Hebrew styled/structured narrative, the story need not be factual in the natural. Only the spiritual needs to be true. The story itself functions as biblical prophecy of a different sort than, *Thus says the Lord ...*

In his radio broadcasts, Herbert Armstrong used to say that a full third of the Bible was prophecy. Armstrong was still thinking as a child: the Bible is a physical object, a book. As such it forms the shadow and copy of the spiritual or heavenly Book of Life. In its entirety, the Bible is the mirror image of a non-physical book; thus, the Bible in its entirety is as the Jonah narrative is in relationship to how Jesus used the *sign of Jonah*. The Bible is a collective book of prophecy, with the prophecies given differently depending upon who was/is at the time the prince of this world. So to challenge the veracity of seemingly unbelievable phenomena such as the Flood, or Moses with the burning bush is to challenge the veracity of prophecy, with the *truthfulness* of a prophecy undeterminable until the prophecy occurs.

To restate the preceding by using an endtime example: we cannot say for certain that all firstborn in Egypt perished in a single night—evidence doesn’t exist to absolutely resolve the issue—until the Second Passover liberation of Israel occurs, with failure of the Second Passover to occur in, say, 2011, not being evidence that the Second Passover will not occur. Then after the Second Passover occurs, we will not return to Israel’s exodus from Egypt as a phenomenon to be discussed:

Therefore, behold, the days are coming, declares [YHWH], when it shall no longer be said, “As [YHWH] lives who brought up the people of Israel out of the land of Egypt,” but “As [YHWH] lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.” For I will bring them back to their own land that I gave to their fathers. (Jer 15:14–15)

Therefore, behold, the days are coming, declares [YHWH], when they shall no longer say, “As [YHWH] lives who brought up the people of Israel out of the land of Egypt,” but “As [YHWH] lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.” Then they shall dwell in their own land. (Jer 23:7–8)

After the Second Passover liberation of Israel from indwelling sin and death, humanity won’t be interested in the veracity of Israel’s exodus from Egypt: the account will be *true enough* for the focus of everyone will be on the future and building a society not based on transactions.

But with the death of all uncovered firstborns in the Second Passover liberation of Israel, everyone will know whether the firstborns of Egypt perished



in an hour. The reality of the spiritual establishes the veracity of the natural in Hebrew-style narratives.

We would know nothing about circumcised of heart Israel without the mirror of natural Israel to reflect its image of circumcised of heart Israel.

Now an observation that must be considered: today's unbeliever who has dismissed the Bible as a collection of myths, superstitions, and bad history will be more able and more willing to believe God after the Second Passover than will be the Christian who knows for certain that God created the earth in six days and rested on the seventh day. The mental imprinting of the distortions of the Adversary will permanently harm the Christian who, collectively [with neighbors, relatives, and friends], will rebel against God on day 220 of the Affliction; will rebel when the lawless one (the man of perdition) is revealed in the temple of God, this lawless one being an Arian Christian possessed by the Adversary.

## 2.

Returning to the end of the second paragraph of this chapter: the three natural days that the earthly body of Jesus lay entombed in the heart of the earth becomes the self-similar fractal of the first three days of the Genesis "P" creation account, with the Christian era [post Calvary] represented by the second and third days of this spiritual week ... in the Genesis "P" creation account, the second day is not said to be good, but the third day is twice declared good: its dark portion on which dry land was formed is declared good as well as its light portion during which plants brought forth seed and fruit (Gen 1:10, 12).

The "P" creation account is poetry that doesn't structurally translate—and a universal characteristic of poetry is *play* with the metaphor of naming, *play* of the sort seen in King Nebuchadnezzar being identified as a tree (Dan chap 4), or disciples bearing the fruit of the spirit (Gal 5:22–23), or in Jesus cursing a fig tree for not bearing fruit when it wasn't the season for fruit, with the fig tree representing disciples who are to bear the fruit of the spirit when it isn't the season for fruit because the Adversary remains the prince of this world. It will be the season for fruit when the Son of Man reigns as prince of this world.

The *fourth day* on which Christians as the Bride will wed the Bridegroom is the fourth day of the Genesis "P" creation account, with the fifth day of this creation account being the Millennium, and the sixth day being the great White Throne Judgment.

Day One—there is a difference in naming the days, with Day One being linguistically separated from the second, third, fourth, fifth, sixth, and seventh days ...

The dark portion of Day One included the day on which "the heavens and the earth were created, in the day that the [YHWH] God made the earth and the heavens" (Gen 2:4) as well as the man Adam (v. 7). This night portion of Day One extended forward in time from the creation to when Christ Jesus was born, with Paul writing, "For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:6).

Where does God say, *Let light shine out of darkness*? In Genesis 1:3, with this light being the light of Day One—

And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness He called Night. And there was evening and there was morning, the first day. (Gen 1:4–5)

The light of Day One cannot be the sun if the sun is the great light of the fourth day, which it isn't; for God made the earth and the heavens in one day (again, Gen 2:4), the same day as He made all things physical, including entering His creation as the light of Day One.

All prehistory and history until the birth of Christ Jesus occurs in the dark or night portion of Day One. The light or *day* portion of Day One existed for the duration of Christ Jesus earthly life, some 33 years. And with Christ Jesus being the light of Day One, Jesus established the parameters for *night* and *day* in the “P” [*Priestly*] creation account: when the Creator of all things physical is absent from His creation, there is no light in the creation and by extension, *night* exists. When the Creator of all things physical is inside His creation, light is present and *day* exists. Thus when Christ was crucified and His spirit went to preach to imprisoned spirits (1 Pet 3:18–20), He was absent from His creation, and this was the night portion of the second day. When Christ Jesus was resurrected from death and appeared to Mary Magdalene in the morning, then to ten of His disciples in the afternoon, Christ Jesus was again inside His creation, but in a different form than on Day One when He was an earthly man; hence, the linguistic separation between Day One and the remainder of this creation week, with the separation being a sign conveying meaning through its poetic context.

After being with His disciple for a limited period, the glorified Jesus returned to heaven and sat down at the right hand of the Most High God, thereby beginning the dark or night period of the third day, with this night still continuing two millennia later, and set to continue until Christ Jesus stands on the Mount of Olives while Michael and his angels cast Satan and his angels out from heaven and into the creation (Rev 12:7–10).

The Mount of Olives will be cleaved in two, a granite monolith cut without human hands:

Behold, a day is coming for [YHWH], when the spoil taken from you will be divided in your midst. For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. Then [YHWH] will go out and fight against those nations as when He fights on a day of battle. *On that day His feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.* And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. (Zech 14:1–5 emphasis added)

And this single stone shall come together to swallow the flood [armies] the Adversary sends after the holy ones in a manner foreshadowed by the Sea of

Reeds coming together to swallow Pharaoh and his army (*cf.* Rev 12:15–16; Ex 15:12; Dan 9:26 — “His end,” not “Its end”). This single cleaved monolith—the Mounts of Olives—is the one that will strike the feet of the humanoid image King Nebuchadnezzar saw in vision, shattering the gold, silver, bronze, iron, and clay.

The physical shadow and copy of the Mount of Olives swallowing the flood the Adversary sends after the Woman occurred at the first Passover when Pharaoh came after Moses and the people of Israel as they were trapped by the waters of the Sea of Reeds. The reality or substance of Pharaoh and his army being destroyed by water doesn’t occur three earthly days after the Second Passover, but a time, times, and half a time later—three and a half years later, or in the fourth year of the seven endtime years of tribulation. And the movement from three days to three years falls within the concept of self-similar divisions in fractal geometry.

Under Moses in Egypt, the fourth day of liberty began with Israel trapped and Pharaoh’s army about to strike. But on the dark portion of this fourth day, the waters separated and Israel crossed the Sea of Reeds on dry land:

Understanding of the timeline of Moses is helpful; for the death angel passed over all of Egypt at the midnight hour of the 14<sup>th</sup> day of the first month, but Israel remained in their houses until dawn on the 14<sup>th</sup> day, with Israel spoiling the Egyptians during the day portion of the 14<sup>th</sup>, then journeying as free persons from Rameses to Succoth, a very short journey in the late afternoon of the 14<sup>th</sup> day. Israel then camped at Succoth the night of the 15<sup>th</sup> day, which is today the beginning of High Sabbath and *The Night to be Much Observed* by Christians.

Now we know for certain that Israel sacrificed Passover lambs at the beginning of the 14<sup>th</sup> day, not at the end of the 14<sup>th</sup> day, even though the language of the historical account is ambiguous, because of the reality or substance for this natural portion of this Hebrew structured narrative, this reality being that Jesus ate the Passover with His disciples on the dark portion of the 14<sup>th</sup> day and was taken about the midnight hour, the hour when the death angel passed over Egypt. He was then crucified on the day portion of the 14<sup>th</sup> day, and died at Calvary about 3:00 pm on the 14<sup>th</sup> day, and was buried in the Garden Tomb by sunset, ending the 14<sup>th</sup> day and beginning the 15<sup>th</sup> day, the night when Israel as a free people were encamped at Succoth.

Without Jesus’ death at Calvary, no person could ever receive indwelling spiritual or heavenly life; for Jesus’ spirit in which the spirit of God [*pneuma Theou*] resides becomes the vessel from heaven that is able to hold the bright fire that is the glory of God in a human person.

Without the spirit of God—the force that sustains life in God, the force that appears as bright fire (as opposed to the dark fire of cellular oxidation that sustains physical life)—being held in a vessel that has also come from heaven, the spirit of God can fill the human soul [*psuche*] but would utterly consume the spirit of the person, the indwelling spirit of man [*to pneuma tou ’anthropou*], if this bright fire were to enter/penetrate the human spirit that needs to be protected from the intensity or *brightness* of the glory of God.

In the natural, the human male is unable to produce offspring by himself. The human male can deposit his seed on plants or in beasts, but no offspring will come from such deposits. The human male needs a human female to produce offspring for the male. Likewise, God the Father needs Christ Jesus, a life-giving spirit (1 Cor 15:45), to produce sons for the Father. And this again is an example where the natural forms the mirror image of the spiritual, thereby granting to Jesus' friends knowledge they couldn't otherwise ascertain.

Where revelation becomes fresh is in understanding that when human infants are abandoned by parents, they die; thus in the spiritual, if a son of God is abandoned by God, Father or Son, this son of God will also perish. Presently, Christ Jesus bears the sins of those Christians truly born of God, but He will not always do so, with the destruction of the temple and the absence of a high priest in the natural disclosing a spiritual reality.

The Apostle Paul identified the Church as the temple of God (1 Cor 3:16–17; 2 Cor 6:16), and for as long as the temple stands, the temple blocks the way to God:

These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. By this the holy spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age). (Heb 9:6–9)

In order for unbelievers to come to God—not something they will do voluntarily in this present age—the temple has to be razed, and its high priest left without work to do. When this temple and high priest is heavenly, razing the temple would equate to the death of the Body of Christ. Rebuilding the temple would equate to resurrection of the Body of Christ.

When the Father ceases to draw persons from this world and deliver them to Christ Jesus (John 6:44, 65), the Body of Christ dies; when the Father again draws persons from the world, the Body lives. So whether the Body of Christ lives or dies is not dependent upon human endeavor, but dependent upon what the Father intends, with His form of *birth control* coming via whether He draws or doesn't draw a person or many people from this world in any given period.

When the Body is dead, the temple of God is razed and no barrier stands between the unbeliever and God. If the unbeliever does what the Law requires, that is manifest love for neighbor and brother, the unbeliever's prayers are heard by God and by the criterion Paul established—

For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. (Rom 2:14–16)

The unbeliever will be saved without every having professed the name of Christ Jesus, or even knowing of Christ (see Matt 25:31–46). So there is an advantage to God for Him not to draw disciples from this world and deliver them to Christ Jesus to be nurtured.

At this point in this discussion, it is appropriate to reintroduce the concept of baptism in water being a public prayer for a good conscience ... when the Father has ceased drawing disciples from this world so that the Body of Christ dies and is dead, every person desiring to serve God can do so by being baptized for the death of the old self. Briefly, the person will have freewill returned to the person: the person will temporarily cease being a son of disobedience. And if in this brief period, the person chooses to believe God—belief that leads to obedience; belief that leads to the person walking in this world as Christ Jesus walked—the person will be as the children of Israel were when the choice of life and good, or death and evil was set before them. This does not mean that by choosing life over death the person will be born of spirit, but does mean that the prayer for a good conscience will be answered in the affirmative. And through the person receiving a good conscience, the person will assure him or herself of favor in the great White Throne Judgment. The person will be saved, but perhaps not as a firstfruit. Certainly, the person will be known to the Father before judgments are made. Whether the person escapes judgment through being numbered among the Elect isn't known.

As mortal human beings, we don't consider the possibility of it being to God's advantage to let the Body of Christ lay dead for centuries; of letting the temple lay in ruins. Rather, we tend to think that if a person doesn't come to Christ Jesus while the person lives, the person is forever lost, when this is just not so as the natural reveals ... Daniel and his friends could not have entered the temple for they would have been castrated (made into eunuchs): "No one whose testicles are crushed or whose male organ is cut off shall enter the assembly of [YHWH]" (Deu 23:1). But because Solomon's temple lay in ruins, Daniel and his friends could come to the Lord without hindrance, whereas they could not have come if the temple had been rebuilt while they lived.

Likewise, while the temple that is the Body of Christ lay in ruins for centuries—the Body of Christ being dead—the righteous person who was a *Christian* in name only could come to God without walking in this world as Jesus walked, a reality that Sabbatarian Christendom tends to deny. This remains the case to this day and will remain the case until the Second Passover liberation of Israel: the righteous Sunday keeper—and there are some—is not born of spirit as a son of God, but will, according to Paul's gospel, be in the kingdom when judgments are revealed because of the person's righteousness and because the Body of Christ is today dead; the temple is razed; and the holy place is overrun by Gentiles. But when life is returned to the Body of Christ through all Christians being filled with the spirit of God at the Second Passover, there will be no way to come to God except through Christ Jesus, meaning that the spirit-filled Christian must necessarily walk in this world as Jesus walked. To not walk as Jesus walked will be to commit blasphemy against the spirit.

The image of Christ Jesus that is seen in John's vision is complex:

I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around His chest. The hairs of His head were white, like white wool, like snow. His eyes were like a flame of fire,

His feet were like burnished bronze, refined in a furnace, and His voice was like the roar of many waters. In His right hand He held seven stars, from His mouth came a sharp two-edged sword, and His face was like the sun shining in full strength. When I saw Him, I fell at His feet as though dead. But He laid His right hand on me, saying, "Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. Write therefore the things that you have seen, those that are and those that are to take place after this. As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. (Rev 1:12–20)

And,

And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that He can open the scroll and its seven seals." And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. (Rev 5:5–6)

Same image, twice described, with the second description being of how the glorified Christ functions as the Lamb of God, with the seven eyes being how the seven angels to the seven churches function, and with seven horns being how the seven lampstands that are the seven churches function. Thus, the slain Lamb of God functions as *one like a son of man*, with the body of the slain Lamb being the resurrected Christian Church ... the seven named churches that function as horns are the spiritual counterpart to the seven mountains upon which the great Whore is seated:

This calls for a mind with wisdom: the seven heads are seven mountains on which the woman is seated; they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while. (Rev 17:9–10)

The seven heads are seven mountains that are seven kings—these seven mountains hold up the Whore, the body of the Adversary who has been cast into space-time after the dominion is taken from the Adversary and his angels (Rev 12:7–10) ... the Lamb is seen (Rev chap 5) while the Adversary and his angels still hold dominion over living creatures, but when dominion is taken from the Adversary, the head of Babylon, and given to the Son of Man, spiritual Babylon in the form of its head [the forehead on which is written *Babylon*] and its body [the adulterous woman] is seen. Thus, the spiritual counterpart to the seven mountains that are seven kings are the seven horns on the head of the Lamb—not seven heads that are seven kings, for the horns that are the seven named churches have one Head, the Lamb.

But the great Whore that has become the visible body of the Adversary is not the seven heads that are seven kings. However, in the spiritual counterpart (the chiral image) the seven horns that are the seven churches are not the Body of the Lamb. It is here where spiritual understanding is required ... the Elect that constitute the oil and the wine that Sin cannot harm (Rev 6:6) because they are already processed fruits (*processed* because their inner selves have already been glorified) are not the Body of Christ that is today still dead and that will remain

dead until the Second Passover liberation of a second Israel through all Christians being filled-with and empowered by the spirit of God. The Elect—those Christians who were foreknown by God, predestined, called by Christ, justified by Christ, and glorified by Christ through the indwelling of Christ that causes them to walk in this world as Christ walked—have already passed from death to life without coming under judgment (John 5:24). And while their fleshly bodies remain mortal, they have received a second breath of life, the spirit/breath of God [*pneuma Theou*] in the breath/spirit of Christ [*pneuma Christou*] that has imparted eternal or heavenly life to the “spirit” in them, the spirit of man [*to pneuma tou 'anthropou*] that is in their soul [*psuche*] as a fractal of God being the Head of Christ who is, in turn, the Head of every disciple, male or female, as the husband is the head of his wife (1 Cor 11:3), the man and his wife being one flesh as the Father and His Son are one spirit, one God, that are two deities as a man and his wife are two persons that ideally work in unison, one with the other, as if they were truly one person in the pattern seen in the soul of the person and the person’s fleshly body, together, forming one person.

A convoluted sentence that hopefully doesn’t reproduce itself: the geometry of marriage has the Father being the Head of Christ as a husband is the head of his wife, with Christ then being the Head of the disciple as the husband is the head of his wife, with the resurrected spirit of the person being the head of the soul as the husband is the head of his wife, and with the living soul of the person being the head of the fleshly body of the person as the husband is the head of his wife—fractal geometry, where the repetition of self-similarity permits the whole to be seen in any fractal. Thus, spiritual procreation is seen in human procreation, with spiritual growth in grace and knowledge from infancy to the son of God’s majority seen in human maturation.

Whenever I write some form of the above, knowing that I was called to reread prophecy, I think of my own physical maturation: I was nine pounds, ten ounces, and twenty-five inches long at birth. I weighed thirty-two pounds at ten months. I started first grade as the largest student, and only one of three who could read. I was five foot, eight inches and 185 pounds when I started sixth grade at eleven years old—and during that school year, I completed sixth, seventh, and eighth grades, and started high school the following fall at six feet and 205 pounds. I started at the top of my class and finished at the top of my class and entered Willamette University as a math major on an honors scholarship when sixteen ... did I do anything to find myself in college at sixteen? No, I didn’t. I didn’t cause myself to physically grow rapidly; I didn’t do anything to cause myself to be intelligent. These were biological traits that came from my parents. And it could be argued that I haven’t taken advantage of what I have been biologically given as I turned the rebellion of the 1960s against itself, becoming a muzzleloading gunmaker trying to make ten dollars a day more than I spent that day, working for others running a chainstitch sewing machine, doing machine embroidery, then working at the pulpmill, and later in Alaska, working for Ron as a small engine mechanic, then at Sutliff’s in Kodiak as a small engine mechanic, but all the while working for myself from the time I was twenty on, working for myself to

this day, a little short of fifty years from having opened shop in Siletz, Oregon, in the basement of a house owned by my wife's cousin, then the postmaster at Siletz. So if spiritual growth is foreshadowed by physical growth, the chiral image of spiritual growth—my argument is that this is so—then it should come as no surprise that someone like myself (there will be others equally or even better qualified) was called to reread prophecy; to assign godly meanings to the words of prophecies delivered millennia ago.

In 1965, I married and laid out of college for a term to make enough money to support a wife. I returned to college twenty-three years later as a graduate student with no undergraduate degree: my first degree is my M.F.A. in Creative Writing from University of Alaska Fairbanks—Idaho State University told me that they would not give me a doctorate as my first degree; that I had to return to Alaska and defend my dissertation for the M.F.A. There is a little more to this story that I'll save for another occasion.

What I didn't know before two figurative bullets in the head killed the former Worldwide Church of God was the *goodness* of Christians within the greater Church. I never even considered Mormons as being Christians—I had never been among them, knew very few of them, and my perspective on them was tainted by the disinformation generated by Trinitarian Christendom, disinformation of the sort Stalin's henchmen circulated about Pope Pious XII being *Hitler's Pope* when nothing could be farther from the truth.

When the former Worldwide Church of God sought to get academic accreditation for Ambassador College, they needed faculty with terminal degrees from accredited universities; so younger faculty members were sent to get graduate theology degrees—and what these younger faculty members found was a surplus of humanly good people in Trinitarian denominations. This came as a surprise to them, and what resulted was a rapid overhaul of Armstrong's ideology and the headquarters administration of the former Worldwide Church of God returning to the theological errors of Evangelical Christendom. This return guaranteed the breakup of what had become a major Sabbatarian denomination, producing a splintering of the denomination into hundreds of minuscule sects and independent fellowships ... a worldwide ministry became many cottage industries, with one cottage stealing members from other cottages, for with a thousand supporters, a monthly magazine could be printed; with a second thousand, a television broadcast could be supported; with a third thousand, a college campus could be built, all with fossilized understandings of Scripture.

Life was easy when I fished in the Aleutians: oh, days were long and the work was hard, but I didn't have to answer to anyone. I didn't have to be anywhere at any particular time. I didn't have to deal with customers wanting their outboards fix today—*If I wanted it fixed tomorrow, I would have brought it in tomorrow*, a line from Brownell's book, *Gunsmith Kinks*, a book I had purchased when the book was first published, but a book that didn't go to Alaska with me.

All I had to do when fishing out of Kodiak and Dutch was catch enough fish to buy groceries and fuel, and in 1979–1983, that wasn't difficult.



I found many humanly good people who were not Christians when I worked in the pulpmill and served customers, but I couldn't then say the same for Christians, who collectively were too quick to judge and too quick to condemn, an aspect of the Christian culture that is difficult to escape, with Worldwide Church of God members being among the fastest on the draw, with Bibles falling open to pet Scriptures supporting keeping the Commandments: many Worldwide Church of God members had wide-margin Oxford editions of the King James Version that fell open to Matthew 5:17 and 1 John 3:4. It was only later, when I was in the company of Marxist professors that I began to understand that *evil* was nothing more than unbelief of God; that *goodness* was nothing more than belief of God that led to obedience; that there were a great many Christians who were outwardly good even though they didn't believe God enough to keep the Commandments by faith [*pisteos*].

So the dilemma that confronted me when called to reread prophecy revolved around what was I to think about Christians being of God when they were not obedient to God. The typology of the body of Christ being the shadow and type of the Body of Christ was quickly realized; thus as the body of Christ died and was resurrected after three days, the spiritual Body of Christ [the Christian Church] also died and will be resurrected to glory after the third day. But what about me, and a few others like me that I had met in thirty years of fellowship in the Worldwide Church of God; what about an evangelical named Chuck Carlson and his father in Klamath Falls, Oregon, that I got to know in 1964; what about Elder Stambaugh, the Seventh Day Adventist pastor at Oceanlake [now, Lincoln City], Oregon? How were *good* people outside of Sabbatarian fellowships to be explained; how were good Sabbatarians who didn't keep the Passover to be explained? And this was also the dilemma of the Apostle Paul, who assumed that all who came to Christ had been drawn by the Father and delivered to Christ when this was simply not so; for if they had been of Christ, they would have continued with Christ. They would not live as a Gentile. They would live as Judeans, marked in this world by Sabbath observance and their love for brother and neighbor.

It is love for brother and neighbor that are also created in the image of God where Sabbatarian Christendom has failed ... love for God is expressed in obedience to God; expressed in believing God to the degree that the Christian doesn't care what neighbors say, what employers say, what family members say. They as the personification of Christ in this present world will keep the Commandments, especially the Sabbath command, the easiest Commandment to keep and the least of the Commandments—

Is it not easier to rest from your mundane laboring on the seventh day than to not be angry with the person who has wronged you intentionally? I found when logging or commercial fishing that it was easy to rest on the Sabbath while others worked that seventh day ... a long time ago, I wrote,

December Sabbath—  
sunset was at two—

all day I cut  
white spruce and  
black; found a moose,  
all but its hooves  
eaten by wolves.  
I worked until  
the early Sabbath  
stopped my saw. Now  
my boots by the door,  
my chair near the stove,  
I eat dinner  
while the red skidder  
roots gritty snow

The gyppo for whom I was falling timber (if the stubby spruce of the Kenai Peninsula can be called *timber*) in December 1974, was a Southern Baptist. I had reminded him when I went to work on this Friday that I would be knocking off at 2:00 p.m., for the Sabbath. He said that he and the skidder operator would take their lunch then—it was barely light enough at 9:30 to see to log, so 2:00 was only half an hour later than normal for taking lunch. And at 2:00, we took a break, sitting in the gyppo's Jeep pickup with the engine running, the gyppo and his skidder operator eating, me waiting until they finished out of politeness. The pickup parked in my driveway. And the gyppo said, *That's right, you're under the bondage of the old law*. It wasn't the place to engage in a theological discussion, so I only said, *You're right, I am*. And I excused myself and went inside our cabin where I took off pak boots and coat, two sweatshirts and padded pants that I wore over jeans and wool underwear. My wife handed me a plate of hot food, and I sat beside the stove as I listened to the gyppo return to work—he was logging a forty acre piece behind the cabin there on the corner of Ninilchik's Oilwell and Kingsley Roads. And I wondered who was really under bondage.

Because of the exclusiveness of Christianity's claim that Christ is the only way to salvation, Christians have engaged in a culture of disparagingly dismissing non-Christians as being condemned to the flames of hell, thereby setting up an *us* versus *them* scenario, with Christians being a chosen and loved-by-God people while everyone else is hated by God—and this is simply not true. In fact, most of the harvest of firstfruits will come from those who are not today Christian, with the last being first and with the first mostly not being there because of that latent smugness that will cause Christians, when filled with the spirit, to rebel against God.

Yet, as I began to say: there are a great many truly *good* Christians that presently fail to keep the Commandments because their pastors and teachers have assured them that they are not under the Law ... no, they are not under the Law for they are spiritually dead, and the dead know nothing (Eccl 9:5) and are not held accountable for what they don't know. Yet the sinner who is without the Law will also perish without the Law (Rom 2:12).

What I came to realize is that the Elect differs from the Body of Christ, with the Elect being described when Paul wrote,

And we know that for those who love God all things work together for good, for those who are called according to His purpose. For those whom He foreknew He also predestined to be conformed to the image of His Son, in order that He might be the firstborn among many brothers. And those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified. What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son but gave Him up for us all, how will He not also with Him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. (Rom 8:28–33)

It is the Elect who have been drawn from this world by the Father:

Jesus answered them, "Do not grumble among yourselves. *No one can come to me unless the Father who sent me draws him.* And I will raise him up on the last day. It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me—not that anyone has seen the Father except He who is from God; He has seen the Father. Truly, truly, I say to you, whoever believes has eternal life." (John 6:43–47 emphasis added)

And,

Truly, truly, I say to you, whoever hears my word and believes Him who sent me has eternal life. He does not come into judgment, but has passed from death to life. (John 5:24)

The juxtaposition of the Elect and the Body of Christ was not well understood by Paul, who wanted to believe that everyone who came to Christ was of the Elect. But the author of Matthew's Gospel makes a subtle distinction between the Elect and the Body:

As He sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your coming and of the close of the age?" And Jesus answered them, "See that [you deceive no one]. For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. All these are but the beginning of the birth pains. Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake. And then many will fall away and betray one another and hate one another. And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold. But ***the one who endures to the end will be saved. And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.*** So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak. And alas for women who are pregnant and for those who are nursing infants in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut

short, no human being would be saved. But for the sake of the Elect those days will be cut short. (Matt 24:3–22 double emphasis added)

The one who endures to the end is whom? Who will be saved? Everyone who endures to the end. And it is this good news that must be proclaimed to all nations before the end comes—and why will everyone who endures to the end be saved? Because once dominion is taken from the present prince of this world and given to the Son of Man, all of the world will be baptized in the spirit of God (Joel 2:28; Matt 3:11). All people will be filled with spirit and thereby liberated from indwelling Sin and Death. All people will be free to believe God and keep the Commandments. But Christians, being in the Affliction 1260 days earlier than when dominion is given to the Son of Man and Satan and his angels are cast to earth, will collectively have rebelled against God, insisting that they are not under the Law even though the Law has been placed in their minds and written on their hearts.

In the following chapter, I will write about disinformation—the culture of lies—used by the Russians, beginning with Potemkin’s villages, and presently being employed by the White House against its own citizens. ... What Christians believe about Christ comes mostly from disinformation disseminated by the Adversary during the first few centuries after Calvary, with the Adversary being the father of lies. And unfortunately, Christians believe the Adversary’s lies in the same way that too many African-Americans believe that the AIDS epidemic in Africa is part of a CIA plot against Africans, their belief rooted in *evidence* manufactured by Russian intelligence operatives without more than a kernel of truth. But where a kernel of truth exists, a field of falsity can be grown, its crop harvested by those who want to sow dissention within America.

The smear campaign waged against Pope Pious XII’s legacy is rooted in lies. The smear campaign against America—claims that America is a tool of Zionist extremism—that is presently being waged in Muslim nations is rooted in disinformation. The modern hatred of Jews by Muslims can be traced back to hundreds of thousands of copies of *The Protocols of the Learned Elders of Zion* that were published by Russian intelligence operatives, the manuscript being a Tsarist fabrication to bring about a nation that had one culture, one religion, and one language. The manuscript is usually called a hoax—it is far worse than a hoax: it is evil, a lie that can too easily be believed, a lie that will keep Muslims from walking in this world as Jesus, an observant Jew, walked when the Adversary and his angels are cast to earth.

I first heard of *The Protocols* from Ray Dick, whose father in about 1955 had given him a copy ... Ray came from a long time Mennonite family, his nephew being the rock star Paul Revere Dick who spent his alternative draft service working in a psych hospital outside of Portland, Oregon—alternative service because of his Mennonite pacifist beliefs. Ray had spent his alternative service during WWII in a C.O. camp at Downey, Idaho. And Ray’s father had given him a copy of *The Protocols* in an attempt to head off Ray’s Sabbatarian leanings. Ray’s father believed the claims made in *The Protocols*, but Ray wasn’t to be deterred: he would be a senior at Armstrong’s Ambassador College in spring 1962, the

importance of which I have discussed in *APA Volume 1*. But the point here is that even within Anabaptist Christendom, Soviet employment of disinformation in the form of *The Protocols* had its effect on Christians in a similar way to how disinformation employed by pagan Greek philosophers who had *converted* to the Jesus Movement in the 2<sup>nd</sup> and 3<sup>rd</sup> Centuries CE had turned Christians away from keeping the Commandments.

My ancestry was also Mennonite and Old German Baptist.

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## Chapter Three

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### 1.

In the co-authored book *Disinformation*, Ion Mihai Pacepa wrote, “In 1978, when I broke with communism, I left in my office safe a slip of paper on which General Aleksandr Sakharovsky, head of the Soviet bloc espionage community, had written, ‘*gutta cavat lapidem, non vi sed saepe cadendo*’—a drop makes a hole in a stone not by force, but by constant dripping. That was how disinformation worked: drop by drop by drop. It would take time, but wherever you could not use a drill, that was the best way to make a hole.” (Ion Mahai Pascepa and Ronald J. Rychlak. “Epilogue.” *Disinformation*. 1<sup>st</sup> Edition. Washington, DC: WND Books, Inc., 2013)

*Disinformation* ought to be required reading for all Sabbatarian Christians, not for what it says about the global political struggle for world domination by lying regimes, but for why lying ideologies are employed by the Adversary who remains the prince of this world, with all authority in this world coming through him to whom God has given dominion over the mental topography of living creatures. *Disinformation* should be read as a primer on how the Adversary as the father of all lies and liars functions; for the Adversary is not particularly creative, nor needs to be. What worked for him with angels has continued to work for him with humanity, but breaks down as descent is made in the hierarchy of life, with amoeba not having sufficient reasoning ability to be affected by lies and the reinforcement of lies with other lies and liars. After all, what amoeba cares about healthcare or whether, *If you like your doctor, you can keep your doctor*; what dog worries about NSA spying, or IRS targeting of political enemies; what cow contemplates “human-caused global warming” when pushing through Michigan’s the heaviest winter snowfall in a hundred thirty years?

One of the primary separations of humanity from beasts is the human person’s willingness to believe lies, accepting as true what is obviously false; such as *liberation theology*, or *redistribution of wealth promotes social justice*. Try taking a piece of meat away from an eight week old kitten: the kitten instantly recognizes you as a thief even though the kitten is much too small to prevent you from taking its food. But half or more of humanity doesn’t recognize its own government as thieves when voting to approve *progressive* tax codes.

In a longer excerpt from *Disinformation*, former Lt. Gen. Pascapa of Romania’s state security wrote,

In 2008, veteran *Washington Post* journalist David S. Broder candidly compared Sen. Barack Obama’s tactic for hiding his past to the tactics military pilots use to protect themselves when flying over a target heavily defended by anti-aircraft guns: “They release a cloud of fine metal scraps, hoping to confuse the aim of the shells or missiles being fired in their direction.” This is also a good characterization of *glasnost*, which, as I explained earlier, is an old Russian term for polishing the ruler’s—or would-be ruler’s image.

One of the overriding purposes of every *glasnost* I have known has been to hide the leader's past by giving him a new political identity. Stalin's *glasnost* was designed to conceal his horrific crimes by portraying him as an earthly god. Khrushchev's *glasnost* was to create a peaceful international facade for the man who brought the Kremlin's political assassinations to the West (as proved by the West German Supreme Court in October 1962, during the public trial of Bogdan Stashinsky, a KGB officer who had been decorated by Khrushchev himself for assassinating enemies of the Soviet Union living in the West). Ceausescu, who attained the rank of general after secretly attending a Red Army school for political commissaries in Moscow, focused his *glasnost* on hiding that past by portraying himself as a Romanian Napoleon—another five-foot-three tyrant—who hated Russia. Gorbachev, recruited by the KGB when he was studying at Moscow State University, designed his *glasnost*, to veil his KGB past by portraying him as a magician-like leader who displayed a flirtatious “Miss KGB” to Western correspondents while pledging to transform the Soviet Union into a “Marxist society of free people.”

Thus it was that in America, the 2008 election campaign for the White House was, for me, a major case of *déjà vu*. It felt as though I were watching a replay of one of those election campaigns of Ceausescu's in which I was involved during my years in Romania. Ceausescu's media painted the Romania of his predecessor, Gheorghiu-Dej, as a decaying, corrupt, economically devastated country and demanded it be *changed* by redistributing the country's wealth. It was a disinformation campaign.

In the same way, the establishment US media painted America as a decaying, racist, predatory capitalist realm unable to provide medical care for the poor, rebuild her “crumbling schools,” or replace the “shattered mills that once provided a decent life for men and women of every race,” and promised all of this could be *changed* by redistributing the country's wealth. This also was a disinformation campaign. (“Chapter 41,” pp 313–314.)

Now, mentally superimpose what you personally know about Soviet-style electioneering, or about the American presidential campaigns of 2008 and 2012, and set this concept of political disinformation employed in both campaigns by the Obama organization over the historical record of the transformation of the 1<sup>st</sup>-Century *Jesus Movement* where disciples by faith kept the Commandments, all of them, thereby walking in this world as Jesus walked, as Paul walked, as Peter and John walked—set this concept of redefinition through disinformation [lies and lying] over the historical record of proto-orthodox Christendom in the late 1<sup>st</sup>-Century and throughout the 2<sup>nd</sup>-Century and you will begin to understand what happened to Sabbath observance and keeping the Passover sacraments of blessed bread and drink on the dark portion of the 14<sup>th</sup> day of the first month of the sacred year.

Day after day, week and week, year after year, Christian converts heard some variation of the drum-roll, *You don't have to keep the Commandments because Christ kept them for you. You're not under the Law; you're under grace.*

*Change you can believe in ...* but what sort of change? Attempting to enter into God's presence on the first day of the week, rather than on the seventh day?

*We have to pass the Law to find out what's in it ...*

Paul wrote, “For *all who have sinned without the law will also perish without the law*, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but *the doers of the law who will be justified.*” (Rom 2:12–13 emphasis added).

This is, perhaps, the Scripture to which my Bible most frequently falls open, the Scripture that best supports my theological case for keeping the Law and thereby understanding the criteria for personal salvation—

It is true, a Christian is not under the Law (the kernel of truth that permits the disinformation to work); however, the Christian who transgresses the Law [i.e., sins] will perish for his or her transgressions of the Law without every finding out what is in the Law.

Christian apologists have been, almost without exception, as dishonest with Scripture as President Obama has been in enforcing America’s civil and criminal laws, now choosing not to enforce key provisions his own healthcare law that will harm the reelection chances of his political allies. And like the President, proto-orthodox Christian apologists of the 2<sup>nd</sup>-Century CE who could not “sell” to Greeks the anti-family message of Christ Jesus—

Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household. Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. (Matt 10:34–37)

—found themselves ignoring those aspects of what Jesus taught that seemingly hindered the conversion of Gentiles while promoting aspects that mitigated the *Jewishness* of walking in this world as Jesus walked.

Pagan Greek philosophers didn’t convert to Christendom to become Jews, or to live like Jews, how Peter taught Gentile converts to live (read Gal 2:14 in Greek). The anti-Semitism that was already part of Hellenism before Jesus was humanly born effectively prevented Greek converts from living as Jews; from eating cleans meats; from keeping the Sabbath and the Passover. To this day, the majority of Christians—and Christian scholars—equate *keeping the Passover* to keeping the Passover on the day and hour of when Second Temple Pharisees (rather than Sadducees) kept the Passover. They have believed the leavening of the Pharisees to such an extent that a Christian scholar such as Dr. Bart D. Ehrman of University of North Carolina at Chapel Hill cannot correlate the Passover accounts in the received Gospels and realize that Jesus both ate the Passover as Israel under Moses in Egypt ate the Passover on the dark portion of the 14<sup>th</sup> day, and was the Passover Lamb of God, sacrificed at the hour when Pharisees sacrificed the Passover during the light portion of the 14<sup>th</sup> day of the first month, with Pharisees and Sadducees observing the Wave Sheaf Offering on a differing day-after-the-Sabbath, Pharisees on the fixed calendar date of the 16<sup>th</sup> day of the first month and Sadducees on the morrow after the weekly Sabbath during the Feast of Unleavened Bread ... since the days of Rehoboam and Jeroboam, Judaism has not been an ideology with a unified theology or even a unified calendar.



Early Christianity was even more divided by schisms than was Judaism: in his “Introduction” to *Lost Christianities, The Battles for Scripture and the Faiths We Never Knew* (Oxford, 2003), author Bart D. Ehrman wrote,

It may be worth reflecting on what was both lost and gained when these books [texts that were not canonized], and the Christian perspectives they represented, disappeared from sight. One thing that was lost, of course, was the great diversity of the early centuries of Christianity. As I have already pointed out, modern Christianity is not lacking in a diversity of its own, with its wide-ranging theologies, liturgies, practices, interpretations of Scripture, political views, social stands, organizations, institutions, and so on. But virtually all forms of modern Christianity, whether they acknowledge it or not, go back to *one* form of Christianity that emerged as victorious from the conflicts of the second and third centuries. This one form of Christianity decided what was the “correct” Christian perspective; it decided who could exercise authority over Christian belief and practice; and it determined what forms of Christianity would be marginalized, set aside, destroyed. It also decided which books to canonize into Scripture and which books to set aside as “heretical,” teaching false ideas.

And then, as a coup de grace, this victorious party rewrote the history of the controversy, making it appear that there had not been much of a conflict at all, claiming that its own views had always been those of the majority of Christians at all times, back to the time of Jesus and his apostles, that its perspective, in effect, had always been “orthodox” (i.e., the “right belief”) and that its opponents in the conflict, with their other scriptural texts, had always represented small splinter groups invested in deceiving people into “heresy” (literally meaning “choice”; a heretic is someone who willfully chooses not to believe the right things).

*Rewrote history?* The *glasnost* of the Bishop of Rome? Yes, the history of the Christian Church as received by this endtime era of Believers is the production of 2<sup>nd</sup> through 4<sup>th</sup> Centuries disinformation, *dezinformatsiya* in Russian, by anti-Semitic, pagan philosophers that had converted to the Jesus Movement in an attempt to circumvent the trap into which sky-god-oriented philosophies had fallen (and this includes Islam, the new kid on the block): how does a person know if the person is good enough to go to heaven? What criteria exist to cause a person to spend his or her afterlife in heaven rather than in torment?

When Greek philosophers encountered the imbedded concept of Christ Jesus’ death paying the death penalty for the wrongdoing of the person, they converted to an ideology that, as they received it, was Jewish in nature and practices ... they quickly went about correcting this *Jewishness*, eliminating it through lies and misrepresentations—disinformation—that would have Christians worshiping on the day when the glorified Jesus ascended into heaven; that had Christians turn their backs on the Passover (*Jesus wasn’t twice crucified*, as Constantine noted, *so Christians needed a new day on which to celebrated Jesus’ Resurrection, not the Jewish Passover*) and adopt Easter as Christendom’s most holy observance, which along with Christmas, the *baptized* birthday of the sun, remain as the primary observances of Christian orthodoxy, with this orthodoxy reinforced by chanted creeds and cathedral pageantry of the sort that Hitler sought to mimic with his nighttime torchlight spectacles.

The *glasnost* of Greek paganism, baptized in lies and half-truths, raised in a playpen of disinformation, baked in the fires of persecution, the oxidized slag chipped away with pecking hammers—the Christianity that godless communism engaged when it sought to destroy the credibility of the Roman Church and her protesting daughters was itself a solidified lie, the fossil of the 2<sup>nd</sup>-Century hijacking of the Jesus Movement that left the Body of Christ hanging dead on the cross. At least Martin Luther had the good sense to remove the body.

Godless communism continues to use disinformation—which comes from the Adversary—against Christianity in a similar manner as how proto-orthodox Christendom in the 2<sup>nd</sup>-Century CE used disinformation to destroy from within the *Jesus Movement*, which highlighted the movement of the Law from hand to heart, and body to mind; the movement of circumcision from foreskins of males to hearts of males and females, thereby making no distinction between male and female, Jew and Greek, proletariat and bourgeois. Until the person receives a second breath of life, the person is spiritually dead. And once the person receives a second breath of life, the person is “born” as a son of God ... there are no *daughters of God*, or *Greeks for God*, or *Workers for God*. There are no *Nine Commandment-keepers for God*.

The fire ignited by the Adversary against the Jesus Movement while the Apostle Paul still physically lived is now running up against a backfire, one used by God but not of God to put out the fire of greater Christendom ... when a forest fire runs into a back-burn, both fires burn together for a short while before both extinguish themselves by consuming all available fuel—and so it will be in this 21<sup>st</sup>-Century when we have the opportunity to undo the mistakes of the late 1<sup>st</sup> and 2<sup>nd</sup> Centuries; when we get to sort through the lies of *you don’t have to keep the Law because Christ kept the Law for you* and retrieve the kernel of truth that gave rise to the lies.

Today, Capitalism isn’t responsible for climate change any more than it is for the far more threatening changes in atomic electron positioning, where electrons gather on one side of the nucleuses of atoms, a movement that has the potential to reverse earth’s magnetic polarity—

I have, two days before the vernal equinox, sub-zero [Fahrenheit] nighttime temperatures here in Lower Peninsula Michigan and as much snow in my yard as I had in Alaska on this date; so where is this global warming? None has been seen in the 21<sup>st</sup>-Century; yet President Obama claims global warming is an established fact, as does much of the Democratic Party. More disinformation ... when a person is willing to believe the words of a politician over the evidence of a snow shovel, the person is in Lenin’s words, a *useful idiot*.

In writing the “Forward” for *Disinformation*, Paul Kengor, Ph.D., Professor of Political Science at Grove City College, wrote, “Much of the history we thought we knew, or we thought we even recently uncovered, was actually spawned as communist disinformation. ... The lies have been allowed to become ‘history,’ to become ‘truth’” (p. vi). And so it was seemingly long ago when proto-orthodox converts to the Jesus Movement used creed, clergy, and canon to purge Christ

from the Christian Church, thereby crucifying the Body of Christ as Romans had initially crucified the body of Christ.

But God shows no partiality (Rom 2:11). The person who by faith, by belief of God chooses to keep the Commandments, putting these Commandments into practice through demonstrated love for brother and neighbor, father and mother [God, Father and Son, a life-giving spirit — 1 Cor 15:45], is justified as a *doer of the Law*, with this justification coming through the indwelling of Christ Jesus. The person who, knowing the Law or not knowing the Law (doesn't matter), practices deceit; the person who covets, lies, steals, hates another person also created in the image of God—this person will perish either under the Law or without the Law. Again, God shows no partiality: the sinner will perish for the sinner is of the Adversary. The sinner will perish for the sinner is so indoctrinated with the Adversary's lies that as a drip on a stone, the Adversary has bored through the heart of this person and now sports the person as a trinket on his charm bracket.

## 2.

Understanding prophecy, understanding what Jesus was all about requires understanding that two—the physical and the spiritual [the dark and the light portions of a day]—are one, a premise that goes against human reasoning and logic. Thus, Christians have not well understood that there are two godly harvests of this world, one preceding the Thousand Years (aka the Millennium) and one following the Thousand Years, with these two harvests forming one harvest of humanity.

The geometry of marriage is based on two being one. The geometry of Christianity is based on two being one, with this geometry seen in the marriage of a man and a women, with these two fleshly beings becoming one flesh:

- Circumcised in the flesh Israel plus circumcised of heart Israel form one *Israel* in the Millennium:
- As the priority of darkness extends from sunset to sunrise, the priority of circumcised-in-the-flesh Israel extended from the patriarch Abraham to Christ Jesus—
- As the priority of light extends from sunrise to sunset, the priority of circumcised-of-heart Israel extends from Christ Jesus to the Second Advent;
- But as a day is neither the darkness nor the light alone, Israel is neither outwardly nor inwardly circumcised alone.
- Between the Second Advent and when the Adversary is loosed from his chains in the Abyss (Rev 20:2–3), circumcised in the flesh Israel is joined with circumcised of heart Israel in the Millennium—
- One *Israel* will be in the other Israel, thereby creating the marriage of Israel and earthly procreation of sons of God as opposed to one-off divine procreation of sons of God:

- In the Millennium every humanly born person will be born filled with spirit and thus free of servitude to sin and death.

When the God of Abraham identified outwardly circumcised Israel as His firstborn son, telling Moses to say to Pharaoh, “Thus says [YHWH], Israel is my firstborn son, and I say to you, “Let my son go that he may serve me.” If you refuse to let him go, behold, I will kill your firstborn son” (Ex 4:22–23), the God of Abraham did not speak errantly: God in Israel, His outwardly circumcised firstborn son, foreshadowed the indwelling of Christ Jesus in the *hearts* of circumcised-of-heart Israel, which in the geometry of marriage foreshadows circumcised-of-heart Israel in circumcised in the flesh Israel in the Millennium, when it will be the season for *Israel*—those who prevail with God—to bear fruit, offspring, for God.

Lies told by the proto-orthodox clergy sealed God in a triune godhead and prevented disciples from realizing that they were to really be sons of God, not waifs of the Adversary sitting on clouds, twiddling thumbs and singing praises to a God they neither know nor worship.

The child born in the Millennium will not be spiritually immortal, but this child without being born with indwelling sin and death, will grow and live (barring accidents) to the end of the Thousand Years—and even accidents will not then be the problem they are today.

In the geometry of marriage, the harvest of firstfruits that equates to the early barley harvest of ancient Judea plus the general harvest of humanity in the great White Throne Judgment (Rev 20:11–15) that equates to the wheat harvest of ancient Judea, together, form the single harvest of this world ... the harvest of firstfruits—those individuals who will receive glorified bodies at the Second Advent—are today in the general harvest of humanity that will not be gathered to God until the great White Throne Judgment. So there is no mistake: the Elect are today *inside* the harvest of firstfruits that have not yet been rigidly defined, with this harvest of firstfruits being *inside* the general harvest of humanity, all *growing* together without outward distinction being made—the Elect do not wear collars announcing that they are *the Elect*, nor do firstfruits differ in outward appearance from the general harvest of humanity. However, by their acts (by voluntarily marking themselves through them outwardly having love for neighbor and brother), those who will be gathered to God separate themselves from those who will be burned with fire in the second death irrespective of when they will be gathered to God.

The Elect inwardly differ from all other human persons through the indwelling of Christ that causes them to walk in this world as Christ walked, with the righteousness of Christ as a garment covering their transgressions of the Law. The Elect will look and act like outwardly uncircumcised Judeans; hence, the Elect will seem to have appropriated as their own the higher order teachings of Moses. All of the Elect will outwardly keep the Sabbaths of God and will keep the Passover on the dark portion of the First Unleavened, the 14<sup>th</sup> day of the first month. All of the Elect will imperfectly manifest love for neighbor and brother,

with perfection coming through diligently practicing righteousness even when no one is looking ... the imperfection of the Elect is covered by grace because of the Elect having already received indwelling eternal life through receipt of a second breath of life, the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*].

The Elect are today the personification of Christ Jesus, who was the personification of God the Father; hence Jesus in John's Gospel said,

Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, "Show us the Father"? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does His works. (John 14:9–10)

If the Elect are the personification of Jesus, then the Elect are also the personification of God the Father as a human son personifies his father. And if a stranger cannot see God in the person who claims to be born of spirit, most likely the person is not born of spirit.

Today, except for the Elect, none of the harvest of firstfruits are born of God, even though some of the firstfruits are Sabbatarian Christians. Most of the firstfruits, however, are not Sabbatharians or even Christians. Most are today in other theologies, notably Islam, with this *most* repenting of what they presently believe following the Second Passover and forty-two months of tribulation; repenting when dominion over the kingdom of this world is given to the Son of Man and the whole world is then baptized in spirit.

Today, greater Christendom, infused with disinformation, believing the *glasnost* of the Bishop of Rome, is not able to repent of its unbelief and by extension, its rebellion against God. However, when the Second Passover occurs, all Christians will be liberated from indwelling sin and death and will be free to believe God—and some will truly believe God, but most will not even when filled with the spirit of God ... do old progressives, old socialists, old Marxists ever really change their minds? Young ones can and do, but old ones don't. And this will be the story of greater Christianity in the Affliction, the first 1260 days of the seven endtime years of tribulation. Thus, the greatest number of disciples that will be glorified as firstfruits at the beginning of the Thousand Years will not be Christians prior to the Second Passover, and will still not be Christians halfway through the seven endtime years; so it is true, the firstfruits are today inside of the general harvest of humanity, with the general harvest being set aside once the Second Passover occurs—

The good news [gospel] that must be taken to the world as a witness to all nations is that the person who endures to the end shall be saved (Matt 24:13–14) ... the person who endures will be filled with the spirit of God when the kingdom is given to the Son of Man and the world is baptized in spirit on the doubled day 1260, halfway through the seven endtime years. The Endurance in Jesus will be about believing God to the point of trusting God with the person's life, with the person who believes God over what the person sees with his or her eyes becoming a firstborn son of God, part of the harvest of firstfruits.

The uncovered firstborn who dies at the Second Passover liberation of Israel and all who die in the sixth Trumpet Plague [the Second Woe] will appear in the great White Throne Judgment at the end of the Thousand Years. This is, again, the general harvest of humanity, the harvest in which all persons not of Israel will appear before God to receive reward or condemnation for what they did in the flesh. And as ancient Israel lived in the Promised Land with non-Israelites, the Elect live within greater Christendom; live with not-born-of-spirit Christians. So as ancient Israel lived in the land of Canaan with peoples they were to have dispossessed, Christians live among non-Christians.

Of the many Christians called by God, few will be chosen when judgments are revealed (Matt 22:14). Why? Because of the work done by the disinformation sown in the 2<sup>nd</sup> and 3<sup>rd</sup> Centuries, disinformation used to rewrite the history of the Jesus Movement that spiraled around the Law moving from regulating hands and body to regulating thoughts and desires.

With very few exceptions, I don't know who my readers are today, or who they will be tomorrow. I care but don't care if they believe what I write. If they believe, good! But if they don't believe, they have nevertheless been warned. My job is done either way.

If they believe and are therefore saved, there is for me greater personal satisfaction than if they don't. There is not, however, greater reward coming my way, either in this world or in heaven. My reward came with the calling to do this job, but I take no pleasure in knowing that most Christians will rebel against God in the great Apostasy of day 220. I take no pleasure in knowing what will happen following the Second Passover liberation of Israel. I take no pleasure in knowing my firstborn daughter and firstborn grandson—as uncovered firstborns—will perish.

What is reassuring, though, is knowing that essentially good people who are not and have never been Christian will have a chance in the general resurrection of humanity ... as Jesus laid down His life for His brothers, His disciples have no choice about laying down their lives for their brothers. I have no choice. Consider again what the prophet Amos wrote:

For the Lord [YHWH] does nothing  
without revealing His secret  
to His servants the prophets.  
The lion has roared;  
who will not fear?  
The Lord [YHWH] has spoken;  
who can but prophesy? (Amos 3:7–8)

Who can keep quiet when called to *reread prophecy*? I certainly cannot, even when sitting typing causes spinal pain. The words continue to come, and continue to go forth to the world—and so it will be until the task is complete; until all of Scripture has been reread, thereby refuting the *glasnost* of the Bishop of Rome.

Again, Christ is to the Elect as the husband is to his wife, and the Elect will be to the harvest of Firstfruits as the husband is to his wife, and the harvests of Firstfruits will be to the general harvest of humanity as a husband is to his wife: the geometry of marriage repeats itself through self-similarity, with the death and

resurrection of Christ Jesus also being repeated in this fractal through the *death*, either literal or metaphorical, of the Elect and of the Firstfruits ... when I returned from Alaska to pursue a Doctor of Arts degree from Idaho State University, I ceased doing those things that had defined me as a person up to that point. When I was called to reread prophecy, I ceased doing what little I had retained of my former self. So for all practical purposes, I *died* between 1991 and 2001, and the person I am today bears little resemblance to who I was thirty years ago, while outwardly only seeming to have aged in a somewhat predictable manner. And in a similar manner, all of the Elect will *die* to do the work to which they, like Jonah, have been called, even if they have no apparent work to do today beyond growing in grace and knowledge.

Adult baptism, or Believers' Baptism was deemed essential for salvation by the Radical Reformers: Anabaptists. But baptism is, again, a public appeal for a good conscience (1 Pet 3:21) in a manner similar to how Pharisees and Sadducees washed hands as public appeals for purity [theological cleanliness]; as public prayers for separation from the *commonness* of the world in which they lived. And as hands washed in water cannot cleanse the inner person, baptism by either sprinkling or dunking cannot give to the person a good conscience. Doing what is right, what is good, what is of love for God, neighbor, and brother gives to the baptized person a good conscience; therefore, the person baptized in water is given a little time—today—to choose to obey God, with obedience leading to righteousness and eventually to life. Disobedience is sin and leads to death. It is therefore surprising how many newly baptized Christians immediately go forth and break one or more of the Commandments, with the Sabbath Commandment (the least of the Commandments) being the one most commonly broken.

Does the person baptized by dunking make a stronger prayer than the one sprinkled ... *<baptism>* isn't sprinkling, but is full immersion or submersion in water, and *baptism* by a person too young to know for what the person prays amounts to a public prayer more easily not-answered than answered.

Today, the Elect are numbered in greater Christendom, but the Elect through being foreknown by God, predestined, called by Christ, justified and glorified are also separated from greater Christendom as the living are separated from the dead, with the most visible sign of this separation being Sabbath observance by the Elect, but the most reliable sign being the Elect placing no importance on the surface of things—on those things that represent the desires of the flesh and the pride of possessions.

As if a pebble in a boot, thinking of personal salvation as being *harvested* by God tends to annoy Christians; for the implication is similar to that which Zwingli understood about adult baptism. If adult baptism was essential, then there had been no Christians for centuries. The Christian Church had been dead, and Zwingli was unable to accept this reality. In a similar manner, if salvation equates to being *harvested* by God, then only a tithe of greater Christendom belongs to God. The remaining 90% belongs to the property owner, the Adversary. And for Christians, this should be a frightening scenario ... in the

Millennium, the property owner will be God, Father and Son, and virtually all of the growth will be harvested and brought into the household of God.

Christians collectively simply refuse to think of themselves as not being saved; refuse to think that they are to God as wheat is to a farmer, with a “trap crop” of wheat vulnerable to sawflies planted around the edge of the field, or with vulnerable seed mixed in with the selected seed so that sawflies go to the one and leave the other alone ....

Many Christians have dogs for pets; some have working dogs. So, based on your personal experience, assuming you have had a dog, does a dog when reared with human companionship understand the difference between being a dog and being a human person? Does the dog think of itself in terms of being in the same pack as the person? Does the dog think it, too, is human, perhaps a lesser member of the pack, but like the person, presumably the alpha male of the pack?

My experience has been that of dogs apparently believing that they are people, doing what they can to please me as I function as their head.

The dog, however, is not the peer of the person. There are differences that the dog cannot bridge; for no dog can solve a quadratic equation, or can even understand the concept of solving for an unknown. Likewise, there are differences between man and God that man cannot bridge. And while a man and a dog shares similar breaths of life, the fleshly body of a man and God do not share similar breaths of life. However, when a human person receives a second breath of life, the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*], this second breath of life penetrates the spirit of the man [*to pneuma tou 'anthropou*] and gives life to the inner self of the person, with this second breath of life being similar to the life-sustaining force that functions for God as breath functions for *nephesh*.

*Similar* in the sense that my breath is not my wife's breath, but both breaths came from *Elohim* [singular in usage] breathing into the nostrils of the man of mud (Gen 2:7) so that this man of mud became a *nephesh*, a breathing creature. My breath and my wife's breath are similar though not identical even though they came from a common source. And this is the relationship between the *glory* of God the Father and the *glory* of the Son, Christ Jesus, and the *glory* with which human sons of God will be glorified when they are born of spirit, the breath or *pneuma* of God.

Whether an endtime Christian likes the reality that personal salvation represents the person's inclusion in the harvest of God, the Christian needs to firmly grasp the ramifications of being part of a *harvest* ... salvation is not a birthright. Salvation is not like getting a high school diploma: pass enough classes and the diploma is guaranteed. Rather, Peter wrote,

It is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? And "If the righteous is scarcely saved, what will become of the ungodly and the sinner?" Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good. (1 Pet 4:17–19)

In John's Gospel, Jesus said,



For as the Father has life in Himself, so He has granted the Son also to have life in Himself. And He has given Him authority to execute judgment, because He is the Son of Man. Do not marvel at this, for an hour is coming when all who are in the tombs will hear His voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. (John 5:26–29)

In Matthew's Gospel, Jesus said,

When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate people one from another as a shepherd separates the sheep from the goats. And He will place the sheep on His right, but the goats on the left. Then the King will say to those on His right, "Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer Him, saying, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?" And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me."

Then He will say to those on His left, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me." Then they also will answer, saying, "Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?" Then He will answer them, saying, "Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me." And these will go away into eternal punishment, but the righteous into eternal life." (Matt 25:31–46)

Salvation isn't in uttering a name, isn't in praying the rosary, isn't in keeping the Sabbath—salvation is in having love for neighbor and brother, remembering that you too as an Israelite needed the comfort of your neighbor and brother.

Consider why no Moabite will be in the kingdom:

No Ammonite or Moabite may enter the assembly of [YHWH]. Even to the tenth generation, none of them may enter the assembly of [YHWH] forever, because they did not meet you with bread and with water on the way, when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. But [YHWH] your God would not listen to Balaam; instead [YHWH] your God turned the curse into a blessing for you, because [YHWH] your God loved you. You shall not seek their peace or their prosperity all your days forever.

You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were a sojourner in his land. Children born to them in the third generation may enter the assembly of [YHWH]. (Deut 23:3–8)

Now to where spiritual understanding is essential: the harvest of firstfruits began with Christ Jesus, the First of the firstfruits, when He was raised from death not after Calvary but when John the Baptist raised Him from the watery grave that is analogous to the Flood of Noah's day, with the spirit/breath of God

descending upon Him in the bodily form of a dove and entering into [eis] Him (Mark 1:10). The harvest of firstfruits continued when the glorified Jesus *breathed* on ten of His disciples and said, *Receive spirit holy* [*pneuma 'agion*] (John 20:22), thereby making His disciples as He was during His earthly ministry, even to giving them the authority to forgive or withhold forgiveness of sins, authority that every disciple truly born of spirit has.

Again, Christ Jesus is to the Elect as the Elect are to the Firstfruits and as the Firstfruits are to the general harvest of humanity. The resurrection of the inner self of Christ Jesus came when Jesus received a second breath of life; the resurrection of the Elect began when Jesus breathed on ten of His first disciples, all of whom the Father had given to Him to keep and teach (John chap 17). But the Elect only exist as the Father draws this person and that person from this world and delivers these individuals to Christ Jesus, doing invisibly what is seen physically in the calling of the Twelve. And the Elect are to greater Christendom as the first disciples were to greater Judaism, with eleven of the first disciples being from the Galilee [then considered the margins of civilization] and one, Judas Iscariot, being from Judah ... the implication is obvious.

The Elect pass from death to life [glorified] without coming under judgment. They have to do nothing to be saved; for they are already saved before they began their walk as a Christian through being foreknown and predestined. But the Elect are never free to long rebel against God. And any rebellion against God—while covered by the garment of Christ's righteousness—will cost the person numbered among the Elect dearly; for this person belongs to God and is the slave of obedience, so failure to obey carries penalties of the sort that a father would use to discipline a young son ... it is never all right for a son of God to transgress the Law of God, and to prevent the son of God from doing so, Christ Jesus will use the things of this world (principally, the person's body) against the son of God. But because the son of God has already received heavenly life in the form of the indwelling of Christ, thereby having passed from death to life (John 5:24), it isn't eternal life that is placed at risk if the son of God transgresses a Commandment—

When I was six or seven years old, my cousin Danny Lee (a couple of years older) and I got ourselves in trouble on a Sunday afternoon on Grandpa's farm. He promised us a whipping, and sent us to the barn where we were to wait, presumably in fear of what was coming, the waiting to produce repentance. But Danny Lee and I began chasing Grandpa's chickens in his barn and were having so much fun getting his hens to squawk that not much repentance occurred ... there was more repentance after Grandpa used the razor strap that he kept hanging by the kitchen door—

God disciplines in a similar manner, but applied differently. The Apostle Paul's eyes were never healed, but gave him problems for the remainder of his life ... God can heal anything that ails our bodies, but most of time He doesn't. Sometimes He does. So what is the difference? Why weren't Paul's eyes healed? Because Paul's apparently weepy eyes kept him humble, and continually reminded him of who he was and what he had been, what Grandpa sending his

grandsons out to the barn to wait was supposed to do—and would have done if we hadn't stumbled across a hen on her nest.

Why aren't ailments in endtime Christians healed when prayers are said and the ailing person anointed with oil? Because the healing wouldn't benefit the inner self of the Christian. And why are prayers answered in the form of healings? Because the inner self will benefit by the fleshly body being healed.

I don't like using the word *guidelines*, but I don't have a better word: the guidelines for the salvation of the Elect fully incorporates Christ Jesus disciplining the person included in the Elect, this person already having passed from death to life without coming under judgment. And the principle means by which the person is disciplined is through bodily afflictions, whether from sickness or injury, or from poverty or imprisonment, with the purpose of the affliction being to produce repentance that will never be forgotten.

But for the harvest of Firstfruits, and for the general harvest of humanity, the guidelines for salvation differ: because neither the Firstfruits nor the general harvests—represented by the wheat and the barley of Revelation 6:6—have been born of spirit prior to when their judgments are revealed [for the Firstfruits] or made in the great White Throne Judgment [for the general harvest], the lawlessness of both has been covered by their lack of spiritual life, not by Christ Jesus' righteousness, the reality of *grace*. And because their transgressions of the Law have been covered by death [their own], they have been free to do whatever has been in their hearts.

If what has been in the heart of a person is love for brother and neighbor, love that has caused the person to feed the hungry and give shelter to the homeless (or to the persecuted), then this love shows that the works of the Law have been written on the person's heart. The person will be fine when judgments are revealed or made. However, if the person had the means, the ability to feed the hungry and did not, the person won't fair as well when the person is called forth from death.

The Christian whose life has been one of giving his or her resources to help others, with charity beginning at home, will find that the *imprinting of love for others on the Christian's heart* is sufficient for salvation. Likewise, the non-Christian who has done the same will receive the same destiny; for God is not a respecter of persons. So the "good" person who has consciously chosen to be *good* when choice was placed before the person will be gathered to God. But the person who has done evil—the person who hates or who lies or who intentionally steals—will be resurrected into the second death, the lake of fire.

Again, salvation isn't a manner of whether the person is today a Christian or not a Christian, but a matter of doing what is right by everyone, from feeding the hungry to keeping one's word, sometimes a thing much more difficult than feeding the hungry. The difference is when—in which resurrection/harvest—the person will be glorified or condemned to fire.

God and by extension, Christ, doesn't have to use bodily afflictions as tools of discipline for those persons not born of spirit: those who are not born of spirit are today sorting themselves out, the good separating themselves from the evil even

when living in the same household. Love for others permits those not born of spirit to determine their own fate whereas the Elect are without choice; for through being foreknown and predestined, their fates are determined for them, which isn't a bad thing for they cannot fail. Nor can they truly prosper in the Adversary's administration of this world.

So those good people that Christians have found in other religions will—because the Body of Christ is dead; the temple razed—have equal opportunity to be saved; will have the same opportunity the Christian has. And the question Paul asked must be asked again:

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews were entrusted with the oracles of God. What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every one were a liar, as it is written, "That you may be justified in your words, and prevail when you are judged." But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) By no means! For then how could God judge the world? (Rom 3:1–6)

What is the value of circumcision of the heart? Much, for Christians were entrusted with knowledge of Christ Jesus. So what if some have been unfaithful; so what if Greek philosophers entered into 1<sup>st</sup> and 2<sup>nd</sup> Century fellowships and spread disinformation in a somewhat coordinated attempt to suppress the equality found in Christ. Has this disinformation campaign of the Adversary prevented knowledge of Christ from being disseminated to the endtime disciples? Has this disinformation campaign prevented good people from doing good? No, not at all. The campaign has been a failure.

Certainly the Adversary's disinformation campaign was evident by mid 1<sup>st</sup>-Century; for Paul wrote,

Now concerning the coming of our Lord Jesus Christ and our being gathered together to Him, we ask you, brothers, not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. Let no one deceive you in any way. For that day will not come, unless the rebellion [Apostasy] comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. Do you not remember that when I was still with you I told you these things? And you know what is restraining him now so that he may be revealed in his time. For *the mystery of lawlessness is already at work*. Only He who now restrains it will do so until He is out of the way. And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath [*pneumati*] of His mouth and bring to nothing by the appearance of His coming. The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. (2 Thess 2:1–10 emphasis added)

*The mystery of lawlessness* is the fruit of 1<sup>st</sup>-Century Greek philosophers' war against Judaism, and all things Jewish, including Sabbath observance and eating

clean meats to be holy as God is holy ... Peter, in feeding lambs [infants in Christ], said,

As obedient children, do not be conformed to the passions of your former ignorance, but *as He who called you is holy, you also be holy in all your conduct, since it is written, "You shall be holy, for I am holy."* And if you call on Him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. (1 Pet 1:14–19 emphasis added)

Where is it written, *You shall be holy, for I am holy*? Did not Moses pen these words?

For I am [YHWH] your God. *Consecrate yourselves therefore, and be holy, for I am holy.* You shall not defile yourselves with any swarming thing that crawls on the ground. For I am [YHWH] who brought you up out of the land of Egypt to be your God. *You shall therefore be holy, for I am holy.* (Lev 11:44–45 emphasis added)

Christ Jesus restrains the lawless one by today bearing the sins of the Elect, thereby not permitting the Adversary to harm them through his vicious lies and half-truths; Christ doesn't permit the Elect to harm themselves by believing the lies of the Adversary. And the Father restrains the Adversary by not returning life to the Body of Christ, with the Elect being separate from the Body of Christ in a manner analogous to the spirit [*pneuma*] in man being separate from the soul [*psuche*], yet these two making up the single inner self of the person that is to be holy as God is holy, with the outer self [*soma*] being holy through not eating common meats ... whereas when Noah emerged from the Ark, all flesh was given to Noah as food (that is, all flesh without its blood that is the life of the creature), a refinement to this *all flesh clause* was made after Moses entered into the presence of God—

Death reigned over humankind from Adam to Moses (Rom 5:14), not from Adam to Jesus; for the reign of death over humanity ended when Moses entered into the presence of the Lord in all of His glory, the chiral image of glorified sons of God entering into the presence of God, seeing the face of God, not merely the backside of the Lord. Therefore, what Moses brought down from Sinai was more than two stone tablets: he brought down the glory of the Lord that shown from his face for the remainder of his life, glory that caused him to wear a veil (Ex 34:29–35).

With Moses bearing in his flesh the glory of God, Moses delivered to Israel statutes and ordinances that if kept would have permitted Israel to also enter into the presence of the Lord—and among these statutes was the ordinances concerning clean meats that amounted to a separation of the sacred from the common ... while common humanity was permitted to eat all flesh, sacred humanity—the firstborn son of the Lord (Ex 4:22)—had restrictions placed upon what this son could and could not eat, with these restrictions pertaining to the fleshly bodies of Israel, fleshly bodies in which there was no indwelling spiritual life.

So that there is no doubt, eating common meats ensures the *commonality* of the nations at a fleshly level; eating clean meats ensures the sacredness of Israel at a fleshly level, not at a spiritual level.

What defiles a son of God isn't eating a pork chop, but lusting for a pork chop ... it isn't what goes into the mouth that defiles, but the thoughts of the mind and the desires of the heart. So the Christian who desires to eat the common meats given to all humanity, desires to be "common" and is therefore defiled even if the Christian never eats unclean meats.

The inner self of the person is not of perishable flesh and is therefore unaffected by what occurs in the digestive tract of the fleshly body; however, the living inner self [the born-of-spirit son-of-God] continues to dwell in a fleshly body that is to be holy as the inner self is holy—and for the fleshly body of a circumcised-of-heart Israelite to be holy, this fleshly body will do as the fleshly body of a Judean did; will do as the fleshly body of Jesus did. This means that the fleshly body will not deliberately ingest that which establishes the *commonality* of the nations, not that doing so would defile the fleshly body. The Christian will not eat unclean meats because the Christian desires to be holy as Christ Jesus is holy. The actual act of eating or not eating is of itself unimportant spiritually. It is intent that determines whether a person defiles the inner self.

Intent is everything, not the actual foods eaten that pass through the body and exit in bowel movements. Thus, if the intent is to be holy as God is holy and the sanctified person accidentally eats unclean meats, the person is not defiled. If the intent is to be holy and the sanctified person is served unclean meats that are not identified as such and refusing the meat would offend the host or hostess, the sanctified person would be excused for eating enough not to cause deliberate offense. But if the host or hostess identifies the unclean meat as such, the meat should be refused for the sake of the host or hostess so that they know that a difference exists between the holy and the profane.

My contention is that with intent being everything, a sanctified person should not eat "bacon bits" or "imitation crab" even though neither contain any unclean meat; for why would a sanctified person desire to eat that which isn't clean; isn't food for the holy person? Again, the desire produces the defilement, not the eating. The desire to eat say, hog, doesn't come from wanting to be holy as God is holy. So the sanctified person who dwells in peace with an unsanctified person should permit this person of the nations to eat whatever this person wants to eat, but should not join in eating common foods with the unsanctified spouse or parent for a Christian should not attempt to impose his or her ideology upon another person. To do so is usurping the prerogative of God.

The mistake that secular ideologies such as Communism make when engaging with greater Christendom lies in the concept of *the end justifies the means*. With God, this is simply not true as seen in eating clean versus unclean meats where the eating doesn't defile the person. The reason why the person eats or doesn't eat defies; for the sanctified person must desire to be holy as God is holy, which will include having love for neighbor and brother, love of sufficient strength that the person will lay down his or her life for the Christian's brother.

The Soviets before 1991, and Russia since have run a disinformation campaign about the Roman Catholic Church that rivals the disinformation campaign early orthodox Church theologians ran against Judaism in the 1<sup>st</sup> and 2<sup>nd</sup> Century ... *those who live by the sword—those whose existence came about through disinformation—will die by the sword*. The Soviet disinformation campaign has sought to discredit the Pope, transforming the anti-Nazi Pope Pious XII into *Hitler's Pope*; has sought to push progressivism into the ideology of the Roman Church; has sought to destroy the Latin Church from within and without through a proliferation of lies and half-truths, exploitation of scandal and *liberation theology*, that redirects the focus of religion from serving God to social justice.

The Latin Church came into existence through a proliferation of lies about Judaism that transformed the Jesus Movement from being about the movement of the Law from hand to heart and the movement of circumcision from foreskin to heart to being about universal salvation. As a result, the Latin Church missed the mark established by Christ in its beginning, and doubly missed the mark when it allied itself with secular governance and was transformed by the world and its prince, the Adversary, into a weapon employed against God and against those who sought to return to God, especially in the 16<sup>th</sup>-Century CE. At no time are Christians to give aid and comfort to the Adversary as he seeks to demonstrate that governance from the bottom up, whether in the form of democracy or whether in the form of a ruling proletariat collective can be successful; for this will have angels such as the Adversary, an anointed cherub, ruling over God.

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## Chapter Four

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### 1.

Christ entering the Elect as a husband enters his wife for purposes of procreation stretches the conceptual boundaries of Christendom, but for the Elect to dwell *within* circumcised-of-heart Israel and thereby be the *head* of circumcised-of-heart Israel again as a husband penetrates his wife for purposes of procreation is outside of boundaries established long ago by the *glasnost* of the Bishops of Rome who sought to make a distinction between Christians and Jews, especially after Emperor Hadrian's edicts outlawing Judaism following Simon bar Kokhba's revolt and short-lived independent Jewish state (132–135 CE). Councils of bishops saw themselves as the head of Christendom—the bishops to the laity were as Jesus was to the Church—when in reality they were only *Christians* [fat sheep — from Ezek 34:20] because the Body of Christ was dead, having died by the Father not drawing any new persons from this world after 71 CE, which then led to the death of the Body through having the last of those persons who were truly born of spirit physically dying seventy years after Calvary (ca 100–102 CE).

With the death of John the Elder, the Body of Christ was dead as Jesus' body was dead as it hung on the cross between the 9<sup>th</sup> hour of the Preparation Day and the beginning of the “great Sabbath of the Sabbath” (the wording used in John 19:31). And as Jesus hung dead until Joseph of Arimathea and Nicodemus took Jesus' body down from the cross and buried it in the Garden Tomb because the Sabbath was at hand (John 19:38–42), the dead Body of Christ hung around the Roman Empire until the bishops of the Council of Nicea (ca 325 CE) buried this Corpse through abandoning the Passover.

The objection that will be made to the Body of Christ dying and being dead for centuries lays in Matthew 16:18 (“And I tell you, you are Peter [*Petros*], and on this rock [*petra*] I will build my church, and the gates of hell shall not prevail against it”), which has been read as Jesus saying the Assembly He would build would not die when that is not what He said ... as death (the grave) did not prevail over Jesus' earthly body, the grave would not prevail over His spiritual Body. What Jesus told Peter was that He would build His assembly on the movement of breath from the nostrils and the front of the face as heard in uttering the case ending of the name <*Petros*> to a second breath that entered into the person and gave life to the inner self as heard in the word <*petra*>, and because He would build His Assembly on this movement of breath, the inner selves of everyone born of spirit (of His breath) has life everlasting; hence, the inner selves of those who were truly born of spirit and who died physically await the deaths of their brothers who are to die as they died (Rev 6:9–11). What the author of Matthew's Gospel has Jesus say about the gates of Hades not prevailing over His Assembly is confirmed in John's vision—and confirmed by the existence of the Elect today in this endtime era.



Arguments can be made that the Passover was abandoned long before the Council of Nicea, and this was true for many fellowships and assemblies, those that held the “Lord’s Supper” on Sunday evenings, with this initially marginalized practice beginning late in the 1<sup>st</sup>-Century but not becoming common until the 2<sup>nd</sup>-Century when clergy, creed, and the canon tipped the struggle for the heart of the Jesus Movement into the trough of proto-orthodoxy.

The expression Paul used in 1 Corinthians 11:20 [*kuriakon deipnon*] that translates into English as <Lord’s Supper> was the euphemism employed for the Passover meal at which Moses’ roasted lamb of the first year became the blessed bread representing Christ’s body—

Christ Jesus’ sacrifice of His earthly body later on the same day as Jesus initiated the symbolism of blessed bread eaten on the First Unleavened (from Matt 26:17, read without the extra words translators have added) equating to His fleshly body prevents the Christian Passover meal from being a continuation of Moses’ commanded covering sacrifice, a bleating male lamb of the first year, a lamb without physical blemish. Hence, to distinguish between the Passover of the Jews [the expression employed in the Gospel of John] and the Christian Passover, Paul chose to use the *Lord’s Supper* euphemism (1 Cor 11:20), which doesn’t signify a change of days or dates but a change of covering symbols that will now have the “covering” sacrifice being the true manna that came from heaven, the flesh and blood of the man Jesus.

Many scholars hold that Paul seems not to include a definite day and time for the Christian Passover in the same passage in which he rebukes the holy ones at Corinth for how they were keeping the Passover when he wrote, *As often as you eat this bread and drink the cup* (1 Cor 11:26), but what Paul writes here must be put in context with what else he wrote to these holy ones:

We must not put Christ to the test, as some of them [Israel in the wilderness] did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. Therefore let anyone who thinks that he stands take heed lest he fall. ... I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel: are not those who eat the sacrifices participants in the altar? What do I imply then? That food offered to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy? Are we stronger than He? (1 Cor 10:9–12, 15–22)

The holy ones at Corinth who were at best spiritual infants (1 Cor 3:1–3) were not taking the Passover sacraments of blessed bread and drink in a manner that respected the Lord’s body and blood. Paul’s juxtaposition of Moses, the Passover eaten on the dark portion of the 14<sup>th</sup> day, and Israel’s exodus from Egypt on the late afternoon and evening of the 14<sup>th</sup> day going into the 15<sup>th</sup> day of the first

month, followed by Israel's unbelief in the wilderness is the context for what Paul wrote about when the Lord's Supper was to be eaten—*on the night when He was betrayed* (1 Cor 11:23)—and how often these holy ones were to eat the *Lord's Supper*:

The Passover commemorating Israel's exodus from Egypt was to be observed [eaten] one time each year, again on the dark portion of the 14<sup>th</sup> day (*the night on which Jesus was betrayed*), with a makeup date in the second month for those who were spiritually unclean in the first month. So a Christian convert would have taken the Passover sacraments of blessed bread and drink one time during the year, on the dark portion of the 14<sup>th</sup> day of the first or second month, for however many years were to pass between when Paul wrote and when Christ returned. Therefore, because Paul couldn't know how many years were to pass before Christ returned, or whether a Christian could or couldn't keep the Passover on the dark portion of the 14<sup>th</sup> day of the first month—as most Sabbatarian Christians who keep the Passover know, there are occasions when a person cannot take the sacraments on the night Jesus was betrayed (1974 was such a year for me)—Paul reverts back to the default position of what Moses wrote when he says, “For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes” (1 Cor 11:26). Moses established how often and when.

To take the Passover sacraments on any day other than the dark portion of the 14<sup>th</sup> day of the first or second months would have been—and still is—eating at the table of demons, and thereby provoking the Lord, inviting His wrath onto the person ... what was the purpose of Christian persecution in the late 1<sup>st</sup> and 2<sup>nd</sup> Centuries? Why didn't Christ make a way for Christians to escape? The answer is also found in Paul's rebuke:

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. *For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died.* But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. (1 Cor 11:27–32 emphasis added)

I don't usually put a twist on a passage, but I have on the above; for Paul's intent was to say that some of the holy ones were sick unto death because they hadn't repented of their wrongdoing before they took the Passover sacraments, but I have included secular persecution and martyrdom as afflictions coming from *drinking judgment on himself*; for failure to discern the Body of Christ and taking the sacraments of blessed bread and drink anywhere, with anyone who claimed to be Christian was mocking Christ, especially when the Passover sacraments were taken at anytime other than when Moses proscribed in Exodus. The Passover in Deuteronomy is the Passover of the Moab Covenant (Deut 29:1), which will be discussed later, the Moab Covenant being a second spiritual covenant made in addition to the first spiritual covenant made at Mount

Sinai/Horeb (Ex chap 34), with spiritual covenants ratified by better promises than the shedding of blood.

Again, by when and how often the mystery of lawlessness (from 2 Thess 2:7) took the Passover sacraments, these primitive Christians mocked Jesus: apparently they believed if once a year was often enough, then weekly must be better, and daily better still.

Christians turn the body of the Lamb of God into Cain's offering by taking the Passover sacraments on any day or at any other time than the dark portion of the 14<sup>th</sup> day. Only on one day a year does the fruit of the ground, grain and grape, become the flesh of and blood of righteous Abel's sacrifice, the flesh and blood of the manna that came from heaven.

Contrary to what some spiritually ignorant scholars claim, there is no disagreement between the Synoptic Gospels and John's Gospel as to whether or when Jesus ate the Passover: all have Him eating the Passover on the dark portion of the First Unleavened, crucified on the day portion of the First Unleavened, then buried in the heart of the earth [the Garden Tomb] for the first three days and three nights [no inclusive counting here] of the Feast of Unleavened Bread, resurrected at the beginning of the fourth day and ascending to the Father on this fourth day, with John's Gospel placing the Ascension at about the hour of the Wave Sheaf Offering as observed by Sadducees. ... Jesus goes from being crucified on the fourth day of the weekly cycle established by giving manna in the wilderness (Ex chap 16) to ascending to God on the fourth day of the week of Unleavened Bread. The chiral image of manna coming down from heaven to lay on the ground as hoarfrost will have the glorified Jesus, the true bread that had come from heaven, rising from the ground to ascend into heaven where He is accepted by God as the First of the harvest of firstfruits.

The above introduces the movement of the First Unleavened being the Preparation Day for the seven days of the Feast of Unleavened Bread to the First Unleavened being the preparation period for the Tribulation, the reality of the seven days when Israel was to eat the bread of affliction, unleavened bread, this preparation period extending from the first Passover to the Second Passover.

Again, for pedagogical redundancy, the reality of the seven days of the Feast of Unleavened Bread is the seven endtime years of tribulation—the 2520 days of the combined Affliction, Kingdom, and Endurance of Jesus (from Rev 1:9), the 1260 days of the Affliction forming the mirror image of the 1260 days of the Endurance, with the doubled day 1260 representing when the single kingdom of this world is taken from the Adversary and his angels and given to the Son of Man, Head and Body.

Since those things that occurred to Israel in the wilderness were written down for endtime disciples (1 Cor 10:11), let us examine the physical reason for a second Passover:

And [YHWH] spoke to Moses in the wilderness of Sinai, *in the first month of the second year* after they had come out of the land of Egypt, saying, "Let the people of Israel keep the Passover at its appointed time. On the fourteenth day of this month, at twilight, you shall keep it at its appointed time; according to all its statutes and all its rules you shall keep it." So Moses told the people of Israel that

they should keep the Passover. And they kept the Passover in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai; according to all that [YHWH] commanded Moses, so the people of Israel did. And there were certain men who were unclean through touching a dead body, so that they could not keep the Passover on that day, and they came before Moses and Aaron on that day. And those men said to him, "We are unclean through touching a dead body. Why are we kept from bringing [YHWH]'s offering at its appointed time among the people of Israel?" And Moses said to them, "Wait, that I may hear what [YHWH] will command concerning you." [YHWH] spoke to Moses, saying, "Speak to the people of Israel, saying, If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to [YHWH]. *In the second month on the fourteenth day at twilight they shall keep it.* They shall eat it with unleavened bread and bitter herbs. They shall leave none of it until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it. But if anyone who is clean and is not on a journey fails to keep the Passover, that person shall be cut off from his people because he did not bring [YHWH]'s offering at its appointed time; that man shall bear his sin. And if a stranger sojourns among you and would keep the Passover to [YHWH], according to the statute of the Passover and according to its rule, so shall he do. You shall have one statute, both for the sojourner and for the native." (Num 9:1–14 emphasis added)

The statutes of the Passover apply to the second Passover; the changed or modified statutes of the Christian Passover pertain to the Second Passover liberation of Israel from indwelling sin and death, this liberation to cause Israel to no longer remember circumcised-in-the-flesh Israel's exodus from Egypt (Jer 16:14–15; 23:7–8). If Christians do not take the Passover sacraments of blessed bread and drink on the dark portion of the 14<sup>th</sup> day of either the first or second months, they do not cover their sins when death angels will again pass over all the land to slay uncovered firstborns.

A moment of housekeeping: I use "drink" in lieu of *fruit of the vine* or *wine* even though wine is what should be drank from the blessed cup if—and this a large *if*—there are no medical or other compelling reasons for the Christian not to take alcohol into the Christian's body. Because the fleshly body will not be saved spiritually, the intent of the Christian to ingest the blood of Christ Jesus is what matters. Thus, for the person who should not consume wine, natural grape juice is an acceptable substitute. Water is not. And the bread should be unleavened on the First Unleavened, with no leavened bread-type foods eaten during the day, which effectively extends the Feast of Unleavened Bread to an eighth day, this eighth day coming at the beginning of the seven days of the Feast of Unleavened Bread and thereby forming the chiral image of the Last Great Day that comes after the seven days of the Feast of Tabernacles.

A moment more of housekeeping: consider Christians within the greater Christian Church today. Do they take the Christian Passover sacraments of blessed bread and drink on the dark portion of the 14<sup>th</sup> day of the first month, this month to begin with the first sighted new moon crescent following the spring equinox? No they do not. Are they not, therefore, spiritually defiled through touching a dead body, their own body? This argument could be made. Should

they not, then, take the second Passover? Let us say that they should. Would they not remain defiled throughout the year if they take neither the Passover nor the second Passover? They would for Mathew's Jesus said to His disciples after blessing the cup,

Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom. (Matt 26:27–29)

Drinking from the blessed cup covers sins, forgives sins, and the Christian who doesn't drink from this cup is condemned by his or her sins. But every Christian has two chances to drink one time each year from this cup, the Passover in the first month and the second Passover in the second month.

Why don't Christians keep the Christian Passover? Why would a Christian choose to mock Christ Jesus by drinking with demons? Tradition? Yes, traditions originating with proto-orthodox disciples in the 2<sup>nd</sup>-Century, thereby continuing the anti-Semitic lies of Hellenist Greece.

When the glorified Jesus breathed on ten of His disciples and said, *Receive spirit holy* (John 20:22), the glorified Jesus brought a second Israel to life, with this second Israel passing from death to life without coming under judgment (John 5:24). This second Israel is outside of the scope of Hebrews 9:27, if appointed-to-die-once pertains to the physical body.

The harvest of humanity is seen in shadow when Moses tells the children of Israel,

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, He will give the rain for your land in its season, the early rain and the later rain, *that you may gather in your grain and your wine and your oil*. And He will give grass in your fields for your livestock, and you shall eat and be full. (Deut 11:13–15)

Grain—barley and wheat—grapes, and olives for the people (grass for livestock) is the promised harvest of the Promised Land if the children of Israel will obey the Lord, the Rock that was Christ Jesus. These commodities [grains, wine, and oil] of the physical Promised Land form the left hand enantiomer of the spiritual harvest of the earth, with this linkage seen in John's vision:

When He opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand. And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!" (Rev 6:5–6)

Traditionally, the black horse and its rider has been read as famine, but this is a childish reading—that of a child too young to comprehend dual referents. A more mature reader will intuitively ask him or herself, where is famine in a quart of wheat being sold for a day's wage, or three quarts of barley being sold for a day's wage? Isn't what's seen the merchandising of wheat and barley, with those trading these commodities not to harm the oil and the wine, the processed (versus raw) fruits of the Promised Land ... when the early barley harvest of

ancient Judeans hillsides forms the chiral image of the early harvest of humanity—the harvest that immediately precedes the Millennium—and the main crop wheat harvest of Judean hillsides forms the chiral image of the great White Throne Judgment that follows the Thousand Year reign of the Messiah, with neither grain yet ground into fine flour when marketing occurs, the reader doesn't find famine anywhere in the imagery presented. For there is no shortage of wheat even if the price is a little high; there is no shortage of barley. And the oil and the wine isn't to be sold; isn't to be harmed, as if selling and offering to sell produces harm. The indication is that of ample oil and wine.

The Second Passover liberation of Israel is from indwelling Sin and Death, with "Death" being identified as the pale horse and rider (Rev 6:8) that follows the black horse and rider. Logically, the black horse and rider will be Sin, with Sin marketing (offering for sale) at a high price wheat and barley, the human harvest of the first resurrection and of the great White Throne Judgment ... what's seen is a representation of how dearly those who would redeem human persons from Sin have to pay, with Christ Jesus at Calvary paying the redemption price for the oil and the wine, the already processed oils and grapes of the Promised Land.

The oil and the wine represent the second Israel that passed from death to life without coming under judgment because they heard Jesus' voice and believed the One who sent Jesus into this world (again John 5:24) ... liberation of this second Israel from death came by way of receipt of a second breath of life, the indwelling of the breath of Christ [*pneuma Christou*], and this liberation was conditioned on the disciple being foreknown, and predestined, not on anything the disciple has done. The disciple is "special" through being foreknown by the Father, not because of any great worth of the disciple. In fact, the foreknown person might well be a sinner of the worse sort, lacking in any piety at all. But for whatever reason, God the Father has examined this person when the person didn't know that God was watching, and has chosen this person to receive spiritual birth as fruit borne out of season. And it might well be because of the difficulties in producing fruit of the spirit out of season, the Elect includes an unusual number of rebels that have had their rebellion against the norms of this world redirected into direct rebellion against the Adversary through obedience to God ... the person who goes along to get along will never bear fruit when it isn't the season for fruit and as such will never be numbered among the Elect.

Sin cannot harm the person who *chooses* to believe the Father and the Son. Sin has no claim to this person. Sin cannot market what it doesn't own. And the seven endtime years are about processing spiritual barley, beating into fine flour grain that isn't as highly valued by Sin as those human persons are that today reign over humanity. And after these seven endtime years, two loaves of leavened bread baked from finely ground barley flour will be waved before the Lord and accepted by God ... the wine isn't waved. Rather, it is—since Jesus' disciples become true personifications of Him—poured out for the processing of the barley; poured out for the purchase of neighbor and brother from Sin.

In what will seem unrelated, but is very much related: I entered graduate school when 41 years old. I entered after having been in business since I was 20

years old—as a gunsmith building muzzleloading rifles; as a Mercury and OMC certified outboard mechanic in my own chainsaw-outboard dealership; as a commercial fisherman working out of Kodiak and Dutch Harbor. And when I entered at midlife, I felt as if I had entered my enemy’s camp; for both faculty and graduate students were primarily Marxists. I certainly wasn’t. So I had to be careful about how I expressed my opinions if I didn’t want to deliberately offend. And after completing the coursework necessary to satisfy the requirements for my M.F.A. degree in Creative Writing but before defending my thesis at University of Alaska Fairbanks, I entered the Doctor of Arts degree program at Idaho State University, where the faculty were either hard Marxists or Mormons.

While at Idaho State, one of the faculty members gave me a paper authored by BYU’s linguistics department. In the paper, the authors cited Charles Sanders Peirce (1839–1914) and his writings about semiotics, and the inanity of all bipolar philosophies, which included Feminism (the paper was a refutation of theoretical Feminism).

In Peirce I found the logic I needed to address the inherent assumptions of Marxism with which I disagreed, my disagreement rooted in experience. What I knew from experience was that I didn’t determine how I was to treat neighbor and brother; nor did neighbor and brother decide for themselves how they were to treat me. Rather, my interactions with others were culturally determined, this culture rooted in an ideology based upon the Ten Commandments. Other cultures had differing ideologies, but in every case, the person wasn’t free to treat another person in ways contrary to cultural norms, and these cultural norms stood between myself and another person as if these norms were also a person, one with ultimate authority: God, in my case. Hence, no schema based on *twoism* will withstand intellectual scrutiny. The “*two*” as in two poles are always defined by a connecting element of *Thirdness* that must necessarily be present—

Hebrew-styled narratives would seem to be based on *twoism*, with the physical presentation of a narrative forming the shadow and type of the spiritual presentation of the same or self-similar narrative through the visible physical or natural things of this world revealing and preceding the invisible spiritual things of God (*cf.* Rom 1:20; 1 Cor 15:46). Chirality is based on *twoism*, the left and right hands. But the two hands are connected to each other by the body that stands between the two hands.

In every bipolar schema, a third element analogous to the human body that stands between left and right hands is present regardless of whether this element of *Thirdness* is acknowledged or accounted-for in the schema. So when I write that spiritually, *two are one*, I would seem to have left out this element of *Thirdness*, but I haven’t and this includes when I write of a two-Israel schema: circumcised-in the flesh Israel and circumcised-of-heart Israel. For natural Israel has not, does not, and cannot receive indwelling eternal life, the reality of the prohibition against kindling a fire on the Sabbath (Ex 35:3). And spiritual Israel will consist of a living *spirit in man* [*to pneuma tou ’anthropou*] in a glorified soul [*psuche*] when spiritual Israel enters heaven.

But between natural Israel, a nation circumcised in the flesh, and glorified spiritual Israel is the element of *Thirddness* that has a living *spirit in man* in a not yet glorified soul [*psuche*] that still requires the shelter of the fleshly human body upon which no judgment has been passed. And this is the present state of the Elect. This will also be the state of those human persons who physically live into the Millennium, with the Millennium serving as the element of *Thirddness* that connects the earth to heaven.

The serialization of a book permits questions to be asked about what has been written in earlier chapters and then answered in later chapters, and a question has occurred about those human persons who will live physically into the Millennium:

- Prior to the Second Passover liberation of Israel, only the Elect are born of spirit, and they are not filled with spirit for sin and death continue to dwelling in their fleshly bodies;
- At the Second Passover, all of Christendom is filled with the spirit of God [*pneuma Theou*], with the Elect being included in this filling, but being filled with spirit is not being born of spirit which comes from the indwelling of the spirit of Christ [*pneuma Christou*] in the disciple's human spirit [*to pneuma tou 'anthropou*];
- All flesh will be baptized in spirit (Joel 2:28)—this includes non-Christians as well as beasts of the field—when dominion over the single kingdom of this world is taken from the Adversary and his angels and given to the Son of Man on day 1260 of the Affliction and Endurance;
- Being baptized in the spirit of God, thereby being filled with spirit, is not being born of spirit. The only ones born of spirit remain the Elect who shall be to the third part of humankind (from Zech 13:9) as Christ is to the Elect;
- At the end of the seven years of tribulation [the Second Advent], the tares and the rebels—those who have marked themselves for death by taking upon themselves the tattoo of the cross—will be gathered together and thrown into the lake of fire, the second death;
- The remainder of humanity will be without sin through being filled with spirit and not having committed blasphemy against the spirit, but again, being filled with spirit is not being born of spirit;
- Of this remainder, at the Second Advent some [half] will have taken judgment upon themselves. This half will be born of spirit and will receive glorified bodies in which their souls will dwell in heaven;
- Of this same remainder, at the Second Advent half will not have taken judgment upon themselves, but will be born of spirit and will be as the Elect were in the Affliction and Endurance, spiritually alive in physical bodies—and this half will live into the Millennium as physical human beings.

Today, natural Israel is spiritually dead and will remain spiritually dead even into the Affliction and Endurance. Today, greater Christendom is spiritually dead and will remain spiritually dead through the Affliction and Endurance. But today,



the Elect are spiritually alive even though this life that has come from heaven continues to reside in a fleshly body as Jonah was in the whale until spewed forth.

The *sign of Jonah* is the sign of the *Thirddness* that connects the physical with the spiritual. Therefore to deny that Christ Jesus in the natural fulfilled the sign of Jonah by being three days and three nights in the belly of the whale—there is no inclusive counting when nights are the turning or twisting away from the light and days are the hot portion of a twenty-four hour period—is to deny Christ Jesus, or worse, to call Christ a liar.

When the Second Passover liberation of Israel occurs, all of Christendom will be filled-with and empowered by the spirit of God, but Christians not today born of God will not then be born of God either, for fathers do not give birth to sons. An element of *Thirddness* connects fathers to sons, this element being the Woman, Eve, the life-giver.

Paul said of Christ,

It is sown a natural body; it is raised a spiritual body. 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 [pneuma]*. But it is not the spiritual that is first but the natural, 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 also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. (1 Cor 15:44–49 emphasis added)

Christ Jesus was first the second or last Adam: He became the second Adam when the breath of God [*pneuma Theou*] descended upon Him and entered into [*eis*] Him (Mark 1:10) when He was raised from baptism, a resurrection of the type every person included in the Elect has experienced whether baptized or awaiting baptism. But this second Adam *became* a life-giving spirit [*pneuma*], an *Eve* spirit, thereby combining in Himself both Adam and Eve, and creating in Himself the bridge or element of *Thirddness* necessary to traverse the gulf between the Most High God and His sons.

The Logos [*’o Logos*] who was God [*Theos* — no definite article but sharing the definite article of *’o Logos* thereby semantically linking one to the other so that both are the same entity] and who was with/of [*pros*] *the God* [*ton Theon* — which has its own definite article and is therefore not *Theos* because of the separation resulting from *pros*] created all things physical (John 1:1–3, cf. Phil 2:5–11). It was this God who entered His creation as His unique Son, the man Jesus (John 3:16, 1:14, 18).

The seemingly bipolar schema of God and physical man created in the image and likeness of God [male and female] concealed the element of *Thirddness* necessary for the schema to logically exist, this element of *Thirddness* being Christ Jesus as portrayed by the *sign of Jonah*. The bipolar schema of Passover and Second Passover concealed the element of *Thirddness* that permitted the schema to exist, where this element of *Thirddness* included Christ Jesus being sacrificed as the Passover Lamb of God and the symbolism of the Passover sacrifice changed

from bleating lambs to the blessed bread and drink that represents the body and blood of Christ Jesus.

The spirit of Christ [*pneuma Christou*] in the spirit of man [*to pneuma tou 'anthropou*] gives indwelling spiritual life to the Elect that dwell within greater Christendom in a self-similar pattern to the indwelling of Christ in the Elect, with the indwelling Christ in the Elect and the indwelling of the Elect within greater Christendom forming the element of *Thirdness* necessary for the spiritual birth and glorification of the Firstfruits at the beginning of the Millennium, and for the resurrection of the inner selves of humanity in the great White Throne Judgment.

It is the feeble-minded that cling to any form of *twoism* that is without a visible or invisible element of *Thirdness*; for spiritually two are one, not two, so contained within "one" [*God is one* — Rom 3:30; Gal 3:20; Jas 2:19] is a concealed deity, a concealed element analogous to the woman in most primitive cultures. And this concealed female is both background and bridge and the most essential element in the father/son paradigm.

In theoretical Feminism, *she* is the back-grounded *Other* upon which these theoreticians focus, thus neglecting what is foreground and what is outside the frame ... when writing in the 1980s, I found that unknowingly I had taken what was outside the frame, the nature of landscape and weather, and had used this *eighth* element (from a seven-part Venn diagram) as a character in my stories.

When focus shifts from foreground to background, *Other*, what is in the foreground must necessarily be neglected, with theoretical Feminists believing that the patriarchal culture will address what is foreground. But this assumption hasn't proven true: the patriarchal culture has poorly read the foreground while ignoring the background, establishing that the patriarchy is not capable of understanding either God or Christ Jesus, let alone human sons of God that ought to be in the foreground and the focus of good works ...

In Matthew 25:31–46, salvation doesn't go to the person who focused on correctly worshiping God, Father and Son, but to the person whose focus was serving the needs of fellow human beings. To focus on one's own salvation is to have the wrong focus. To focus on God to the exclusion of the sons of God is to have the wrong focus. To focus on Christ Jesus to the exclusion of God the Father and the sons of God that are the younger siblings of Christ Jesus is to have the wrong focus. And to examine biblical prophecies from the focus of ancient nations and peoples is to pervert these prophecies.

Apparently primitive Christendom intuitively anticipated the element of *Thirdness* that had to be present in the Father/Son relationship between the Most High God and Christ Jesus, but wrongly assigned *Thirdness* to the breath of God [*pneuma Theou* or *pneuma 'agion*] rather than to sons of God; for primitive Christendom, like much of greater Christendom today couldn't conceive of glorified disciples truly being sons of God—

But what is that the author of Hebrews wrote:

Now it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man, that you are mindful of him, or the son of man, that you care for him/Him? You made him/Him for a little while lower than the angels; you have crowned him/Him with glory and

honor, putting everything in subjection under his/His feet." Now in putting everything in subjection to him/Him, He left nothing outside his/His control. At present, we do not yet see everything in subjection to him/Him. But we see Him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone. *For it was fitting that He, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. For He who sanctifies and those who are sanctified all have one source. That is why He is not ashamed to call them brothers*, saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." And again, "I will put my trust in Him." And again, "Behold, I and the children God has given me." Since therefore the children share in flesh and blood, He Himself likewise partook of the same things, that through death He might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that He helps, but He helps the offspring of Abraham. Therefore He had to be made like His brothers in every respect, so that He might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because He Himself has suffered when tempted, He is able to help those who are being tempted. (Heb 2:1–18)

Paul wrote,

And we know that for those who love God all things work together for good, for those who are called according to his purpose. *For those whom He foreknew He also predestined to be conformed to the image of His Son, in order that He might be the firstborn among many brothers*. And those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified. (Rom 8:28–30 emphasis added)

And,

When the fullness of time had come, God sent forth His Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. *And because you are sons, God has sent the spirit of His Son into our hearts, crying, "Abba! Father!" So you are no longer a slave, but a son, and if a son, then an heir through God*. (Gal 3:4–7 emphasis added)

In the paradigm of salvation, the outer poles are God the Father in heaven and His heirs, His sons here on earth, with the bridge that connects these two poles being Christ Jesus, a life-giving spirit.

Christian salvation is a different sort of schema than Christians have anticipated; Christians are in a matryoshka doll structure that has the spirit of God in the spirit of Christ that is in the spirit of man ... if it were possible to open up a truly born of spirit *Christian* as you would open the outer layer of a Russian nesting doll set, you would find inside the fleshly body the soul [*psuche*] of the person. If you then opened the soul, you would find the spirit of man in the Christian. If you opened the spirit of the man, you would find the spirit of Christ. If you opened the spirit of Christ, you would find the spirit of God, with the problem inherent with this analogy being the unbeliever's concept of "spirit" that has come to endtime believers from the Latin *spīritus*, meaning *breath* of either a man or a god or the God.

Breath has no implied “size.” Any amount of breath bestows life to the entity, with death being derived from the absence of breath. Linguistically, <life> is an absolute: a person either has life or doesn’t have life. There is no in-between stage. A person either lives physically or is dead. A person either lives spiritually or is spiritually dead. So the smallest quantity of the glory of the God, the bright fire that represents His breath, is sufficient to bestow spiritual or eternal or heavenly life [all the same *life*] to the Christian; hence the earnest of the spirit is sufficient to give glory to the inner self of a human person. Therefore what Paul wrote has merit: the Elect are foreknown by the Father, predestined by the Father, called by Christ Jesus, justified by Christ Jesus, and glorified by the indwelling of Christ Jesus in the form of His spirit. And the Elect today dwell within the divine harvest of firstfruits as the spirit of Christ dwells in every truly born-again Christian.

The divine schema of two being one, and of three being one—the matryoshka doll model—doesn’t lend itself to a triune [triangular] pattern. Primitive Christendom simply got it wrong when they assigned personhood to the breath/spirit of God to create for themselves a triune deity that never existed. However, because the early Christian Church intuitively knew that the Law wasn’t yet written on the hearts of these disciples or placed in their minds, the early Church realized that they were not themselves divine, or holy except as they partook of the *Lord’s Supper*. And if they were not divine, they could not truly be sons of God. At best, they could only be figurative sons and therefore they were not heirs. To them, the godhead was closed—the importance of the triune shape—and it became blasphemous to believe that Paul really meant what he wrote about disciples being younger brothers to Christ Jesus and by extension, true sons of God.

The closed shape of the godhead is seen in the Greek uncial <Α> (*alpha*), but the *life-giving spirit* nature of Christ Jesus is seen in the uncial <Ω> (*omega*); thus, when the glorified Christ tells John the Revelator that, “I am the Alpha and the Omega, the first and the last, the beginning and the end” (Rev 22:13), He addresses the *last Adam becoming a life-giving spirit*, an *Eve* spirit, a spirit visually capable of giving birth.

## 2.

A historical reality has been missed by Christian scholars: Pharisees, the winners in the struggle for control of the theology of Judaism—winners analogous to orthodox Christianity being winners in the struggle for control of Christian theology (with the winners afterwards rewriting the history of the struggle to minimize its ferocity)—sacrificed Passover lambs and kept the Wave Sheaf Offering on differing days from Sadducees. Christ Jesus followed the model established by Moses, with the Sadducees also holding this model so that when Jesus’ disciples went to the man in whose house they were to prepare a room for Jesus to eat the Passover, the man didn’t tell them they were a day early. The man would have been a Sadducee. Likewise, whereas Pharisees held the Wave Sheaf

Offering on a fixed calendar date, the 16<sup>th</sup> day of the first month, Sadducees observed the Wave Sheaf Offering on a fixed day, the day after the weekly Sabbath that fell during the seven days of the Feast of Unleavened Bread. Thus, in the Sabbaths of the Lord that Moses gave to Israel (Leviticus chapter 23), commemoration of Jesus' resurrection and ascension on the 4<sup>th</sup> day of Unleavened Bread is already included, with Jesus' ascension being the reality for *circumcised-of-heart Israel* of *circumcised-in-the-flesh Israel* waving the first handful of ripe barley as its Wave Sheaf Offering.

In the physical model of the Passover, Israel was to smear some of the blood of the Passover lamb on the doorposts and lintels of their houses, with "houses" for outwardly circumcised Israel being analogous to the fleshly bodies of inwardly circumcised Israel (circumcised of heart Israel) ... the blood of the lamb that was to be smeared on doorposts and lintel equates to drinking from the blessed cup, poured out for the forgiveness of sins, this forgiveness thereby causing death angels to pass over the disciple's sins this day and every day until Passover next, as well as to pass over the disciple's sins on the night of the Second Passover.

The mouth becomes the physical entryway into the fleshly body of the Christian; thus, the mouth equates to the door into the physically circumcised Israelite's house as the physical Israelite equates to the inner self of the fleshly person ... understanding Scripture and especially understanding prophecies begins with realizing that an Israelite in his house in Egypt equates to (is analogous to) Jonah in the whale, or the living inner self—living through receipt of a second breath of life—in the person's fleshly body. This will now have the Christian's fleshly body being analogous to the physical temple (either Solomon's or Zerubbabel's or Herod's) with the physical priesthood being analogous to the living inner selves of the Elect, and the dead earthly body of Christ hanging on the cross for the last three hours of the First Unleavened being analogous to the spiritually dead Body of Christ between the end of the 1<sup>st</sup>-Century to early in the 4<sup>th</sup>-Century (325 CE), with the period between Calvary and the Second Passover forming the Preparation Day for the sacrifice of uncovered firstborns in a similitude to the sacrifice of the firstborns of Egypt at the midnight hour.

What's seen in 1<sup>st</sup>-Century Judaism was the superimposition of the Exodus Passover model onto the Deuteronomy Passover model, with the Deuteronomy model taking effect only after the Law is written on hearts and placed in minds so that all know the Lord (Jer 31:31–34; Heb 8:8–12). For in the Deuteronomy model, Christ Jesus doesn't bear the sins of Israel; so no lamb needs to be selected and penned on the 10<sup>th</sup> day of the first month, then sacrificed at the beginning of the 14<sup>th</sup> day ...

It is the Deuteronomy Passover that is seen in Ezekiel's prophecies about the Millennium:

Thus says the Lord [YHWH]: *In the first month, on the first day of the month, you shall take a bull from the herd without blemish, and purify the sanctuary. The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court. You shall do the same on the seventh day of the month for*

*anyone who has sinned through error or ignorance; so you shall make atonement for the temple.*

*In the first month, on the fourteenth day of the month, you shall celebrate the Feast of the Passover, and for seven days unleavened bread shall be eaten.* On that day the prince shall provide for himself and all the people of the land a young bull for a sin offering. And on the seven days of the festival he shall provide as a burnt offering to [YHWH] seven young bulls and seven rams without blemish, on each of the seven days; and a male goat daily for a sin offering. And he shall provide as a grain offering an ephah for each bull, an ephah for each ram, and a hin of oil to each ephah.

In the seventh month, on the fifteenth day of the month and for the seven days of the feast, he shall make the same provision for sin offerings, burnt offerings, and grain offerings, and for the oil. (Ezek 45:18–25 emphasis added)

Note, that on the Passover—*On that day the prince ...*—the prince doesn't offer a lamb as the Passover sacrifice, but a bull shall be the prince and the people's sin offering. Plus a bull shall be offered on the first day of the first month and on the seventh day of the first month, two days about which Moses is silent—

Pharisees got themselves all messed up theologically by using Deuteronomy and Ezekiel's prophecies to "interpret" what Moses recorded in Leviticus; for Pharisees never recognized the primacy of time ... when the Adversary is the prince of this world, there is no celebration of the first day of the first month. There is, instead, celebration of the first day of the seventh month, *Rosh Hashanah*, the reality of which will see Christ Jesus as the prince of this world and the world entering the Millennium as represented by the Feast of Booths/Tabernacles.

The first day of the first month never is the first day of the seventh month, something that Pharisees never realized.

The primacy of time causes modifications to be made in everlasting covenants, with one such modification being the change in Passover symbolism from the sacrifice of bleating lambs as the cover for Israel's sins to the Christian Passover sacraments of blessed bread and drink representing the fleshly body and blood of Christ Jesus, the Lamb of God, as the cover for spiritual Israel's sins.

When Christ Jesus no longer bears the sins of Israel—He will never again bear the sins of Israel once Israel [greater Christendom] is filled with spirit and thereby liberated from indwelling sin and death—there will be no need to annually drink from the blessed cup for the forgiveness of sin; so there will be no need to commemorate Christ's death and shed blood. In the Millennium, Israel will not keep the Passover with the sacrifice of lambs or with the sacraments of blessed bread and drink, but on the day portion of when Christ Jesus was sacrificed, the prince will sacrifice a young bull for himself and the people as their sin offering. And the ambiguity imbedded in the Passover commands will keep the *Night to be Much Observed* as the celebration of Israel's exodus (liberation) from indwelling sin and death. Yes, there is a degree of ambiguity in the command to observe the Passover, with this ambiguity resolved through the primacy of time and through understanding the modeling for the age in which the Israelite lives.

Occasionally, disciples find in Scripture some form of, *This calls for a mind that has wisdom* (e.g., Rev 17:9; 13:18; Matt 24:15) ... the mind that has wisdom understands the movement from physical to spiritual that is accompanied by the primacy of time for the age in which the phenomenon occurs. Christ Jesus is the same yesterday, today, and tomorrow, but people dwelling inside of time are not, nor is how God relates to these people, with the primary difference coming through receipt of the spirit and indwelling spiritual life.

The *Lord's Supper* isn't a communion service held daily, or weekly, or quarterly, or whenever a person desires a sip of wine; for to take the sacraments of blessed bread and drink on any other night than the night on which Jesus was taken, this night being the dark portion of the 14<sup>th</sup> day of *Aviv*, is for the person to make Cain's offering to God. Then the disciple's only covering for his or her sins is the disciple's obedience; hence the Roman Catholic priest can daily take the Eucharist without ever covering his sins, the foremost of which is setting himself up as a teacher when he hasn't been called to teach.

Again, as Jesus' earthly body was dead but visible for all to see between the 9<sup>th</sup> and 12<sup>th</sup> hours of the 14<sup>th</sup> day of the first month, the Body of Christ—the Christian Church—was dead but visible for all to see between 101 CE and 325 CE when this Body was buried by the Council of Nicea and by its decision to abandon the Passover and Wave Sheaf Offering and initiate a new, streamed-down commemoration of the death and resurrection of Christ Jesus, the one day observance of Easter. No longer were Christians to keep the First Unleavened [the Preparation Day of the 14<sup>th</sup>] followed by the seven days of the Feast of Unleavened Bread, during which on the day after the weekly Sabbath, Christ Jesus ascended to the Father as the reality of the Wave Sheaf Offering, the first ripe handful of barley that is waved before God, with the early harvest of firstfruits not able to begin until this first *sheaf* of ripe grain was waved.

Where the Passover is not observed by Israel—circumcised in the flesh or of the heart—on the night when Jesus was betrayed (the night when Moses in Egypt kept the first Passover), there is no Israel, no nation of Israel, no visible living or dead firstborn son of God ... the Epistle of Barnabas is generally consider anti-Semitic, but to say that those who do not observe the Passover on the dark portion of the 14<sup>th</sup> day are not of Israel will be said to be an even more anti-Semitic declaration than anything contained within the Epistle of Barnabas, when this is not the case. Every person who keeps the Passover on the dark portion of the 14<sup>th</sup> day is of Israel, living or dead; i.e., born of spirit or not yet born of spirit. But the person who refuses to keep the Passover as Moses kept the Passover and as Jesus kept the Passover is a theological bastard.

Often the person who ignores the Passover will claim God as the person's parent when the person is really a son of disobedience, a son of unbelief, a son of the Adversary, said with the authority of having been called to reread prophecy and disclose the reality that a Second Passover liberation will occur.

Bishop Papias, bishop of Hierapolis and contemporary with Polycarp, author of the five volume *Exposition of the Sayings of the Lord* (ca 100 CE) that has since been lost, claimed that Matthew's Gospel was written in *Hebrew style*, meaning that its beginning formed the shadow and copy of its end, with the feeding of the five thousand forming the physical type or shadow of the feeding the four thousand, with chapter fifteen in which Jesus was able to offend the Pharisees (Matt 15:12) but unable to offend the Canaanite woman forming the element of Thirdness that links the first half of the narrative [the Gospel] to its second half.

The Bible, itself, forms the physical type or shadow of the heavenly Book of Life, with its element of *Thirdness* being the lives lived here on earth by the Elect, lives that form epistles in the Book of Life (2 Cor 3:1–3).

In Hebraic poetry, as in all other languages in which poetry is written, the focus of the poem is the artifice [the poem] itself; thus, the poem forms the element of *Thirdness* that connects the phenomenon producing the poem to the reader/auditor. Thus, as discussed in Chapter One, in Hebrew poetics the first line of a thought-couplet contains the physical presentation of a concept, while the second line of the thought-couplet contains the spiritual presentation of the same concept. But in Hebrew poetics, thought-couplets are stacked one upon the other, with the first couplet forming the physical portion of an expanded couplet that has the second couplet as its spiritual portion, with King David, an excellent poet, then using the first four couplets [eight lines or the couplet cubed] as the physical portion of a doubly expanded couplet that has the next four couplets as its spiritual portion in which David occasionally changes voices as in Psalm 95, where between verses seven through nine, David changes from his voice to the voice of the Lord in an amplification of the spiritual portion of the psalm.

When all of Scripture is included in a *Hebrew narrative*, discernable textual links should exist that connect the First Passover to the Second Passover:

The prophet Israel wrote in thought-couplets [*Hebrew styled* poetry]. I have noted what I perceive as physical/spiritual representations in single, and doubled couplets. The following passage pertains to the Passover:

But now thus says [YHWH], [single line, physical presentation of head piece]

He who created you, O Jacob, [physical/physical – couplet #1]

He who formed you, O Israel: [spiritual/physical – couplet #1]

"Fear not, for I have redeemed you; [physical/spiritual/physical – couplet #2]

I have called you by name, you are mine. [spiritual/spiritual/physical – couplet #2]

When you pass through the waters, I will be with you; [physical/physical/spiritual – couplet #3]

and through the rivers, they shall not overwhelm you; [spiritual/physical/spiritual – couplet #3]

when you walk through fire you shall not be burned, [physical/spiritual/spiritual – couplet #4]

and the flame shall not consume you. [spiritual/spiritual/spiritual – couplet #4]

For I am [YHWH] your God, [physical/spiritual presentation of head piece]

the Holy One of Israel, your Savior. [spiritual/spiritual – head piece]

I give Egypt as your ransom, [physical/physical/physical – couplet #5]

Cush and Seba in exchange for you. [spiritual/physical/physical – couplet #5]



Because you are precious in my eyes, [physical/spiritual/spiritual — couplet #6]  
and honored, and I love you, [spiritual/spiritual/spiritual — couplet #6]  
I give men in return for you, [physical/spiritual/spiritual — couplet #7]  
peoples in exchange for your life. [spiritual/spiritual/spiritual — couplet #7] (Isa  
43:1–4)

In seven thought-couplets plus a determinative headpiece, Isaiah concealed a prophesied phenomenon that because Israel was spiritually blind and hard of hearing, Israel could never understand—there are plenty of Sabbatarian Christians who, even today, do not understand.

As there was a first Passover liberation of Israel from physical slavery to a physical king in a physical land, there will be a Second Passover liberation of a second Israel during which the Lord will give the physical lives of physical men in exchange for liberation from spiritual bondage to a spiritual king in a spiritual land. This Second Passover liberation will be of all who profess to be Christians, and this liberation will be from indwelling sin and death through being filled-with and empowered by the spirit of Christ.

Because all firstborns regardless of where they dwell belong to God, with Israel to have consecrated (redeemed by sacrifice) the firstborns of the people (Ex 13:2, 12–13), all firstborns not covered by the blood of the Lamb of God will be at the time of the Second Passover as the firstborn of Egyptians (both of man and beasts) were in the days of Moses. These firstborns are today alive because God has not yet exercised His option of using them however He pleases, including giving their lives as the ransom for not-born-of-spirit Christians ...

Christ Jesus at Calvary paid the ransom price for the Elect, not for all of humanity, with the continuation of the Elect forming the seven named churches that appear prophetically as the seven horns of the slain Lamb.

If Christ would have paid the ransom price for all humanity, no one would have their sins counted against the person when resurrected from death. What Jesus told Jews seeking His life would not be true: “Do not marvel at this, for an hour is coming when all who are in the tombs will hear His voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment” (John 5:28–29).

In Christ paying the ransom price for the Elect, the Elect do not come under judgment but have their belief of God counted to them as righteousness and therefore pass from death to life. ... When a person is ransomed; when a person is redeemed, there is no judgment of the person. Rather, the person as-is is “purchased” from sin and death. When Christ Jesus as the Redeemer of Israel purchased “Israel,” the nation to be circumcised of heart, from Sin and Death, He paid this purchase price with His blood, His physical life, by taking on the sins and their attached death penalties of Israel; hence, Abraham who had his belief of God counted to him as righteousness forms the model for Israel, who through hearing Jesus’ voice, His words, and believing the One who sent Jesus into this world have their belief of God counted to them as righteousness, thereby passing from death to life without coming under judgment (again John 5:24). This “Israel” is the Elect, those human persons who have their inner selves raised from

death through the indwelling of Christ Jesus in the form of His spirit [*pneuma Christou*].

Greater Christendom teaches much that is false, teaches disinformation. Although there is a kernel of truth in declaring that with baptism, a person can come to God; for with baptism, the person temporarily has freewill returned to the person, there is no truth in declaring that a person can come to Christ by choosing to make Christ the person's personal savior: no person can make a decision for Jesus. Unless the Father first draws the person from this world by giving the person to Jesus as He gave the first disciples to Jesus (*cf.* John 6:44, 65; 17:2, 6–10, 12, 20–24), the person simply cannot come to Christ. And group liberation is not an individual drawing and calling and justification.

The person who hears the word of Jesus and believes the God who sent *the Logos*, His Beloved, into this world has indwelling eternal life (John 5:24) and does not come under judgment but passes directly from death to life: to know the Father and the Son as two separate divine entities that function as one entity comes from having indwelling eternal life (John 17:3), but no person can hear the voice of Jesus if the person doesn't believe the writings of Moses (John 5:46–47). No person has indwelling eternal life unless the person hears the voice of Jesus. And no person can have indwelling eternal life without being truly born of spirit, thereby passing from death to life without coming into judgment—and the person truly born of spirit will walk in this world as Christ Jesus walked

Being saved by grace is salvation without judgment—

But salvation without judgment means the person is not free to fail, not free to rebel against God, not free to pursue the things of this world, but rather, is the bondservant of obedience that leads to righteousness, thus doing what the person knows is “right” even when the fleshly members of the person rebel against the mind.

If Christians truly believed Moses' writings (John 5:46), they would keep the Law by faith; they would keep the Law out of love for God, not out of legal or social necessity, for under the New Covenant, the Second Passover Covenant, the Law will be written on hearts and placed in minds so that all *know the Lord*. Sins will not be remembered; for it isn't what hands and bodies do—either good or bad—that matters, but the content of hearts. If the inside of the clay cup that is a Christian's body is clean, the entire cup is clean and acceptable to God. But if the inside is filthy, the cleanliness of the outside doesn't matter; the color of the outside doesn't matter; the wealth attached to the outside doesn't matter; nothing about the outside matters regardless of what greater Christendom proclaims. The cup will be broken into sherds for it is filthy inside.

Now backing up to all of greater Christendom coming under the New Covenant following the Second Passover liberation of Israel, and by coming under this New Covenant not having their sins remembered anymore: as chosen bleating lambs of their first year and uncovered Egyptian firstborns, both of men and of beasts, paid the ransom price for circumcised-in-the-flesh Israel and the mixed multitude that left Egypt with Israel, Christ Jesus at Calvary and uncovered (by the blood of Christ) firstborns, natural and legal, of men and of

angels on earth and in the Abyss paid and will pay the ransom price for all of greater Christendom at the Second Passover liberation of Israel. And with this paying of a ransom for greater Christendom, past sins and future sins of greater Christendom will not be counted against greater Christendom. However, when filled with spirit—the spirit of God [*pneuma Theou*—individual Christians will commit unforgivable blasphemy against the spirit if the Christian takes any transgression of the Law back inside the soul [inner self] of the Christian ... at the beginning of the Affliction, the first 1260 days of the seven endtime years, freewill is returned to those Christians not born of spirit but merely filled with spirit: for 220 days, each of these Christians will have the choice of obeying God or disobeying through unbelief. And choices will be finalized on day 220 when the great Apostasy occurs through the lawless one revealing himself, this son of destruction (see 2 Thess 2:3) that is a living abomination of desolation, a human person possessed by the Adversary himself and thereby sincerely believing that he is God.

When sin—transgression of the Law—is not counted against a person, thoughts and desires of your heart matter; for the fleshly body of a person (because it possesses mass) cannot leave space-time; cannot inherit the kingdom; cannot enter the kingdom. Only the non-physical inner self can possibly escape from space-time, and then only if it is given life that comes from outside of the physical creation. No person is humanly born with indwelling eternal life. To say otherwise is to teach a lie, disinformation; is to spread the lie of the serpent, the lie that the first Eve believed, *You shall not surely die* (Gen 3:4).

Teaching that a human person is humanly born with an immortal soul makes the one teaching a spokesperson for the Adversary.

Because of the structure of *Hebrew style* narratives, God has concealed in plain sight those things He intends to do. Because in chirality, the natural left hand reveals a natural right hand that is the non-symmetrical mirror image of the left hand. Only one hand needs to be seen to know about the other hand. And *Hebrew style* narratives are chiral narratives, with their non-symmetrical nature coming from the left hand occurring in the natural world and the right hand in the spiritual realm. Thus the visible things that have been made reveal the invisible things of God (again Rom 1:20). So only the Passover of Moses' day needs to be seen to know about the endtime Second Passover liberation of Israel. Only Moses' instructions to Israel need to be heard:

This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with

unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is [YHWH]'s Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am [YHWH]. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. This day shall be for you a memorial day, and you shall keep it as a feast to [YHWH]; throughout your generations, as a statute forever, you shall keep it as a feast. (Ex 2:2–14)

When the preceding commands are moved from the physical to the spiritual, with Christ Jesus' body and blood forming the reality of the body and blood of the selected lamb, and with blessed bread and drink symbolizing Christ's broken body and loss of breath, the endtime Christian can begin to visualize what will happen at the Second Passover liberation of Israel that will occur on the second Passover, which was/is to be kept by those who are spiritually "common" [unclean] and thereby prevented from eating the Passover on the dark portion of the 14<sup>th</sup> day of the first month.

Christians believing themselves to not be under the Law live as spiritually common humanity lives; so it would be appropriate for Christians of the greater Church—Christians who do not today take the Passover sacrament of blessed bread and drink on the dark portion of the 14<sup>th</sup> day of the first month—to keep the second Passover because they are spiritually common, and to be liberated on a second Passover day.

Now, consider what the prophet Isaiah wrote,

The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of [YHWH] as the waters cover the sea. In that day the root of Jesse, who shall stand as a signal for the peoples—of Him shall the nations inquire, and His resting place shall be glorious. *In that day the Lord will extend His hand yet a second time to recover the remnant that remains of His people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. ... And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.* (Isa 11:6–11, 16 emphasis added)

The prophet Jeremiah wrote,

Therefore, behold, the days are coming, declares [YHWH], when it shall no longer be said, "As [YHWH] lives who brought up the people of Israel out of the land of Egypt," but "As [YHWH] lives who brought up the people of Israel out of the north country and out of all the countries where He had driven them." For I will bring them back to their own land that I gave to their fathers. (Jer 16:14–15)

Therefore, behold, the days are coming, declares [YHWH], when they shall no longer say, "As [YHWH] lives who brought up the people of Israel out of the land of Egypt," but "As [YHWH] lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where He had driven them." Then they shall dwell in their own land." (Jer 23:7–8)

The prophet Ezekiel wrote,

As I live, declares the Lord [YHWH], surely with a mighty hand and an outstretched arm and with wrath poured out I will be king over you. I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out. And I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. *As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,* declares the Lord [YHWH]. I will make you pass under the rod, and I will bring you into the bond of the covenant. I will purge out the rebels from among you, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel. Then you will know that I am [YHWH]. (Ezek 20:33–38 emphasis added)

And,

Therefore say to the house of Israel, Thus says the Lord [YHWH]: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am [YHWH], declares the Lord [YHWH], when through you I vindicate my holiness before their eyes. I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. *And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.* And I will put my spirit within you, and cause you to walk in my statutes and be careful to obey my rules. You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. (Ezek 36:22–28 emphasis added)

The prophet Joel wrote,

Fear not, O land; be glad and rejoice, for [YHWH] has done great things! Fear not, you beasts of the field, for the pastures of the wilderness are green; the tree bears its fruit; the fig tree and vine give their full yield. Be glad, O children of Zion, and rejoice in [YHWH] your God, for He has given the early rain for your vindication; He has poured down for you abundant rain, the early and the latter rain, as before. The threshing floors shall be full of grain; the vats shall overflow with wine and oil. I will restore to you the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent among you. You shall eat in plenty and be satisfied, and praise the name of [YHWH] your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I am [YHWH] your God and there is none else. And my people shall never again be put to shame. And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men

shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my spirit. And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of [YHWH] comes. And it shall come to pass that everyone who calls on the name of [YHWH] shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as [YHWH] has said, and among the survivors shall be those whom [YHWH] calls. (Joel 2:21–32)

In Matthew's Gospel, John the Baptist said, "I baptize you with water for repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with holy spirit [no definite article] and fire" (Matt 3:11).

The Adversary remains the prince of the power of the air (Eph 2:2). It is his nature, his mindset that he broadcasts and that the great predators receive to give them their predatory natures. However, when dominion over the single kingdom of this world is taken from him and given to the Son of Man, Christ Jesus will be the new prince of the power of the air. He will baptize the world in Holy Spirit, then baptism the world in fire after the Thousand Years.

Liberation of Israel will precede liberation of the world by the duration of the Affliction; by 1260 days, the *time, times, and half a time* of Daniel 7:25. The two witnesses in the Affliction will be a reality of Moses and Aaron ... Moses and Aaron were two natural brothers, neither of whom were born of spirit but one of whom [Moses] entered into God's rest, His presence. The two witnesses will be two natural brothers, one of whom will be born of spirit and thus have a glorified inner self, reflective of the glory that shown from Moses' face; the other will be as Aaron was, but without indwelling sin. And the two witnesses in the Affliction will form the shadow and copy—the non-symmetrical mirror image—of the Lamb (from Rev 14:1–5) and the Remnant (from Rev 12:17) in the Endurance, with the Lamb and the Remnant being the ultimate reality of Moses and Aaron and of the two witnesses, the Lamb being the glorified Christ Jesus and the Remnant being what remains of the Elect, born-of-spirit disciples that form the seven horns on the head of the slain Lamb. The Remnant keep the Commandments and have the spirit of prophecy.

The pattern for what will be seen in the Affliction is similar to the Apostle Paul telling the holy ones at Corinth to deliver the man who was with his father's wife to the Adversary for the destruction of the flesh (1 Cor 5:5) and of the holy ones being delivered into the hand of the little horn [also the Adversary] in Daniel 7:25 ... Christ Jesus will deliver greater Christendom—because of its lawlessness—into the hand of the Adversary for the destruction of the flesh immediately after liberating Christians from indwelling sin and death so that no Christian will have an excuse for transgressing the Law. Yet as Israel, camped around the base of Mount Sinai, rebelled against the Lord in the matter of the gold calf when they had no reasonable excuse for rebelling, greater Christendom will rebel against Christ Jesus on day 220 of the Affliction, this rebellion being the Apostasy about which Paul warned Thessalonians (2 Thess 2:3), with this rebellion being foreshadowed in Israel's rebellion in the wilderness of Paran (Num chap 14).

Is there a case for not keeping the Passover on the dark portion of the 14<sup>th</sup> day of the first month? Yes, but the case is based in not understanding the Moab Covenant and the Book of Deuteronomy ...

Implementation of the Second Covenant—the *Book of the Second Law*, the Law made in addition to the Law given at Mount Sinai/Horeb (Deut 29:1)—had not yet occurred when Christ Jesus was crucified. It still has not yet occurred nearly two millennia later; for as a condition of the Moab Covenant, the Law promises circumcision of hearts to Israel (Deut 30:6) when Israel returns to God—and what does the Lord tell Jeremiah about Israel?

Behold, the days are coming, declares [YHWH], when I will punish all those who are circumcised merely in the flesh—Egypt, Judah, Edom, the sons of Ammon, Moab, and all who dwell in the desert who cut the corners of their hair, for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart. (Jer 9:25–26)

If in Jeremiah's day, Judah was uncircumcised and all of the house of Israel was uncircumcised of heart, it is safe to say that the Moab Covenant was not implemented under Joshua when the children of Israel crossed the Jordan and entered into God's rest. And when Jeremiah wrote, the house of Israel had gone into captivity, but remained uncircumcised of heart and therefore still far from God. But the most troubling aspect of what Jeremiah wrote is in Judah being uncircumcised.

Whether the house of Israel had ceased circumcising its male infants before it went into captivity isn't known and cannot be known for certain, but the implication of the passage is that like the house of Judah, the house of Israel had ceased circumcising on the eighth day but returned to circumcising its males after going into captivity. This seems to be what happened with the house of Judah; for when a remnant of Judah returned to Jerusalem after seventy years, this remnant would have been outwardly circumcised, a reason for the zeal to rid this remnant of its foreign wives that would not have wanted to circumcise their sons, ala Zipporah:

Then Zipporah took a flint and cut off her son's foreskin and touched Moses' feet with it and said, "Surely you are a bridegroom of blood to me!" So He [the Lord] let him alone. It was then that she said, "A bridegroom of blood," because of the circumcision. (Ex 4:25–26)

Apparently, both the house of Israel and the house of Judah *went native* and quit circumcising newborn males on the eighth day before either house went into captivity according to the promises of Moses, and apparently both houses repented of their neglect to circumcise while in captivity and began to outwardly circumcise their newborns, all that they could do with their hands.

Although it cannot be stated with certainty, this return to circumcising newborns while in captivity undergirds what Paul addresses when he wrote,

What if God, desiring to show His wrath and to make known His power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of His glory for vessels of mercy, which He has prepared

beforehand for glory—even us whom He has called, not from the Jews only but also from the Gentiles? As indeed He says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'" And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, for the Lord will carry out His sentence upon the earth fully and without delay." And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah." What shall we say, then? *That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued **a law that would lead to righteousness** did not succeed in reaching that law. Why? Because they did not pursue it by faith, but as if it were based on works.* They have stumbled over the stumbling stone, as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame." (Rom 9:22–33 emphasis added)

It is bearing false witness against God to say that Israel could not have obtained righteousness through the Law; for Israel had a law that would have led to righteousness if pursued by faith rather than with hands. This law was the Second Covenant—not the New Covenant that is the Second Passover Covenant. This Second Covenant is the law Paul called, "the righteousness based on faith" (Rom 10:6), and Paul goes on to cite from this law. When he does, he cites Deuteronomy 30:11–14 from the Septuagint. (Paul also cites the Septuagint in Romans chapter 9.)

If Israel had a law that would have led to righteousness, why didn't Israel pursue this law by faith? The *why*--teachers of Israel do not understand this law as evidenced by when Pharisees kept the Passover—

Moses told the children of Israel on the plains of Moab,

*And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where [YHWH] your God has driven you, and return to [YHWH] your God, you and your children, and obey His voice in all that I command you today, with all your heart and with all your soul, then [YHWH] your God will restore your fortunes and have compassion on you, and He will gather you again from all the peoples where [YHWH] your God has scattered you. If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there He will take you. And [YHWH] your God will bring you into the land that your fathers possessed, that you may possess it. And He will make you more prosperous and numerous than your fathers. And [YHWH] your God will circumcise your heart and the heart of your offspring, so that you will love [YHWH] your God with all your heart and with all your soul that you may live. And [YHWH] your God will put all these curses on your foes and enemies who persecuted you. And you shall again obey the voice of [YHWH] and keep all His commandments that I command you today. [YHWH] your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. For [YHWH] will again take delight in prospering you, as He took delight in your fathers, when you*



obey the voice of [YHWH] your God, to keep His commandments and His statutes that are written in this Book of the Law, when you turn to [YHWH] your God with all your heart and with all your soul. For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, "Who will ascend to heaven for us and bring it to us, that we may hear it and do it?" Neither is it beyond the sea, that you should say, "Who will go over the sea for us and bring it to us, that we may hear it and do it?" But the word is very near you. It is in your mouth and in your heart, so that you can do it. (Deut 30:1–14 emphasis added)

There are qualifiers found in verses one through three that were to be met by Israel before the Moab Covenant could be implemented. These qualifiers are why Paul called this law the *righteousness based on faith* (Rom 10:6) and these qualifiers had not been met when a remnant of the house of Judah returned to build a temple for King Cyrus in Jerusalem.

The general contention of Christians and Jews is that the house of Judah's deportation to Babylon and a remnant of Judah's return to the Promised Land fulfilled the qualifiers found in verses 1–3, but this contention is based on a lie, disinformation, the lie being that God caused the return of this remnant of the house of Judah to fulfill the prophecy embodied in the Moab Covenant, the second spiritual covenant, the first being the Second Sinai Covenant (Ex chap 34) as stated before.

There was some understanding in the late 1<sup>st</sup>-Century and early 2<sup>nd</sup>-Century (as found in the Epistle of Barnabas) that the First Sinai Covenant was over roughly forty days after it was given; for a "covenant" extends from one cutting or shedding of blood—the shedding of blood that initiates the covenant—to the next cutting or shedding of blood ... the First Sinai Covenant was ratified or initiated when,

Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that [YHWH] has spoken we will do, and we will be obedient." And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that [YHWH] has made with you in accordance with all these words." (Ex 24:6–8)

There were conditions in this covenant:

[YHWH] called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel." So Moses came and called the elders of the people and set before them all these words that [YHWH] had commanded him. All the people answered together and said, "All that [YHWH] has spoken we will do." And Moses reported the words of the people to [YHWH]. (Ex 19:3–8)

And,

Moses came and told the people all the words of [YHWH] and all the rules. And all the people answered with one voice and said, "All the words that [YHWH] has spoken we will do." (Ex 24:3)

The conditions were that Israel had to *obey the voice of the Lord*, thereby doing all that the covenant required of Israel. If Israel didn't *obey the Lord*, the covenant was over through another shedding of blood:

And when Moses saw that the people had broken loose (for Aaron had let them break loose, to the derision of their enemies), then Moses stood in the gate of the camp and said, "Who is on [YHWH]'s side? Come to me." And all the sons of Levi gathered around him. And he said to them, "Thus says [YHWH] God of Israel, 'Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.'" And *the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell.* And Moses said, "Today you have been ordained for the service of [YHWH], each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day." (Ex 32:25–29 emphasis added)

As the First Sinai Covenant was initiated by the shedding of blood, it ended with the shedding of blood and the breaking of the tablets of stone on which the finger of the Lord had written the ten living words. And in its place was initiated the spiritual version/form of the First Sinai Covenant, ratified not by blood as a physical thing, but by Moses entering into the presence of the Lord and receiving glory that shone from his face henceforth. And as a spiritual version of the Sinai Covenant, Moses surfaced the stone tablets on which he would chisel/inscribe the words of the Lord.

For the First Sinai Covenant, the Lord both provided the stone tablets and wrote with His finger the Ten Living Words, but not so for the Second Sinai Covenant: Moses had to provide the stone tablets, and then do the writing of the Ten Living Words (Ex 34:4, 27) ... in the physical type of a spiritual reality, the Lord did all of the work, but in the spiritual reality, Moses did all of the work. In the initial presentation of grace, Christ Jesus did all of the work, but in the endtime presentation of grace, the Elect do the work of delivering the Father's words that are heard in Jesus' words to the harvest of firstfruits. In the Endurance, however, angels do the heavy lifting as in the messages of the three angels (Rev 14:6–11).

Concerning covenants, the writer of Hebrews says,

Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. Thus *it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.* (Heb 9:22–23)

The First Sinai Covenant that virtually all of Christendom references as *the Law* was ratified by blood as a copy of the heavenly Sinai Covenant, under which those who are of Moses enter into the presence of the Lord ... when Israel doesn't recognize that the First Sinai Covenant was abolished when the elders of Israel went to Aaron and had him cast for them a gold calf [calves — *elohim*], followed by the sons of Levi slaying brother and neighbor; when Israel doesn't recognize that the rebellion of its forefathers at Sinai brought to an end the Law as it has been understood by greater Christendom and Judaism; when Israel doesn't understand what Paul meant when he wrote, *Death reigned from Adam to Moses*

(Rom 5:14); when Israel doesn't realize that a second covenant was made at Sinai/Horeb with two covenantees, Moses and Israel (the Lord separating Moses from Israel by the glory that shone from Moses' face), not with just one covenantee, Israel, then there can be no understanding of biblical prophecies, or of much else in Scripture.

Under the Moab Covenant, with Moses as its mediator, Israel was promised material prosperity and long physical life, circumcision of hearts of the Israelite and of the Israelite's offspring, a promise that should have raised warning flags about how Deuteronomy has been read by Pharisees in the past and by rabbinical Judaism in this present era ... what does it mean to be circumcised of heart? It certainly doesn't mean that some of the human heart sack has been clipped away. Rather, *the heart* of a person is a euphemistic expression for the inner self of this person, which consists of the spirit of man [*to pneuma tou 'anthropou*] in the soul [*psuche*]. When this inner self that is neither male nor female is coupled with the fleshly body [*soma*] of a person that is male or female, the animated whole person appears for all to see. Circumcision of this inner self is now accomplished by the soft breath of God and doesn't represent the cutting away of the inner self in a manner usually associated with the word <circumcision>; rather, the cutting away is of character aspects such as stubbornness: "Circumcise therefore the foreskin of your heart, and be no longer stubborn" (Deut 10:16).

Paul wrote,

For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God. (Rom 2:25-29)

Circumcision of the heart will produce obedience to God, obedience originating in belief of God, in love for God, not from fear of God. And belief producing action is the reality of faith [*pisteos*]. Thus, the person circumcised of heart will keep the Commandments because of the person's faith/belief, which introduces the juxtaposition that under the Moab Covenant, belief/faith precedes circumcision of the heart; whereas when the mediator of this covenant went from Moses to the glorified Christ Jesus, circumcision of the heart precedes belief that qualifies as faith, the former the chiral image of the latter.

Israel had a law that would have led to righteousness if Israel had truly believed God when the two houses were sent into separate captivities, but apparently, Israel thought it only needed to outwardly keep commands of the Lord to come into obedience, with this seen in Jesus telling Pharisees:

"Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?" The crowd answered, "You have a demon! Who is seeking to kill you?" Jesus answered them, "I did one work, and you all marvel at it. Moses gave you circumcision (not that it is from Moses, but from the fathers), and you

circumcise a man on the Sabbath. If on the Sabbath a man receives circumcision, so that the Law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well? Do not judge by appearances, but judge with right judgment." (John 7:19–24)

Judaism considered circumcision as a work of redemption, of becoming one with God. Post deportation and return, Judaism placed greater importance of circumcision occurring on the eighth day than it placed of keeping the Sabbath, to which so many rules had been added that Sabbath observance had become a burden. These many rules made the Sabbath an idol, the principle idol Judaism worshipped physically (Judaism's *monotheism* was its spiritual idol); yet circumcision on the eighth day was of greater importance, when it had been of no importance prior to the house of Judah's deportation to Babylon. So without knowing all of the story but deconstructing what has been received, especially in light of Jesus telling Pharisees that none of them kept the Law (John 7:19), Judaism apparently believed that by paring away foreskins as Zipporah had when the Lord was determined to kill the son of Moses, Judaism would be as Moses was, not understanding that at best circumcision of the flesh only figuratively returned Israel to where Adam was in the Garden, naked before God, clothed only in his own obedience.

This chapter began with the words, *Christ entering the Elect as a husband enters his wife for purposes of procreation*, and this fourth section will end addressing *circumcision*, with this ending actually having a logic of its own: for purposes of divine procreation, the *head* is to be circumcised, and when the *head* of the person is the *heart* of the person, the heart is to be circumcised if the person is of God—

The uncircumcised of heart person is of the nations and by extension, is of the Adversary; is a son of disobedience, consigned to disobedience. This person does not and indeed, cannot keep the Law. Nor will the person want to keep the Law.

\* \* \*

## PART TWO

The Demonstration—

with eyes still red, swollen he said,  
*it shouldn't have happened, my son*  
*did nothing wrong*  
*it wasn't fair,*  
he blamed God for not caring

I listened without words—  
too much has been written about when  
bad things happen to good people  
without me adding to the confusion

when rebellion rattled foundations  
a third believed, others were unsure  
for them a proof was designed

lab animals were needed  
to show lives of competition  
will prove no life at all  
but no one wants manipulated  
so the mice were left unfettered  
in their round cage

the rebellious were released  
to plead their case for six days  
but the Sabbath belongs to the designer  
to show all what love will do

as I watch my student begin to drink  
possessions away, I tell him  
*get help* ... I'd intervene  
more forcefully  
if professional ethics allowed—  
but my tongue is bound  
by decisions made years ago  
I understand better the dilemma  
of a designer who has given  
freedom from intervention  
till we & others know  
that without His love  
none of us would live

## Chapter Five

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And the word of [YHWH] came to me: "Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it and break its supply of bread and send famine upon it, and cut off from it man and beast, even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, declares the Lord [YHWH]. (Ezek 14:12–14)

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### 1.

There are few men declared righteous within the histories and prophecies of the Old Testament. Noah, Daniel, and Job are three who were: “Or if I send a pestilence into that land and pour out my wrath upon it with blood, to cut off from it man and beast, even if Noah, Daniel, and Job were in it, as I live, declares the Lord [YHWH], they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness” (Ezek 14:19–20).

Noah, Daniel, and Job have one thing in common besides their righteousness: none of them could have entered the temple of God, the house of God. Noah and Job lived before there was any temple. Daniel was a eunuch, and Solomon’s temple was razed by the armies of Nebuchadnezzar. And because there was no standing temple with its Holy Place and Holy of Holies, there was no barrier that prevented Noah, Daniel, and Job from coming to God; no high priest; no ritual; no required animal sacrifice. For the author of Hebrews wrote,

Now even the first covenant had regulations for worship and an earthly place of holiness. For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the Ark of the Covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the Mercy Seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. By this the holy spirit indicates that *the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age)*. According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, *regulations for the body* imposed until the time of reformation. (Heb 9:1–10 emphasis added)

If the Holy Place and the Holy of Holies are symbols; if the Ark of the Covenant with its Mercy Seat and cherubim were symbols; if the jar of manna, Aaron's budded staff, and the tablets of stone were symbols; if the Levitical priesthood and the temple's high priest were symbols; if Israel in the 1<sup>st</sup>-Century was a symbol—if Judaism and its outward trappings were all symbols of Christ Jesus [the high priest] and born of spirit disciples [priests] and disciples not yet born of spirit [Israel], then there is absolute consistency between what Paul wrote and what Peter taught and I write today, nearly two millennia later. But there is no unity between what greater Christendom teaches and the trappings of Judaism.

The Apostle Paul identified the disciples individually and collectively as the Body of Christ (1 Cor 12:27) and the temple of God (1 Cor 3:16–17; 2 Cor 6:16); thus spiritually, as long as the Body of Christ lived, the way to God was closed except through the temple [the Christian Church] and its High Priest, the glorified Christ Jesus.

In the Body of Christ was the reality of Aaron's budded staff [resurrection from death], the jar of manna [the indwelling of Christ Jesus], and the two tablets of stone on which Moses had inscribed the Covenant in the words of the Ten Commandments [the Law written on hearts and placed in minds]. Therefore, for as long as the temple stood, no Hindu in India could come to God without first becoming a Christian. No Buddhist could come to God without first becoming a Christian. No Gentile of any sort could come to God without first becoming a Christian. The way to God was restricted to Israel and to Israel's proselytes.

Again, everyone not a Christian truly born of spirit was prevented from coming to God for as long as the temple stood; for as long as the Body of Christ lived. This included self-identified Christians not born of spirit, those who were part of Paul's *mystery of lawlessness* (2 Thess 2:7).

To modern sensibilities, preventing non-Israelites from coming to God—like patriarchal Israel's treatment of women—doesn't seem fair, doesn't seem right, doesn't seem to come from a God that is love. For where is love in not letting others come to Him except through Israel and the temple? Why didn't He tear down the temple as He tore down outward circumcision that prevented Gentiles as well as women from coming to Him?

But contained within the logic of the temple is the element of *Thirdness* that Paul appreciated but didn't understand; that he couldn't understand without going to the third heaven where he heard things that could not be told (2 Cor 12:2–4). And even after visiting in third heaven, he lacked the language necessary to express things he saw and heard, the reality behind the symbolism, with Paul's apparently weepy eyes being his constant reminder of what human eyes cannot see ... Moses was placed in a cleft in the rock and could only see the backside of the Lord in His glory, and Moses' eyes remained undimmed to his taking. There was no cleft in the rock for Paul, and his eyes troubled him throughout the fourteen years plus years of his ministry.

According to human logic, God should have pulled down Herod's temple when the curtain separating the Holy Place from the Holy of Holies was rent.

Instead, He left it in place as a symbol, a sign, until Roman soldiers pulled it down in 70CE. It has never been rebuilt although Simon bar Kokhba laid the foundation for a new temple during his short-lived revolt against Roman rule (132–135 CE). But after bar Kokhba, nothing. And there will be nothing physical until dominion over the single kingdom of this world is taken from the Adversary and given to the Son of Man. This, too, is symbolic.

For as long as the Body of Christ, the spiritual temple of God, stood as a man stands, the way to God was only through Christ Jesus, and only through living as a Judean by faith without being outwardly circumcised. But no one could come to Christ Jesus unless or until the Father drew the person from this world (John 6:44, 65), a one-by-one salvation that was seemingly anti-family; for unless the Father also drew the spouse and parents and children, the Believer was ideologically separated from the person's family and thus compelled to become *family* with other Believers rather than with biological relatives. And how did one know if an outward Believer was truly called by God, especially when the Believer was him or herself an infant in Christ? Even the Apostle Paul couldn't discern genuine from false Believers until damage was done to fellowships by false brethren.

Logically, once God ceased to draw individuals from this world and deliver them to Christ Jesus, thereby ensuring the physical death of the Body of Christ by providing no new recruits as physical bodies died either in martyrdom or of old age, God should not permit rebuilding of the temple, the Body of Christ. However, the Elect are not of the Body of Christ, a seemingly sleight-of-hand dealing from a stacked deck: again, the Elect are all foreknown by God, predestined by God, called by Christ, justified by Christ, and glorified by the indwelling of Christ when it isn't the season for fruit. The Elect are called to be younger siblings of Christ Jesus (Rom 8:29–30) and to do the heavy lifting here on earth during the reality of the First Unleavened and the Feast of Unleavened Bread. They are to sow rebellion against the Adversary within the Adversary's administration of the kingdom of this world as the Adversary sowed rebellion against God in heaven before iniquity was found in this anointed guardian cherub. And rebellion against rebellion, the double negative, produces obedience to God and Believers keeping the Commandments by faith. Thus, the Elect are also symbols and their faith symbolic of what happened in the chiral image of their faith here on earth; i.e., rebellion in heaven against God.

There were rebels within the ranks of natural Israel, but rebels against God:

Then all the elders of Israel gathered together and came to Samuel at Ramah and said to him, "Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations." But the thing displeased Samuel when they said, "Give us a king to judge us." And Samuel prayed to [YHWH]. And [YHWH] said to Samuel, "Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them. According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. Now then, obey their voice; only you



shall solemnly warn them and show them the ways of the king who shall reign over them." (1 Sam 8:4–9)

To demonstrate what Satan did so that humankind and the angels that didn't rebel could see and appreciate the subtlety of the Adversary, a symbol of the Adversary's rebellion was needed: natural Israel, descended from twice selected men of righteousness and faith (Noah and Abraham), formed a reasonable shadow and type of heavenly angels under the Adversary.

In natural Israel's conduct in the Promised Land, the Adversary's inner corruption and the spread of his inner corruption to other angels until there was full-blown rebellion occurring in heaven could be visibly seen here on earth. Natural Israel's idolatry then also demonstrates the difficulties of rooting out this rebellion, the seeds of which will continue to sprout until God conclusively demonstrates that economies based on transactions are universally doomed to fail, and governance by the proletariat will never succeed. Both Capitalism and Communism (Marxism in any form) are doomed, with Capitalism having produced the material wealth, goods, and services that permit the endtime Elect to do an even greater work than was done by Christ Jesus, or by His first disciples.

In Israel's rebellion against God, Israel failed God, but didn't fail in fulfilling the symbolism for why this physical people was physically called to be the firstborn son of the Lord (Ex 4:22); for angels are sons of God (Job 38:7) in that they have no parent but God. However, the nature of the creation of angels in timeless heaven doesn't permit angelic sons of God to be heirs of God; for their absence of life prior to their creation prevents them from entering into the same moment in heaven in which the Father and Son have life. They didn't have life in this moment; hence, they can never have life in this moment that in timeless heaven functions how a geographical location here on earth functions. And this inability to have life in the moment that continues to exist before angels were created is something the Adversary never understood, but is humanly understandable because of our existence inside of space-time.

The assumption that is germane to the preceding is that human persons will know and understand that the world didn't begin with them, that their parents and grandparents lived before they lived; that the passage of time includes them for a while but continues on beyond them. To cement this relationship between time and the self, natural Israel was given what appeared to natural Israel as a seven day creation account that had the creation of man on a determinable date [4004 BCE] that immediately preceded alphabetical inscription (roughly six thousand years ago) although the creation account [the "P" creation account] isn't really about a physical creation but about the spiritual creation, with "day" representing when the Creator enters His creation and "night" being when the Creator is absent from His creation. Hence, the light portion of Day One occurred when the Logos entered His creation as His unique Son, and this light or *day* portion lasted until Calvary (see 2 Cor 4:6).

Unbelieving journalists can *trap* American Conservative Christian politicians into appearing ignorant by asking them if they believe in a seven day creation,

which answered in the affirmative would mean that the politician rejects any history of pre-Adamic man ... Adam serves as a symbol for the last Adam, Christ Jesus, with Christ coming from natural Israel. Now, natural Israel serves as a symbol for spiritual Israel, the nation circumcised of heart. If chirality holds, then as natural Israel pre-existed the birth of the last Adam, Christ, a spiritual man, molded clay would pre-exist the creation of the first Adam, a *nephesh* that is a breathing creature. How was this clay molded, and by whom? How much earlier was this clay molded into the shape of a man? For Genesis 2:4 doesn't have Adam being created on the sixth day of a seven day creation, but on the same day as the earth and heavens were formed:

These are the generations of the heavens and the earth  
when they were created,  
in the day that *YHWH* God  
made the earth and the heavens. ...  
then *YHWH* God formed the man of dust from the ground  
and breathed into his nostrils the breath of life,  
and the man became a living creature. (Gen 2:4, 7)

Scholars usually teach that there are two Genesis creation accounts that conflict one with the other, but this is not the case ... in the "P" account (Gen 1:1–2:3), the physical creation already exists in its entirety in the first verse: the word usually translated as <created> as in, *In the beginning, God created*—is actually <*bara*>, meaning "filled." *God filled the heavens and the earth*—and what did God *fill* the heavens and the earth with? A lot of sculpted clay? Apparently. For there is a legitimate fossil record of antediluvian life that would seem to predate the creation of the first Adam as natural Israel predates the creation of the last Adam, though at a lower order of creation [natural Israel was never born of spirit—*pneuma Theou*—even though David and the prophets had the spirit of the Creator with them]. And yes, this implies a hierarchy of creation that evolutionary scientists identify as tiered evolution.

As Seventh-Day Adventists searched for the whale in which Jonah could have lived for three days and three nights, biologists and anthropologists search for evidence of pre-Adamic man in the hope of piecing together the history of human evolution, when it isn't pre-Adamic man that will be glorified in the resurrection of firstfruits. It will be only a few between Adam and Noah who will be glorified, and only a few between Noah and Abraham, and still only a few between Abraham and Moses; for death reigned over all from Adam to Moses. However, while Christian theologians deny legitimacy to the study of pre-Adamic man, these theologians are as the Adversary and his angels were in heaven. These theologians have traditionally had difficulty accepting that any history predates Adam. The Adversary denies that there was any history in heaven prior to his creation—and there wasn't any in the *moment* in which he was created, but again, a *moment* in heaven is equivalent to a location here on earth

When Adam and Eve are read as symbols for all of humanity as we know humanity, and Jesus and His first disciples are read as symbols of the same sort as Adam and Eve but at a theologically higher level in a hierarchy that has the Most High God being *most high*, then Jesus and His first disciples form the

bridge between Adam and Eve and the Most High God and His Beloved. This will now have in extending this symbolism backwards Adam and Eve forming the bridge between pre-Adamic sculptured clay and natural Israel.

Was this sculpture clay “men” as we know and recognize human persons? The pattern maintains that they were not; that as great of a difference existed between them and natural Israel as exists between natural Israel and the Christian Elect, with the Christian Elect already having indwelling heavenly life.

Creationists who insist that the Genesis “P” creation account represents the beginning of everything are not good readers of text though there certainly is evidence for a sudden creation at some earlier point, with the Big Bang Theory being a theory of creative suddenness. But that is all it is, a theory.

Because human sons of God receive heavenly life inside of changeable time, receiving the life that is in the Father with the breath/spirit of the Father being in the breath/spirit of Christ that is then in the spirit of man, human sons of God have received life from the same heavenly moment as the Father and the Son have life; therefore, human sons of God are heirs that can inherit the heavenly moment possessed by the Father and the Son, the Most High moment that was symbolized by the summit of Mount Sinai where Moses entered into the presence of the Lord, but the people of Israel were forbidden under threat of death from stepping foot on the mountain, the people of Israel thus symbolizing angels that cannot enter into the heavenly moment in which the Father and the Son have life.

Most of natural Israel succumbed to the broadcast of the Adversary and refused to separate themselves from surrounding nations even when in the land of Canaan ... when Israel was in Egypt, Egyptians separated Israel from themselves, which is also symbolic of the world separating itself from Christendom, using modern language to express its separation that sounds eerily familiar to why Egyptians wouldn’t eat at Joseph’s table. This separation is symbolic of the natural repulsion human persons have for angels, a repulsion expressed in the Lord telling the serpent in the Garden, “I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise your head, and you shall bruise His heel” (Gen 3:15).

The wild card that will be played in the Affliction and Endurance is that of demonic angels attempting to ingratiate themselves to those whom they perceive to be of God: they will attempt to interact with human persons ... the man of perdition will be an Arian Christian possessed by the Adversary, and others of the Adversary’s hierarchy will possess or attempt to possess human persons. But these high order demonic kings although presenting problems for the Elect will not be the demonic spirits that most greatly affect the Elect—

Glorified saints will judge angels, not the angels that didn’t rebel against God (i.e., didn’t join the Adversary in rebellion), but rebelling angels, with these glorified saints serving as divine Appellate Judges that will confirm the death sentences to which rebelling angels have already been sentenced, or amend these death sentences to better fit individual rebels who were overcome by the Adversary’s broadcast of rebellion. This means that rebelling angels will most likely attempt to corrupt the figurative jury pool by somehow ingratiating

themselves to the Elect, a trap that the Elect will have to avoid if they are to remain impartial judges. And it will not be easy to avoid interacting with rebelling angels that do not want to die, but don't know how to bring forth fruit worthy of repentance.

Hence, as Jesus tore down the barrier that separated the Circumcised from the Uncircumcised (Eph 2:11–16), God the Father tore down the barrier that separated humanity from Himself, this barrier being the temple that was the Body of Christ—and the temple was truly a barrier as great as circumcision; for the world was psychologically unwilling to live as detestable Jews, not that there was anything inherently detestable about being a Jew for no one can please God who doesn't, by faith, live in this world as a Judean.

Peter taught Gentile converts at Antioch to live as uncircumcised Judeans (read Gal 2:14 in Greek), which wasn't the cause of Paul taking him to task.

Paul publicly rebuked Peter because Peter, outwardly circumcised, separated himself from the converts he was teaching to live as uncircumcised Judeans when members of the Circumcision Faction came from Jerusalem, thereby returning importance to the surface of things (to the fleshly body) when it is the inner self that is a Christian, not the fleshly body. Peter was trying to go-along to get-along, just cause for a Christian being rebuked by another Christian.

Although there are many scriptural passages that address circumcised Israel being recognized as a hissing and a curse, permit me to here place the two previous quotations from Ezekiel chapter 14 in context:

Then certain of the elders of Israel came to me and sat before me. And the word of [YHWH] came to me: "Son of man [Adam], *these men have taken their idols into their hearts, and set the stumbling block of their iniquity before their faces.* Should I indeed let Myself be consulted by them? Therefore speak to them and say to them, Thus says the Lord [YHWH]: *Any one of the house of Israel who takes his idols into his heart and sets the stumbling block of his iniquity before his face, and yet comes to the prophet, I [YHWH] will answer him as he comes with the multitude of his idols, that I may lay hold of the hearts of the house of Israel, who are all estranged from Me through their idols.* Therefore say to the house of Israel, Thus says the Lord [YHWH]: Repent and turn away from your idols, and turn away your faces from all your abominations. For *any one of the house of Israel, or of the strangers who sojourn in Israel, who separates himself from Me, taking his idols into his heart and putting the stumbling block of his iniquity before his face, and yet comes to a prophet to consult Me through him, I [YHWH] will answer him Myself. And I will set My face against that man; I will make him a sign and a byword and cut him off from the midst of my people,* and you shall know that I am [YHWH]. And if the prophet is deceived and speaks a word, I, [YHWH], have deceived that prophet, and I will stretch out My hand against him and will destroy him from the midst of My people Israel. And they shall bear their punishment—the punishment of the prophet and the punishment of the inquirer shall be alike—that the house of Israel may no more go astray from Me, nor defile themselves anymore with all their transgressions, but that they may be My people and I may be their God, declares the Lord [YHWH]." (Ezek 14:1–11 emphasis added)

The emphasized passages condemn Israel's transgressions in the structured way of Hebraic thought-couplets, but with the physical presentation being spiritual in nature (*have taken their idols into their hearts*) and with the spiritual presentation being a step above the physical presentation (*set the stumbling block of their iniquity before their faces*); for in the spiritual presentation the Israelite's iniquity [lawlessness, or sin] serves as the idol Israel worships whereas in the physical presentation the idol remains a thing [a stick or stone] that the Israelite worships.

Does Israel continue in its idolatry of Ezekiel's day?

Well, does Israel continue to worship its lawlessness? In John's Gospel, Jesus on the fourth day of the Feast of Tabernacles said to assembled Jews, "Has not Moses given you the law? Yet none of you keeps the law" (John 7:19). And what has changed for the better during the past two millennia? Does rabbinical Judaism keep the Passover as Moses commanded? Does greater Judaism keep the Sabbath as the Lord commanded, or are there more Jews on the nation of Israel's beaches on the Sabbath than there are in synagogues?

For all of Israel's disregard for the Sabbath in the nation-state of Israel, there remain a great many Israelites that have made the Sabbath into the foremost idol of both Judaism and Sabbatarian Christendom, and have made Scripture as a book into an idol like the Sabbath. Even greater Christendom genuflects before *the Book* that is a humanly inscribed book like other books, with its every word initially written by a person ... the only words the Lord wrote were on two tablets of stone that Moses broke—and the senior of the endtime two witnesses will be tasked to follow in Moses' footsteps, breaking not two stone tablets that were of God but the "*Book idol*" that greater Christendom worships, thereby eliminating another barrier (like that of outward circumcision) separating non-Believers from God.

The Holy Bible is but the shadow and type of the heavenly Book of Life. The Holy Bible is a physical object and therefore by extension, not Holy. Yes, the Bible is the playbook of the Most High God, the operational manual for humanity, but the writings of Moses were redacted more than two and a half millennia ago, and in this redaction into Imperial Hebrew during an era when Israel remained far from the Lord, this era following on the heels of the House of Judah having lost the Book of the Covenant (see 2 Kings 22:8–11) and no Passover of the sort commanded by the Lord through Moses having been kept since the days of the Judges (2 King 23:21–23), the plural linguistic determinative <YHWH> became the singular name assigned to the God of Abraham, Isaac, and Jacob, and as such too holy to pronounce—

As a linguistic determinative, the Tetragrammaton YHWH was never uttered. Those who could read through the time of the judges knew better than to give voice to linguistic determinatives; thus, when the natural evolution of Hebrew compelled the proto-Hebrew in which Moses wrote to be translated into Imperial Hebrew, the language of Israel's kings, scribes knew that the Tetragrammaton was not pronounced, but they had lost the reason for not pronouncing this linguistic determinative. Determinatives were no longer used.

Monotheism became the principle idol Judaism, and by extension, primitive orthodox Christendom worships, with orthodox Christendom attempting to fit three entities into a triangle shaped *one* deity.

In the translation of Moses from proto-Hebrew into Imperial Hebrew, singular verbs and pronouns were given to the regular plural determinative *YHWH* except in a few places overlooked places, with this being the subject of a following chapter ...

Israel became a stench the world could not bear:

The word came to me [Ezekiel]: "Son of man, when the house of Israel lived in their own land, they defiled it by their ways and their deeds. Their ways before me were like the uncleanness of a woman in her menstrual impurity. So I poured out my wrath upon them for the blood that they had shed in the land, for the idols with which they had defiled it. I scattered them among the nations, and they were dispersed through the countries. In accordance with their ways and their deeds I judged them. But when they came to the nations, wherever they came, they profaned my holy name, in that people said of them, 'These are the people of [YHWH], and yet they had to go out of His land.' But I had concern for my holy name, which the house of Israel had profaned among the nations to which they came. Therefore say to the house of Israel: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am [YHWH], when through you I vindicate my holiness before their eyes. (Ezek 36:16–23 the determinate used as determinatives have been removed)

The world was and remains anti-Semitic, its anti-Semitism coming from the Adversary and the enmity placed between the Woman and her offspring and the Serpent and his seed.

The two witnesses will be hated worldwide:

And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them, and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified. For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. (Rev 11:7–10)

Yes, the two witnesses will have called many plagues into existence and will have caused great misery to come upon peoples and nations that rebel against God, but God will not have set His hand to save all people during the ministry of the two witnesses. He will have set His hand to save all Christians through filling Christians with His spirit, thereby liberating them from indwelling sin and death. But the majority of Christendom will have rebelled against God on day 220 of the Affliction, thereby inviting onto themselves the ire of God, Christ, and the two witnesses.

The enemies of rebellious Christendom should grieve when the two witnesses are slain; they should not rejoice. Rebellious Christians will rejoice, however. So

either rebellious Christendom has “conquered” every other ideology during the Affliction, which will be mostly the case, or the “some” who will not permit the bodies of the two witnesses to be buried are only a third of humanity.

Understanding prophecy requires understanding that for as long as the temple stood, the way to God required going through Israel. For as long as the Body of Christ lived, the way to God required going through the Christian Church and through Christ Jesus. But when the earthly temple was razed, the way to God was open to all. When the Body of Christ died from want of spirit/breath, the way to God was open to all—and the Body of Christ was alive throughout Paul’s ministry, and was still alive when Second Peter was written; when Mark’s Gospel was written; when Matthew’s Gospel was written, but barely alive when John’s Gospel was written. It seems that the living Body of Christ had been reduced to one person when John received his vision, making John the reality of John the Baptist, both tasked with preparing the way of the Lord, John the Baptist for Christ Jesus; the Apostle John for the two witnesses, for John reached across time when he wrote, “I, John, *your brother and partner* in the [Affliction] and Kingdom and Endurance in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus” (Rev 1:9 emphasis added) — the testimony of Jesus is the spirit of prophecy (Rev 19:10).

John continued, “I was in the spirit on the Lord’s day, and I heard behind me a loud voice like a trumpet saying, ‘Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea’” (Rev 1:10–11).

Since the testimony of Jesus is the spirit of prophecy, the *spirit* John was in on the Lord’s day was the spirit of prophecy that for John came upon him as a vision inside of deportation [being exiled to Patmos], thereby likening John’s vision to the visions of the prophet Ezekiel, and likening the letters to the seven named churches to Ezekiel’s prophecies where the Lord said that He would not be inquired-of by the elders of rebellious Israel, John’s letters to the seven named churches being the chiral image of the occasions when the elders of Israel sat before Ezekiel, who wasn’t telling them what they wanted to hear.

I was tasked to reread prophecy, not to repeat what has already been said about biblical prophecy—and in rereading prophecy, those who would seem to be somebody within greater Christendom will get hurt feelings and slapped hands; for rereading prophecy necessarily requires overturning their idols and slapping down their pet interpretations. The *John Hagees* of greater Christendom will stammer and sputter and stagger on red carpets before they perish in their unbelief of God, their unbelief manifested in lawlessness when they have no covering for their sins but their own obedience.

When Jesus passed by a man blind from birth and His disciples asked who sinned [His disciples apparently believed that birth defects came from sin], the man or his parents, Jesus said neither: the man was blind that the works of God might be manifested in him, meaning that ultimately God was responsible for the man’s blindness, and his healing (John 9:1–5). The *John Hagees* of this world are ultimately not responsible for their spiritual blindness. God is; for God could just

as easily have called John Hagee to reread prophecy as He called me, with John Hagee seemingly the better person to call.

Jesus didn't ask the blind man if he wanted healed as He had asked the man lame for 38 years (John 5:6). Rather, Jesus spat on the ground, made mud from His saliva, and anointed the man's eyes with the mud, then commanded the man to go and wash in the pool of Siloam, meaning *Sent* (John 9:6–7). The man returned with sight that he hadn't before had. And Pharisees were angry because it was a Sabbath—they wanted to know how he had received sight. He told these Pharisees: *He put mud on my eyes, and I washed, and I see* (v. 15). But these Pharisees weren't concerned about the man, but about Jesus having healed the man on the Sabbath, which for them made Jesus a sinner. However, there was a schism between Pharisee and Pharisee, with some insisting the Jesus was a sinner and others insisting that no one not from God could do such a miracle.

Again, the blind man was questioned: he identified Jesus as a prophet (John 9:17), and it is under the guise of Jesus being a prophet that the remainder of what is recorded occurs:

So for the second time they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner." He answered, "Whether He is a sinner I do not know. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" *He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become His disciples?"* And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is an amazing thing! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?" He answered, "And who is He, sir, that I may believe in Him?" Jesus said to him, "You have seen Him, and it is He who is speaking to you." He said, "Lord, I believe," and he worshiped Him. Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind." Some of the Pharisees near Him heard these things, and said to Him, "Are we also blind?" Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains. (John 9:24–41 emphasis added)

The *John Hagees* of this world say that they see—they may even say that full moon of the Passover in 2014 will be a blood moon portending a spectacular occurrence during the month. And they may be correct, for the thirty days between Passover and the second Passover in the year of the Second Passover has significance that is not disclosed by the Passover model for reasons I have been writing about for a decade [obviously, 2014 wasn't the year of the Second Passover, and Hagee's blood moons came to nothing]. But these *John Hagees* of this world are spiritually blind even though they claim to see and understand the



mysteries of God`, and because they claim to understand the mysteries of God, their sins remain with them. There is no forgiveness for them. Their fates were sealed in Matthew's Gospel as well as in John's Gospel:

[Jesus said] "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits. Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'" (Matt 7:15–23)

*False prophets in sheep's clothing*, recognized by their fruits—recognized by the hubris that would permit a man to walk on a red carpet. Not every pastor, not every disciple who calls Jesus, *Lord*, will enter the kingdom. Only those who do the will of the Father will enter. Therefore, those mighty works done in the name of Christ Jesus will do no good for the person with sufficient hubris to strut before his congregation on a red carpet; for Christ Jesus will deny knowing the pastor when judgments are revealed. The fates of these workers of iniquity were established in the 1<sup>st</sup>-Century.

When Jesus gave to His first disciples the holy spirit by breathing His breath on the ten (John 20:22), Jesus also said, "If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld" (v. 23).

The authority to forgive sins and withhold forgiveness continues with the Elect, those disciples truly born of God, with all of the Elect keeping the Commandments by faith, by belief of God. Hence, the two witnesses will have the authority to forgive sins or withhold forgiveness. And the sins of the *John Hagees* of this world are not now covered by grace, the righteousness of Christ, but by the absence of spiritual life in these Christians who willingly refuse to keep the Law—

Again, to break one of the Commandments makes the person a Law-breaker, and by extension a sinner either under the Law or a sinner without the Law, with the sinner without the Law to perish without the Law (Rom 2:12). It will be better for the sinner under the Law who can, under the law, plead for mercy as David pleaded for mercy and took his chances with God rather than with his enemies. For the hitherto un-discussed portion of the *sign of Jonah* has the Lord relenting of His intention to erase Nineveh from human consciousness: "When God saw what they did, how they turned from their evil way, God relented of the disaster that He had said He would do to them, and He did not do it" (Jon 3:10). And Jonah knew that God would relent if he warned Nineveh about what was to happen to that great city:

[Jonah] prayed to [YHWH] and said, "O [YHWH], is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in

steadfast love, and relenting from disaster. Therefore now, O [YHWH], please take my life from me, for it is better for me to die than to live." (Jon 4:2–3)

If I warn the *John Hagees* of this world about what will happen to them—about what is certain to happen to them if they do not repent—will they repent as the men of Nineveh repented at the preaching of Jonah? Sadducees and Pharisees didn't repent when Jesus warned them of what would happen to them. And the mirror image of Nineveh versus Judaism forms the shadow and copy of Christian authorities versus the third part of humanity (from Zech 13:9), with Jesus and the two witnesses being the inverse of the men of Nineveh and the third part of humanity:

- Jonah corresponds to Jesus as the two witnesses correspond to the Lamb and the Elect;
- The men of Nineveh correspond to Pharisees as the third part of humankind in the Endurance corresponds to greater Christendom in the Affliction;
- As the men of Nineveh repented at the preaching of Jonah and as Pharisees collectively did not repent at the preaching of Jesus, greater Christendom will not repent at the preaching of the two witness in the Affliction but the third part of humanity will repent at the preaching of the Lamb and the Elect in the Endurance.

It would take God intervening directly to humble men such as the *John Hagees* of this world before these red-carpet-striders will repent and come into obedience to God. But if God intended to humble such striders prior to the Second Passover, He would have already done so. That Christ Jesus hasn't yet humbled them suggests that He doesn't know them so as to discipline them for their lawlessness. And if He doesn't know them today, He isn't going to like them at all when they lead the rebellion against Him on day 220 of the Affliction when the man of perdition is revealed.

Nebuchadnezzar had the bad habit of castrating the young foreign nationals chosen to serve in his administration. Theoretically, this suppressed palace coups although in the Book of Ester, Mordecai exposed a coup planned by the king's eunuchs:

On that night the king could not sleep. And he gave orders to bring *the book of memorable deeds, the chronicles*, and they were read before the king. And *it was found written how Mordecai had told about Bigthana and Teresh, two of the king's eunuchs, who guarded the threshold, and who had sought to lay hands on King Ahasuerus*. And the king said, "What honor or distinction has been bestowed on Mordecai for this?" The king's young men who attended him said, "Nothing has been done for him." (Ester 6:1–3 emphasis added)

Note for sake of general information, the chronicles of ancient kings were not historical treatises, but records of what was special, unusual, memorable—

The king of Persia had enemies whose minds should have been mellowed by an absence of testosterone ... it was standard practice throughout the ancient world for kings to castrate male palace help, thereby ensuring the security of harems and of the kings themselves. Daniel and his friends would not have been

exempted. And as eunuchs, Daniel couldn't have entered the temple. He would have had no access to God if the temple still stood.

The Ethiopian eunuch who had allegedly come to Jerusalem to worship (Acts 8:26–39) couldn't have entered the temple, but then, the Sophist novelist who wrote Acts wouldn't have known this even as a convert to Christianity ... in the past two years [now three years] I have said many times, Acts is a historical Sophist novel, not a historical treatise.

Because the temple didn't stand for most of the period when Daniel was in Babylon, serving as an administrator, there was no high priest blocking him from coming to God. Because the Body of Christ as the spiritual temple of God was dead by the end of the 1<sup>st</sup>-Century and mostly dead after 71 CE, the spiritual temple didn't and doesn't stand: Christ serves as the high priest for the Elect, not for the Body of Christ—and then the relationship between Christ and the Elect isn't well served to call Christ the Elect's High Priest. He, not the Church, is their spiritual elder brother and “mother,” not something I thought I would write even three years ago. But again, this last Adam *became* a life-giving spirit, an *Eve* spirit. And as the giver of life, Christ Jesus serves in the role of mother to deliver to sons of God the glory of God, but Christ serves in this role of life-giver without gender attached to the role.

It would never be appropriate to say that Christ is a woman; for even the spirit within biological women is neither male nor female. The maleness of a man is only flesh deep. Likewise, the femaleness of a woman is flesh deep. Below the flesh, there is neither ethnicity (Jew or Greek) nor gender (male or female) or social status (free or slave). There are not “black souls” in African-Americans; nor are there “white souls” in Caucasian Americans. There are not “female souls” in biological women, nor “male souls” in biological men. In answering a test question by Sadducees, Jesus said, “You are wrong, because you know neither the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven” (Matt 22:29–30).

There are far more Christians who do not know Scripture or the power of God today than there ever were 1<sup>st</sup>-Century Jews in all sects combined. And to beat on a drum already played: if Christians are not their fleshly bodies that are today male or female, Caucasian or African, proletariat or bourgeoisie, then endtime biblical prophecies are not about fleshly bodies, but about the “heart” or inner self inside fleshly bodies and earthly nations, with most biblical prophecies being about demonic kings and the war they fight against each other as they realize their time is short, that they are about to be no more forever, something the Adversary assured them wasn't possible.

Today, because the spiritual temple doesn't stand, there is no high priest blocking anyone from coming to God. Christ Jesus, the High Priest of spiritual Israel, doesn't prevent anyone from coming to God. John Hagee is as free to come to God as is any Buddhist or Muslim; for where in Matthew 25:31–46 is there any mention of Christ Jesus, or salvation coming only through the name/authority of Christ Jesus? Doesn't exist—and doesn't exist for cause. For Matthew's Gospel

anticipates the death of the Body of Christ. The Jesus of Matthew's Gospel is the indwelling Christ Jesus that gives life to the Elect.

It is in Acts 4:10–12 where it is found that there is salvation in no other name than that of Jesus the Nazarene—and Acts is a Sophist novel. A person familiar with this Greek genre will recognize the predictable motifs of Acts, and will realize that Acts' abrupt ending comes from someone early on recognizing the theological problem inherent to this genre and tearing off the last pages in which Paul would have died in place of Jesus, such was the plot-uniformity of Sophist novels, the reason why they are not regularly read today. Only the names and places changed in these novels. The motifs were seldom shuffled and re-dealt. When they were reshuffled, new motifs were seldom added, thereby assuring readers that their world was stable and secure despite the terrible things that happened to even the *best people*.

The unfortunate characteristic of the *John Hagees* of this world is that their pride, their hubris, will not permit them to admit that they have never understood the mysteries of God. Instead of coming to Christ Jesus as teachable individuals, they will huff and puff and threaten to destroy anyone who doesn't bow down and acknowledge the *greatness* of Christ Jesus that they have usurped in doing their works for Him without being called to these works. I suspect these red-carpet-striders can preach the dead into hell, but I know that they cannot save themselves; for they absolutely refuse to come to Christ Jesus as little children, as spiritual infants that need their diapers changed.

There was no temple when Noah preached righteousness. There was no temple when Job was perfect in all of his ways out of fear of God. There was no temple when Daniel received his visions. And there is no standing temple today: the person who fears God and who practices living righteously can come to God as Noah, Daniel, and Job did ...

Death reigned over humanity from Adam to Moses (Rom 5:14), not from Adam to Christ Jesus. And Moses murdered an Egyptian who was beating a Hebrew. Moses didn't have to come to the aid of one of his people, but he did. He looked like an Egyptian (Ex 2:19), and he had been adopted into the household of Pharaoh, but he chose to identify with Israel, the people of God—and he was rejected by Israel who didn't want him for a prince (v. 14), just as Jesus was rejected by Israel who didn't want Him as either their prophet or high priest.

Any person desiring to live righteously can today come before God even if the person doesn't know the name Jesus the Nazarene. This doesn't mean that the righteous individual will be numbered among the Elect. Rather, from what I can determine, most of the Elect were not all that righteous before being called by Christ Jesus. They were, however, true rebels that God "turned" as espionage agencies "turn" enemy agents into double agents—God "turned" the rebellion of those individuals whom He foreknew and predestined against the Adversary, giving the Adversary a taste of his own medicine. And to "rebel" against disobedience is to become obedient, keeping the Law by faith when the person doesn't have to keep the Law.

No person has done something or things too great for repentance to cover; so it isn't what has been done in a person's past that is the barrier to salvation. It is the person's resistance to repenting that is the problem; for the person who believes the lies he or she tells him or herself to justify in the person's mind what the person has done, believes disinformation; believes the *glasnost* of the person. And when a person believes what the person knows is a lie, the person commits spiritual suicide. No repentance is ever again possible.

To believe the lie the person uses to justify his or her transgression of the Law returns the person to being as Israel was when this people *set the stumbling block of its iniquity before its face* (Ezek 14:4 *et al*).

Perhaps I should conclude this section by citing the remainder of Ezekiel chapter 14:

Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it and break its supply of bread and send famine upon it, and cut off from it man and beast, even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness. If I cause wild beasts to pass through the land, and they ravage it, and it be made desolate, so that no one may pass through because of the beasts, even if these three men were in it, as I live, they would deliver neither sons nor daughters. They alone would be delivered, but the land would be desolate. Or if I bring a sword upon that land and say, Let a sword pass through the land, and I cut off from it man and beast, though these three men were in it, as I live, they would deliver neither sons nor daughters, but they alone would be delivered. Or if I send a pestilence into that land and pour out my wrath upon it with blood, to cut off from it man and beast, even if Noah, Daniel, and Job were in it, as I live, they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness. How much more when I send upon Jerusalem my four disastrous acts of judgment, sword, famine, wild beasts, and pestilence, to cut off from it man and beast! But behold, *some survivors will be left in it, sons and daughters who will be brought out; behold, when they come out to you, and you see their ways and their deeds, you will be consoled for the disaster that I have brought upon Jerusalem, for all that I have brought upon it.* They will console you, when you see their ways and their deeds, and you shall know that I have not done without cause all that I have done in it." (vv. 13–23 emphasis added and linguistic determinatives removed)

The seven endtime years of tribulation, notably the 1260 day long Affliction, will be a time like none other. Human survival will be in doubt; for Matthew's Jesus said, "For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut short, no human being would be saved. But for the sake of the Elect those days will be cut short" (Matt 24:21–22).

By just existing, the endtime Elect have a role to play, perhaps a more important role than any other but for Christ Jesus' role; for without the Elect maintaining their faith, the third part of humankind would not get its chance to enter the harvest of firstfruits. The Adversary wouldn't win, but he would have foiled the plan of God that has fallen angels being replaced by human sons of God on a near one-for-one basis as the children of Israel in the census conducted on

the plains of Moab (Num chap 26) replaced the men of Israel numbered in the census of the second year at Mount Sinai virtually one-for-one.

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## Chapter Six

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Jonah went out of the city and sat to the east of the city and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city. Now [YHWH] God appointed a plant and made it come up over Jonah that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. But when dawn came up the next day, God appointed a worm that attacked the plant, so that it withered. When the sun rose, God appointed a scorching east wind, and the sun beat down on the head of Jonah so that he was faint. And he asked that he might die and said, "It is better for me to die than to live." But God said to Jonah, "Do you do well to be angry for the plant?" And he said, "Yes, I do well to be angry, angry enough to die." And [YHWH] said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. And should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?" (Jon 4:3–11)

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### 1.

The breath or *pneuma* [*spīritus*] that was restored to Jonah when he was inside the whale is analogous to the dead then living spirit of man [*to pneuma tou 'anthropou*] inside the disciple, with life given to this spirit [*pneuma*] through the indwelling of Christ Jesus, His spirit [*pneuma Christou*] in the spirit of man. Evangelic Christianity speaks of the soul being regenerated ... a return of life previously possessed could be called a regeneration of the spirit. But this would imply that Adam lost his inner life when he ate forbidden fruit, but Adam never ate from the Tree of Life. He never had a living *spirit of man*. He never received an immortal soul. And he was driven from the Garden (Gen 3:24) before he could eat from the Tree of Life.

Adam lived physically for 930 years without having eaten from the Tree of Life, and this after he was told that on the day when he ate forbidden fruit, he shall surely die (Gen 2:17) — that “day” couldn’t be a twenty-four hour period, or “surely die” wasn’t physical death. So the story of the creation of Adam and of the Temptation would seem to have *dwelling in the Garden of Eden* being analogous to possessing everlasting *physical* life, with this “everlasting life” coming through the absence of indwelling sin and death, the state of all human persons in the Millennium and the state of all Christians immediately following the Second Passover liberation of circumcised-of-heart Israel. Thus, the Garden of Eden

functions as a symbol in Hebrew-styled Scripture that will have its beginning forming the chiral image of its conclusion, the old serpent Satan the devil being loosed from his chains and again deceiving the corners of the earth at the end of the Thousand Years. In the beginning, the serpent deceives not Adam, but Eve, with Adam's garment of obedience clothing both him and his wife until he ate, putting an end to his obedience. In the end, the old serpent deceives not Israel, but outlying peoples that come against Israel then dwelling in peace in unwallled cities.

The element of *Thirdness* that connects beginning with end is the story of Israel, circumcised in the flesh and circumcised of heart. Israel now becomes analogous to the human body that stands between left and right hands.

If what the Lord God told Adam—"You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Gen 2:16–17)—didn't pertain to physical death, then was Adam a physical creature? He was a *nephesh*, a breathing creature, so he should have been a physical man as human persons are physical people today. But God is not a physical deity. And if Adam and Eve were created in the likeness and image of the Lord God, they would be living spirits, at least after eating of the Tree of Life. So the creation of Adam was not completed when Adam was driven from the Garden.

The Lord God clothed Adam and Eve in hide and hair before driving them from the Garden (Gen 3:21), and He apparently did so without killing any animal in the Garden although the assumption has been that God sacrificed animals to cover Adam's transgression and used their skins to make for Adam and Eve skin garments. That isn't, however, what is inscribed in the Temptation Account. There is no mention of any sacrifice, or of any covering for Adam's transgression; for death reigned from Adam to Moses (Rom 5:14). If Adam's transgression had been covered by a sacrifice, death would not have reigned *from Adam*. Rather, death reigned through Adam and Eve having been driven from the Garden.

Again, there is in the Temptation Account only the mention of God making skin garments, with "skin" being the same Hebrew consonant cluster as is used for the hide and hair of beasts and of persons.

It is here where the *sign of Jonah* offers assistance: Jonah lost his life inside the whale [great fish], but Jonah had his life, his breath, returned to him while he remained inside the whale, which is symbolic of the Logos [*o Logos*] who was God [*Theos*] and who was with [*pros*] the God [*ton Theon*] in primacy [*arche*] (John 1:1) when He left behind (lost) His divine breath (the bright fire that is the glory of God — from Ezek 1:26–28) and entered His creation (John 1:3) as His unique Son (John 3:16), the man Jesus the Nazarene (John 1:14), then had returned to Him divine breath when the breath/spirit of God [*pneuma Theou*] in the bodily form of a dove descended upon Him and entered into [*eis*] Him (Mark 1:10), thereby establishing the following correspondences:

- Jonah with his breath of life on the ship in troubled seas corresponds to the Logos in heaven, with heaven being troubled by the Adversary's rebellion;



- Jonah cast overboard corresponds to the Logos entering His creation;
- Jonah being swallowed by the whale corresponds to the Logos as the son of Himself being born as the man Jesus;
- As Jonah was dead inside the whale, the man Jesus was spiritually dead—as the Logos, He couldn’t die, but as the unique Son of the Logos, Jesus the Nazarene, the Logos no longer lived: He was His Son, not Himself.
- As the breath of life was returned to Jonah while Jonah was inside the whale, divine breath was returned to the man Jesus through receipt of the breath/spirit of the Father, the God [*ton Theon*].
- As Jonah was spewed from the whale, being freed from imprisonment in the massive fleshly body of the whale, the fleshly body of the man Jesus died at Calvary and the glorified Jesus was resurrected from death.
- As Jonah preached repentance to Nineveh after being spewed out of the whale and returned to dry land, the glorified Christ will preach repentance to all nations and to all peoples from heaven.

If Jesus was not His fleshly body but was instead the inner self [spirit and soul] that dwelt in the fleshly body—the inner self that preached to imprisoned spirits (1 Pet 3:18–20)—and if Jesus was the second or last Adam (Rom 5:14; 1 Cor 15:45), then it is safe to conclude that the hide and hair in which the Lord God garmented Adam and Eve was like the body of the whale for Jonah and like Jesus’ fleshly body, with those disciples in which Jesus dwells forming His spiritual Body in a similar way to how the living inner self of Jesus dwelt in His physical body ... the spirit of Christ [*pneuma Christou*] in the spirit of the man [*to pneuma tou ’anthropou*] that is the disciple of Christ is analogous to the spirit of God [again, *pneuma Theou*] in the spirit of Christ, causing Christ Jesus to be the First of many firstborn sons of God, with the completion of Adam coming in the acceptance by God of the glorified Jesus as the reality of the Wave Sheaf Offering. The completion of the descendants of Adam, now, will be acceptance by God of glorified disciples as the reality of the two loaves of bread made from new grain beaten into fine flour and baked with leavening on the reality of the Feast of Weeks (see Lev 23:9–14 for the Wave Sheaf Offering, and vv. 15–21 for the Feast of Weeks).

The Wave Sheaf Offering at the beginning of the seven weeks and the Feast of Weeks at the conclusion of these seven weeks, with both beginning and conclusion falling on the day after the weekly Sabbath, represent the entirety of the harvest of firstfruits. The general harvest of humanity occurs in the great White Throne Judgment that is represented in type by the Last Great Day, the Eighth Day, the day after the seven-day-long Feast of Tabernacles, during which Israel dwells in temporary booths or shelters, symbolic of Israel dwelling in fleshly bodies according to the *Jonah metaphor*.

When Adam, created outside the Garden of Eden, was placed inside the Garden, he became as Jonah was in the ship. When Adam ate forbidden fruit, the waters were troubled; a storm raged although the unperceptive reader wouldn’t realize as much. The reason for Adam and Eve making aprons of fig leaves for themselves, then hiding from the Lord God was the tremendous inner turmoil

occurring after having eaten forbidden fruit and discovering that they were naked ... they were physically naked before, but they were unaware of their nudity. They recognized the change inside themselves when they realized they were naked. They knew they had made a bad mistake.

If Adam and Eve were like Jonah inside the whale—this connection established through Jesus, the last Adam (twice identified as such by the Apostle Paul), declaring that the only sign He would give that He was from heaven would be the *sign of Jonah*—then the whale becomes analogous to the hide and hair with which the Lord God garmented Adam and Eve before driving them from the Garden, with *Eden* linking the earthly Garden, symbolized by the Garden Tomb, to the heavenly Eden (Ezek 28:13). And it is here where a basic knowledge of genetics becomes helpful.

Dogs are not embarrassed by their nakedness; nor are cats, cattle, chimpanzees. All have a hair coat, with their hair not always being sufficient protection from the elements; hence short haired dogs don't live in the Arctic except in people's houses.

It has been claimed that human persons have more diminutive hairs per square inch of hide than do dogs—and as dogs have both very long and heavy hair coats as well as very short hair coats, there is no reason for humans not to also have long or diminutive body hair.

Apparently, the fleshly bodies of the descendants of Adam and Eve have the continuation of the hide and hair with which the Lord God garmented the first man when He drove Adam and Eve from the Garden. To say that Adam and Eve were not fleshly persons would contradict Adam saying of Eve, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man” (Gen 2:23). So it would seem that the hair coat with which the Lord God garmented Adam and Eve was like the hair coat worn by Sasquatch, a reason why Esau, having such a hair coat, was hated before birth for Esau reminded the Lord of Adam's unbelief.

Genetically, all dogs descend from the gray wolf; however, in Siberia, an ongoing silver fox fur breeding program, having selected foxes for only one criterion, their lack of aggression, in eight generations has produced foxes with dog-like temperaments and color pattern variations and tail characteristics. The control group remains as aggressive as ever, and continues to produce “silver fox” only offspring that are killed for their pelts. Thus, it would seem that in antiquity human selection of gray wolf pups, keeping the least aggressive to breed (so they could be handled), in eight generations produced “dogs,” from which all of today's breeds have come ... if this is true of silver foxes, it would also be true for gray wolves.

Move, now, to human persons: if Adam and Eve left the Garden of Eden appearing as Sasquatch, and their offspring separated themselves by their aggression [Cain] or lack of aggression [Seth], the hair coat—the Sasquatch-type body hair—would be gone in some of Adam and Eve's offspring by the ninth generation. With the Flood of Noah's day, only the biological genes of the eight would be carried into this present age, with the mitochondrial DNA (mtDNA)

going back to Eve. In these genes as recessive characteristics would be the body size and mass of Sasquatch as well as their body hair. The post-Flood giants of old such as Goliath and his brothers could have come from the foregrounding of otherwise recessive characteristics. Same for the body hair of Esau.

Enough evidence exists to support Sasquatch-types of wild men to still be living in sparsely settled regions. If DNA from one of these wild men is obtained, it should match human mtDNA. As such, the sample would be rejected as having been contaminated by human contact.

Clothing Adam and Eve in hair coats will now have these hair coats corresponding to the body of the whale that swallowed Jonah—

Elijah was cloaked in a hair coat and a wide leather belt, symbolic of Adam's appearance when he was driven from the Garden and representative of the whale's fleshly body; of Jesus' fleshly body. This will now have the words delivered by Elijah—expelled from Elijah and from the prophets of ancient Israel—functioning for Israel as Jonah functioned for the city of Nineveh (with Israel undergoing much less repentance), and as the man Jesus functioned for outwardly circumcised Israel.

The *Jonah metaphor* is much more expansive than Jesus' resurrection after being in the grave three days and three nights: the *sign of Jonah* reaches back to Adam in the Garden and reaches forward to when Satan is loosed from his chains after the Thousand Years.

Again, Jonah lost his life when he “went down to the land whose bars closed upon [him] forever” (Jon 2:6); the Logos lost heavenly life when He entered His creation as His unique Son. But Adam lost everlasting physical life—not spiritual life nor physical life—when he was driven from the Garden; he lost the possibility of living forever through God driving him from the Garden, thereby introducing in him indwelling death to accompany his unbelief, with death unable to complete its work for nearly a millennium. Hence, death reigned *from Adam* to Moses (Rom 5:14), who entered into the presence of the glorified Lord God. Adam never had spiritual life to lose: Adam never ate from the Tree of Life.

But Moses also never had spiritual life to lose; nevertheless death was defeated by Moses' insistence on seeing the Lord in His glory, and the Lord complying with Moses' desire, placing Moses in a cleft in the rock, with this *cleft* being analogous to female genitalia, with the Hebrew word for a *concubine* [Hagar or Keturah] being the word for a *gully*, a reference to female genitalia, which will now have the darkness of the Lord placing His hand over Moses until the Lord passed by producing the darkness of a womb, with the Lord removing His hand so that Moses could see His backside being a type of spiritual birth that caused Moses' face to shine from being exposed to the glory of God for the remainder of His life.

If the reader of Scripture does not know that Hagar was not a wife to Abraham, that after Sarah died Keturah was not a wife to Abraham even though she bore him six sons, that both Hagar and Keturah were to Abraham what too many Indian *wives* were to American mountain men in the early and mid 19<sup>th</sup>-Century—*squaws*, not a word I want to use but a word comparable to *gullies*,

with both words referencing female genitalia—then the reader cannot comprehend the significance of the Lord placing Moses in the cleft in the rock and covering Moses with His hand.

The mountain man Joe Meek (1810–1875) brought his Nez Perce wife, the daughter of chief Kowesota, out of the mountains and to Oregon's Willamette Valley, where Meek became sheriff, Federal Marshal, and a leading political figure. Meek's wife, whom he called *Virginia*, faced considerable prejudice from the good people of the Willamette Valley, as did Meek for having married her and not abandoning her when he left the mountains. As a result, the name *Joe Meek* serves as a metaphor for social equality, with Meek's cousin being the wife of President Polk—his wife the daughter of a chief, his cousin the wife of the President, Joe Meek in his person served as *Thirdness* serves to connect peoples. But if the story of Joe Meek being born in *Washington County USA* [Virginia] and being buried across the continent in *Washington County USA* [Oregon], a juxtaposition important to him, is unfamiliar to readers, the metaphor is without meaning ... Joe Meek is simply another mountain man.

The Lord gave spiritual birth [of a physical type ] to Moses as Abraham through Hagar gave birth to Ishmael, with disciples of Christ Jesus being as Isaac was, the root for Paul writing his tour-de-force allegory of natural Israel being of Hagar;

Tell me, you who desire to be under the law, do you not listen to the law? For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now *Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother.* For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband." Now *you, brothers, like Isaac, are children of promise.* But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. But what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman." So, brothers, we are not children of the slave but of the free woman. (Gal 4:21–31 emphasis added)

Biologically, Hagar was not Mount Sinai: she was an Egyptian. But symbolically, Moses was *born of the Lord* atop Mount Sinai, and temple officials, in addressing the blind man Jesus healed, said that they were disciples of Moses (John 9:28), thereby making them of Moses and by extension of Mount Sinai and of the physical type of spiritual birth that had occurred when the Lord removed His hand that covered Moses in the cleft in the rock, the rock being symbolic of flesh as the two stone tablets were symbolic of the two tablets of flesh (the heart and the mind) upon which the Lord would write the Law under the New Covenant, which will be the Second Passover Covenant.

Paul's allegory comes from Paul being able to read Scripture whereas those Christian converts comprising the Circumcision Faction could not, even though

the Circumcision Faction was well able to read the words on the page. But reading Scripture—reading any text—requires the reader to assign meaning to the words of Scripture. Paul assigned divine meanings to the words of Scripture, but very few readers have been able to since Paul; for every few readers have been able to organize thoughts in metaphors.

Despite countless hours of Bible study, of meditation, of prayer, I don't see that Sabbatarian Christendom is able, on its own, to *read* the writings of Moses. What I see is that the Sabbatarian Christian still needs a teacher to explain to the disciple the elementary principles underlying figures of speech.

But all Christians have a Teacher, and only one Teacher, God. Apparently, though, they are not listening to their Teacher—apparently Christians as students are making spit wads to be shot from rubber bands or writing notes to be passed under desks or now, texting friends. Whatever they are doing, they are not paying attention to God as their teacher; so God will return them to being under the Law, with the Law being their schoolmaster. And the Law is a stern disciplinarian.

## 2.

In Adam never having indwelling heavenly life, a problem characteristic of metaphors is revealed: one thing isn't another thing. With Christ Jesus, who had indwelling heavenly life before He as *the Logos* entered His creation as His unique Son, the *Jonah metaphor* fits fairly well, except for Jonah attempting to flee to escape the task he was given (but perhaps this too fits considering where the still-living inner self of Jesus went to preach during the three days His fleshly body was in the Garden Tomb).

But the *Jonah metaphor* doesn't work quite as well for the Elect, who were not humanly born with immortal souls that needed regenerated or restored, but were born with the dead inner spirits of man [again, *to pneuma tou 'anthropou*] that initially received heavenly life through receipt of the breath/spirit of God [*pneuma Theou*] in the spirit of Christ [*pneuma Christou*]. However, because the life received by the spirit of man within the soul [*psuche*] of the Elect is the "glory" that Jesus had returned to Him (from John 17:5), the Jonah metaphor is appropriately applied to the Elect, though the fit is not without a seam.

In the Jonah metaphor, Jonah's fleshly body inside the whale is analogous to Christ Jesus' soul, or to the disciple's soul [*psuche*], and the whale's body is analogous to Christ Jesus' fleshly body, or to the disciple's fleshly body. Thus, in symbolism, Jonah being puked onto shore and recognized as a spokesman of God—Nineveh worshiped Dagon, the Canaanite fish god, in addition to a host of other demigods and gods—is analogous to when Christ Jesus ascends to heaven to be accepted by God as His spokesman. Jonah's prayer inside the whale will be analogous to those things that Jesus said during His earthly ministry ... except for the Lord, no one heard what Jonah prayed when he was inside the whale. It was after the fact that Jonah reported what happened and what he had prayed. And so it was with the glorified Jesus, who after His resurrection caused His words to be preserved.

Were the words of Jesus recorded while He lived physically? No, they were not; *nor should they have been according to the Jonah metaphor*. Thus, the production of the Gospels comes after the fact and bears to the phenomena that caused them to be written a similar relationship as the Book of Jonah bears to the story told within the book, with an inscribed narrative being a mimetic or metonymic or metaphoric representation of phenomena described. Thus, when Jesus—in a narrative written six decades after the fact—tells His disciples that He only spoke to them in figures of speech (John 16:25), the question should be asked, *In what sort of figurative language, metonymic expressions or metaphors*; for in telling His disciples that He only spoke to them in figures of speech, He ruled out having spoken to them in mimetic descriptions that faithfully, as much as language can, represent the phenomena described.

A metaphor is always a fiction, one told to reveal a truth; for one thing is not another thing, was not another thing, and will never be another thing. A man can give birth to a poem or to a painting, but not to a child, meaning that a man doesn't really give *birth* to anything. For a man to give birth, *birth* must be used in a figurative sense as in creating or conceptualizing what didn't previously exist. And because meaning is assigned by the auditor to the word, the auditor [hearer or reader] is able to determine figurative usage of the word from literal usage, or so one would hope ...

Christians have traditionally been poor readers of figurative texts; for Christians, salvation depends—or so most believe—on words having definitive meanings. Thus, for these Christians, biblical prophecies about Moab pertain to the modern nation-state of Jordan. Biblical prophecies about Persia pertain to the modern nation-state of Iran. Biblical prophecies about Babylon pertain to Iraq. Biblical prophecies about Israel pertain to the modern nation-state of Israel, not to themselves, about whom these prophecies actually apply.

In previous writings, I have said that I regularly used Jonathan Swift's essay, "A Modest Proposal," when teaching Intro to Lit classes. I would have the class read the essay *cold* that is without any introductory discussion, and I would then ask for comments before beginning my discussion of the essay in which Swift seems to propose marketing barrels of Irish babies as the solution to Ireland's poverty. On its surface the proposal is preposterous, but from experience I know/knew that initially half of the class would/will accept Swift's proposal at its face value, with students saying something akin to, *Back then, they did things that we don't do today, like eating the poor*. Cannibalism? No! English landlords were guilty of abusing their Irish tenant farmers: they were figuratively treating their tenants as livestock, but they were not guilty of cannibalism. So Swift, noted for twisting the language, in irony, took as literal this figurative treatment of tenants as livestock and took the metaphor one step farther, suggesting that these tenant farmers and the impoverished nation begin to sell the only thing the English landlords permitted them to keep, their children. The essay is social and political commentary that should be instantly recognized as such. But again from experience, I know that unsophisticated readers are more believing of what they read and are much less critical than they ought to be.

Collectively, Christians are more believing of what they read and much less critical than they ought to be. They suspend *disbelief* and accept as literally true texts that self-identify themselves as figurative.

I have a graduate degree in Creative Writing: I know that my apologetics are more redundant than good prose would warrant, that their structure is circular; sentences are convoluted. But I know of no other way to both push through the unbelief of academics as well as the seemingly permanent suspension of disbelief by the Christian laity than to *tie up* auditors in coils of yarns, using stories as lassoes and metaphors as *piggin' strings* to hold auditors down long enough that additional metaphors can be used to explain metaphors.

When I tell a story that seems to have nothing to do with the subject at hand, the *nothing to do with the subject at hand* comes from readers not understanding why I tell the story, which will be actually germane to the issue at hand. But from experience, I know that my thoughts are not my students' thoughts, something that the remainder of this chapter will demonstrate.

There was in 1991, I believe, a *Star Trek, Next Generation* episode in which the Federation could not decipher the language of the *Tamarians*, who spoke in metaphors. While the Federation's universal translators could translate words and sentence structure, the referents for these words were unknowable without privileged knowledge about the Tamarians' history and legends. Word-by-word translation had no value when attempting to communicate with the Tamarian people ... of course I know the episode was fiction, but the episode typified the underlying problem persons not born of spirit have in trying to read sealed and secret prophecies.

In the episode, the language barrier of referent-assignment led to isolation of the Tamarian people, a society at least as advanced as the Federation, with the inspiration for the episode possibly coming from the difficulty Western peoples were then having in translating Chinese ideograms, where referents are image-based, not phonetic-based ... in the episode, asking for "cooperation" was expressed as *Darmok and Jalad at Tanagra*, with Tamarians commonly knowing the story of Darmok and Jalad being brought together while fighting a shared foe on an island named Tanagra—

The metaphorical expression, *Darmok and Jalad at Tanagra*, is meaningless unless the story is known. The resurrection of Christ Jesus as the reality of the Wave Sheaf Offering is meaningless unless the significance of both the Wave Sheaf Offering and the harvest of firstfruits is known. The *Jonah metaphor* is meaningless unless the story of Jonah is familiar enough to the auditor that he or she realizes Hermann Melville in *Moby-Dick* has Father Mapple distort the Jonah story in a way that permits Mapple's sermon to be mimicked by Stubb's sermon to the sharks, as civilized and uncivilized come together as two that are one, the *Pequod* serving as the element of *Thirdness*, seen by having a Right Whale's head hung from the port [larboard] rigging and a Sperm Whale's head hung from the starboard rigging, with Ishmael as narrator declaring that the Right Whale head was Locke and the Sperm Whale head was Kant, that both thunderheads needed dumped so that the *Pequod* could rise and sail true.

In the *Star Trek* episode, Deanna Troi explains the Tamarian language by the example, *Juliet on her balcony* ... if the person doesn't know the Shakespearean play, *Romeo and Juliet*, the expression is meaningless; for not only must the person know who Juliet is, but the person also must know the significance of Juliet being on her balcony before meaning can be assigned to the expression and the expression used as a metaphor for a romantic meeting.

A person will not understand what I write in this or in any other apologetic if the person cannot construct thoughts in metaphorical language—and I know this from now a dozen years of questions asked about what I write; for I hear what others say about my writings being hard to understand, circular, never going anywhere. What they don't realize is that their *universal translators*, while deciphering my words and sentence structures, are not able to supply their users with sufficient knowledge of *story* and how narratives function for their users to think beyond the parameters of how Scripture was taught to them. Instead of going with the reality that a second Israel came into existence with the giving of the spirit, they will object, saying, *That is replacement theology*. Well, yes it is. It is also the theology the Apostle Paul employed:

You who boast in the law dishonor God by breaking the law. For, as it is written, "The name of God is blasphemed among the Gentiles because of you." For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God. (Rom 2:23–29)

If Israel breaks the Law, outward circumcision is of no value to the person: outward circumcision is of no value to the Muslim, who today isn't willing to keep the Sabbath. Outward circumcision is of no value to the Jew who doesn't display manifested love for neighbor and brother. Outward circumcision is of no value to the Sabbatarian Christian for the fleshly body of this person will never enter heaven, regardless of the diligence with which the Law is kept ... it won't be the fleshly body that is glorified: perishable flesh doesn't inherit imperishable glory (1 Cor 15:50, last clause). Rather, it will be the soul [*psuche*] of the person that receives a glorified body when favorable judgments are revealed.

If my apologies seem convoluted and needlessly difficult to read, think about, *Doesn't break like a stick*, which I have just used as a translatable metaphor if you know the story.

It was my generation and the half-generation before me that began to question authority, especially the authority of speech, the authority of books, the authority invested in the military-industrial complex, the authority of the Federal government. It was my generation that said to trust no one over thirty, until my generation became thirty. Then we, they, didn't trust anyone, which was also a mistake; for in trusting no one, we didn't trust ourselves. We didn't take what was good from history and reject the evil; we rejected everything until growing weary



of resisting. Then, my generation accepted what had previously been rejected, believing disinformation such as human-caused global cooling [*we have to save the planet; we only have ten years before we go into another ice age with mass starvation*] and now, forty years later, human-caused global warming, with a host of useful idiots begging for Federal grants to find solutions to the *climate change* that has produced one of the coldest winters in a century, with snowfall in Detroit, Michigan pushing hard against a record set the winter of 1880–81. But there are no human solutions able to prevent the global climate from continuing to warm or to cool.

[*It doesn't break like a stick* comes from what my then twelve year old daughter Kristel said to Jeanie Shepherd when picking through shell middens along the shore of Mush Bay, Kodiak Island—you'll have to read the story for yourself. It is in the essay "Duck Stew," page 146, in the collection [\*From the Margins\*](#), with the pdf galley proof of the collection on the [homerkizer.org](http://homerkizer.org) website.]

Allegedly, Lenin said he would hang the West. Someone reminded him that Russia had no rope. And he reportedly said, *They will sell it to us*.

For a little while, the Baby Boom generation was skeptical of what they were told. But skepticism requires effort, requires continual diligence in testing and proving all that is uttered or written. It is easier to just believe what is said, even when the person knows what's said is a lie. It's easier to believe a lie, any lie, than to ferret out the truth. For after a while, the body tires: the person realizes that he or she won't make much of a difference ... *let someone else do the heavy lifting of changing the world. I'm comfortable. Leave me alone. I've done enough*. No, you haven't—

An example of how easy it is for Christians to believe lies can be seen in the month ahead, April 2014: in John's vision, when the sixth seal on the scroll is removed, we find,

When He opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale. (Rev 6:12–13)

When in high school and reluctantly attending Seventh Day Adventist services, I was told from the pulpit that the sun turning black had already occurred and on a date that I don't remember; that the great earthquake happened in 1790 on October 8<sup>th</sup>, 9<sup>th</sup>, and 10<sup>th</sup> in Spain and North Africa, and in Lisbon on November 27<sup>th</sup>; that stars falling as breba figs shaken in a gale also happened July 24<sup>th</sup>, 1790, in southern France when a meteor larger than the moon burst, producing a meteorite shower that crushed a cottage and killed a farmer (I think the eclipse of the sun and moon also occurred in 1790, but I wasn't interested enough in what was being preached to pay attention to those dates). At any rate, the Adventists had the dating all worked out so that Christianity is presently awaiting the Third Angel's message (see Rev 14:9–11) ...

But nothing of what the Adventists taught about the Book of Revelation was true.

Today, more than fifty years after being presented “the truth” about the Book of Revelation from Adventist pulpits, I hear Evangelical pastors, late coming to prophecy, attach significance to the eclipse of the moon and of the sun that will occur in April of this year: on April 15<sup>th</sup>, there will be a total eclipse of the moon, thereby turning the moon blood red as seen from most of North America (except Alaska), and western South America, but not seen worldwide.

The dynamics of orbital speeds and rotational velocities would make it impossible for a total lunar eclipse to be seen worldwide ... so where in the world does the Book of Revelation not apply? Who is outside of John’s vision? And why would any reasonably well educated Christian accept a physical total lunar eclipse as a fulfilling of biblical prophecy? Permanent suspension of disbelief is most likely the reason.

There will be an annular solar eclipse on April 29<sup>th</sup>, 2014, with the sun darkened over Australia and the southern Indian Ocean, and appearing black over a small spot in Antarctica.

There will be another total lunar eclipse on October 8<sup>th</sup>, 2014, that will have the moon appear blood red in Alaska, Eastern Siberia, and New Zealand, but nowhere in Europe ... perhaps their eclipse happened long ago as I was told by an Adventist pastor also long ago.

As an aside and just so you know, the winter of 1789 was so cold in Europe that as late as May 8<sup>th</sup>, sledges crossed the frozen Denmark Sound from Bellevue to Copenhagen; yet in the winter of 1790, one year later, there were frequent January temperatures of 70° F. in Pennsylvania, so much for the uniqueness of global cooling and warming. In March 2012, we had 80° F temperatures at the tip of Michigan’s Thumb; we were at 0° F on March 26<sup>th</sup>, 2014, same location ...

In the fall and early winter of 1976, I worked for Ron’s Rental in his new shop adjoining the Kenai Airport—and I paid close attention to the weather because of being next to the Airport: our temperatures in November and December on the Kenai Peninsula were as warm or warmer than temperatures in Florida’s panhandle, and I realized that there was only so much “cold” to go around. If it was warm in Alaska, it was cold in the Lower 48. If it was warm in North America, it was cold in Europe. A high pressure cell over Interior Alaska caused low pressure storm cells to track south across the Gulf of Alaska and strike the Pacific Northwest where the jet stream would carry them across the continent. Without a high pressure front over Interior Alaska, low pressure fronts came ashore, drifted north and east, seemingly getting caught between the Alaska Range and the Brooks Range which sent these storm fronts barreling south on one side or the other of the Rockies: on the west side of the Rockies, the storms struck Idaho, Utah, Colorado with fury; on the east side, these storm fronts became the Arctic maulers that brought severe cold and blizzards to middle America. Then this year, mid-America experienced three polar vortex storms that caused the coldest Midwest winter in forty or more years.

But the coldest winter since 1973, a year when worry was about global cooling and the coming of another ice age if humankind didn’t quickly mend its ways, hasn’t been sufficient reason for the Obama administration that needs a carbon

tax to offset its overspending to abandon its *green* initiatives—we have been assured by the White House [used as an metonymic expression] that *Climate Change is a fact ... it is change you can believe in*.

The Adversary, a liar from the beginning, remains the prince of this world, the prince of the power of the air. It is he who is behind the disinformation of secular governments, whether the White House or the Kremlin or 10 Downing Street. It is he who is behind the disinformation of the Vatican or coming from Salt Lake City or from San Antonio. It is he who grows both watermelons and RINOs in his garden ... *change you can believe in* amounts to sons of the Adversary using their right hands for the task assigned to their left hands, as if those in power are all people who don't know right from left (Jonah 4:11).

John's vision, the Book of Revelation, was sealed and kept secret with two literary tropes, the first being that John isn't in the spirit at the end of the 1<sup>st</sup> Century CE, but sometime in the 21<sup>st</sup>-Century, with the seals not being removed from the Scroll until Daniel's generic *time of the end* is at hand. The second trope is that how things appear in the vision is how they function in the plan of God, not how they visually appear. Thus for the moon—a symbol—to turn blood red as in a total lunar eclipse, the reality of the symbol turns bloody. And the moon as a symbol is seen in the twelfth chapter of Revelation: “And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars” (v. 1).

Before continuing, it is routinely said that John's vision isn't sealed as Daniel's visions were sealed and kept secret (Dan 12:4, 9 *et al*), with evidence of Revelation not being a sealed book coming from the angel—inside of John's vision—telling John, “Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy” (Rev 22:10–11).

Did the fulfilling of John's vision—soon to occur (near in time)—occur between the end of the 1<sup>st</sup>-Century and the beginning of the 21<sup>st</sup>-Century? No! No fulfilling occurred. When does fulfilling occur? When the seals come off the Scroll. And when will the seals come off the Scroll? The Lamb removes the first four seals at the same time as when Daniel sees the four demonic kings emerge from the sea in his vision of the first year of Belshazzar, king of Babylon.

The four horsemen of John's vision (Rev 6:1–8) that are the four beasts (Dan 7:3–8) are also the four kings that emerge from around the stump of the broken first king of the federated King of Greece (Dan 8:8). And the first and great king of the King of Greece is broken because he is an uncovered firstborn; he is broken before the four kings appear. He is broken at the Second Passover liberation of Israel.

The visions of Daniel and the vision of John can be dated by the Second Passover liberation of Israel and by taking dominion from the Adversary and giving it to the Son of Man. All other attempts to date Daniel's visions come from lack of spiritual understanding ...

From when the four demonic kings of Daniel chapter seven appear, there shall be a time, times, and half a time until the kingdom is taken from these four kings

and the little horn, then delivered into the hand of the Son of Man (Dan 7:25). From the Second Passover liberation of Israel, there shall be 1260 days until the single kingdom of this world becomes the kingdom of the Most High God and of His Christ (Rev 11:15).

Dominion over the kingdom of this world is given to the Son of Man only one time, not many times. And because delivery of the single kingdom of this world to the Son of Man is seen in both John's vision (Rev 11:15–19) and in Daniel's vision (Dan 7:9–14), John vision can be aligned with Daniel's visions through when dominion is taken from the four kings and given to the Son of Man, with the ministry of the two witnesses preceding when the kingdom is given to the Son of Man and with the forty-two months of when the amalgamated kings of Greece are cast to earth and still live following when the kingdom is given to the Son of Man.

There will be seven endtime years of tribulation, 1260 days (from Rev 11:3; 12:6) or forty-two months (from Rev 11:2) or a time, times, and half a time (from Dan 7:25) that constitute the Affliction (from Rev 1:9). Plus, there will also be another 1260 days or forty-two months (from Rev 13:5) or time, times, and half a time (from Rev 12:14) that constitute the Endurance of Jesus (also from Rev 1:9), with the doubled day 1260 being when the kingdom is taken from the Adversary and his angels and given to the Son of Man. John references this doubled day 1260 (counted from both directions: 0 to 1260, and 1260 to 0) by the simple metaphor, "kingdom," in Revelation 1:9.

Thus, when John the Revelator wrote, *I, John, the brother of you and partner in the Affliction and Kingdom and Endurance in Jesus was in the island the [one] being called Patmos because of the word of the God and the testimony of Jesus*, John unites himself with his endtime brothers who also have the testimony of Jesus, which is the spirit of prophecy (Rev 19:10). And all of John's endtime brothers will keep the Commandments even though only a Remnant will remain physically alive after the 1260 days of the Affliction (from Rev 12:17).

John's vision doesn't occur until approximately the time of the Second Passover liberation of Israel, Daniel's generic *time of the end*. Thus, when John's vision is seen, those things seen in his vision are *soon to occur* and *near in time*, and as such, the vision will not be sealed. In other words, until *the time of the end*, Revelation was a sealed and kept secret book by John's vision not having yet occurred.

Again, unless a person can think in metaphors, constructing understanding by laying metaphor atop metaphor—all of Jesus' parables are metaphors—as if each metaphor were a cabin log in the construction of a log cabin, the significance of word order seen through *<cabin log>* versus *<log cabin>* [this, not the homophone of *sun/Son* is the greatness of the English language when it comes to Scripture], the person will never understand Scripture ... because academics choose not to cross-pollinate ancient texts, but treat each text as a stand-alone entity, they prevent themselves from ever understanding the metaphorical language of Scripture. They turn themselves into *Federation universal translators*, able to read words and sentences, but not able to assign referents to words that make little sense to them.

Unless a person knows the metaphors that formed the basis for Jesus speaking in figurative language, the person cannot understand what Jesus said, the problem faced by 2<sup>nd</sup>-Century Greek philosophers becoming converts to the Jesus Movement. Unless a person knows the metaphors I use—*Doesn't break like a stick*, *Joe Meek*, D-2—a person cannot understand why I write what I do, inserting personal anecdotes and comments in a Christian apologetic. A person might well have no interest in the stories I tell, dismissing them as literary drivel, leaving me in the same sort of isolation as lived fictional Tamarians, but that is the person's loss, not mine; for in late December 1973, I missed a buck that broke from cover behind me. My snapshot was three feet high—in those days, I could call my shots—yet the bullet I fired struck the buck in the head ... the results of that shot would send me to Alaska, out into the Aleutians, and back into the university fifteen years later. One missed shot, one bullet that miraculously killed what I meant to hit. And so it is with what I now write.

Returning to John's vision, the *woman* of chapter twelve is clothed with the sun, with light, with brightness that would blind if literally true. But as with the "Modest Proposal," common sense will have these words meaning something other than their denotative meanings.

The woman gives birth to Christ Jesus (Rev 12:2, 5) and to offspring that keep the Commandments and hold to the testimony of Jesus (v. 17), which will now seem to have the woman representing Israel, with Christendom being the offspring of Israel. But if Israel is symbolically clothed with the sun, Israel shines like the sun. All of Israel would be sons of light. And Israel has undergone a metamorphosis that causes Israel not to be a physical nation, a physical people.

Moses' face shone—"When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God" (Ex 34:29). Yet Moses was not *a son of light* as Jesus used the metaphor (see John 12:36). He was a son of light in a physical sense.

If Israel as the woman does not represent a physical people, then the moon that reflects the light of the sun is not the physical moon, but the reflection of the woman—and if we take the moon being the reflection of the woman back to Revelation chapter six, we would read, "the sun became black as sackcloth," with the woman disappearing into the darkness of the wilderness ... when the sun turns black as in a total eclipse, the sun disappears but doesn't die. The sun will reappear after a short while. And the woman disappearing into the wilderness has the woman living in the wilderness, but not being seen outside the wilderness.

If the woman clothed in the sun can be read as Israel, with the moon visible only because of reflected sunlight, and if the woman—before the Adversary and his angels are cast from heaven (Rev 12:7–10)—is taken into the wilderness where she has a place prepared for 1260 days, when does this woman return from the wilderness as the sun returns after a total eclipse? ... If the woman clothed in the sun disappears into the wilderness to a place prepared for her, the sun would

appear to have gone black in a manner typified by a total solar eclipse, the disappearing beginning suddenly but taking a while to fully develop.

After Satan and his angels are cast to the earth and imprisoned in time, he comes after the woman who is then taken into the wilderness a second time, also for a time, times, and half a time (Rev 12:14), the forty-two months that the amalgamated beast is allowed to exercise authority after the Adversary and his cohorts are cast down (Rev 13:5). This time, though, the woman is given the wings of an eagle, meaning that she can fly, riding the thermals, going wherever the wind [*pneuma* — from John 3:8] wishes.

If the woman clothed in the sun is invisible because of being taken into the wilderness for both the Affliction and the Endurance, and if the souls [*psuchas*] of saints sleep under the altar while they await the fullness of the saints to be martyred as they were (Rev 6:9), these souls already glorified but not yet having received glorified bodies in which to dwell, then the woman after the Adversary is cast from heaven is not here on earth but in the wilderness that exists under the altar, which is why the Adversary cannot get at her and must go after the Remnant of her offspring (Rev 12:17), with the woman's offspring having a relationship with the woman that could be characterized by the moon's relationship to the sun.

Such a reading is not dependent on localized physical phenomena such as solar or lunar eclipses and is in keeping with the glorified Christ Jesus, initially seen in Revelation 1:12–16, being seen as a slain lamb with seven horns and seven eyes (Rev 5:6) ... the seven eyes are seven spirits of God [*ta pneumata tou Theou* — *the spirits of the God*], which coincide with seven stars that are the seven angels to the seven churches (Rev 1:20). This will now have the seven horns corresponding to the seven lampstands that are the seven churches—and a lamp on a lampstand would appear to be clothed in light.

Some refining of the reading of the blackened sun and blood red moon can now be undertaken: if the woman is Israel, then the woman doesn't represent lawless Israel, but the Israel that will be gathered to God in the harvest of firstfruits. This Israel includes Noah, Daniel, and Job, as well as the patriarchs, Moses, Joshua, David, and others who were faithful, obeying the voice of the Lord when it would have been easier not to obey. It is this Israel that gave birth to the man-child, Christ Jesus, not the Israel of hypocrites and idolaters. It is this Israel that was sealed in death before the spirit was given, with John the Baptist being the greatest of this Israel. It is this Israel (because none were born of spirit) that is not caught up to heaven but has fled to the wilderness, this wilderness being the grave and death. This Israel will not be seen again until it is brought to life in the resurrection of firstfruits, but because this Israel has its names written in the Book of Remembrance (Mal 3:16), this Israel, like the sun during a total eclipse, is not dead.

Christian theology has an imbedded difficulty based on disinformation: if salvation only comes through Christ, giving to those who profess that Jesus is Lord an exclusive relationship with God, then what about King David and the prophet Ezekiel writing in the voice of the Lord,

Thus says the Lord [YHWH]: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land. And I will make them one nation in the land, on the mountains of Israel. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms. They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions. But I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God. My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever. I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people. Then the nations will know that I am [YHWH] who sanctifies Israel, when my sanctuary is in their midst forevermore. (Ezek 37:21–28)

Will David be resurrected physically to do for Israel what he has already done: be the nation's king and shepherd? No, for the covenant under which he will reign over a changed Israel is an everlasting covenant that will have the Law written on the hearts of Israel. So David will reign over Israel in the Millennium, the Thousand Years when the glorified Christ is the prince of this world: the glorified David will be to the glorified Christ as presently the great horn, the first king of Greece, is to the Adversary, the king of spiritual Babylon. This means that David will be glorified in the resurrection of firstfruits, along with the Elect and those who come through the Affliction and Endurance without taking sin back inside themselves.

So the woman who gave birth to the man child caught up to heaven constitutes the righteous of natural Israel, such as King David, who today rests in the wilderness of death, not lost, but in a place prepared for them, their names written in the Book of Life, the Book of Remembrance, but their souls not in heaven under the altar as are the souls of the Elect, killed since Jesus breathed on ten of His first disciples and said, *Receive breath holy*, (John 20:22). And when, in John's vision, did this woman who fled into the wilderness for 1260 days after the man child was caught up to heaven return from the wilderness? Her return is not seen.

The question needs asked, where was this woman before she fled into the wilderness? Where was King David? ... Salvation was not assured, even to the righteous of ancient Israel, until Christ Jesus completed the creation of *Adam* by becoming the bridge between heaven and earth, the first man to make the transition from the elements of the creation to the throne of God. Thus, the Book of Life was written with erasable ink until Jesus was accepted as the reality of the Wave Sheaf Offering—which is why the Book of Life was called the Book of Remembrance. Only after the man child [Jesus] was caught up to heaven was the

element of *Thirdness* in place to connect the glorious death chamber that is the creation to heaven itself.

I know that Peter in Acts chapter two addresses the issue of where David then was, but I am hesitant to cite Acts, because of it being a Sophist novel, based upon the oral gospel and upon what was commonly known about the journeys of Paul without having been along on these journeys. Compare Galatians chapters 1 and 2 with, especially, Acts chapter 15; for in Galatians Paul tells of his visit to Jerusalem that forms the basis for the Jerusalem Conference scene of Acts chapter 15, and they are not the same story. Nor is the God and Christ of Acts chapter 17 [the Mars' hill story] the same God and Christ as is found in John's Gospel. Nor does what Paul allegedly said on Mars Hill about God overlooking the ignorance of Gentiles agree with what Paul wrote in his treatise to the Romans—compare,

The times of ignorance God overlooked, but now He commands all people everywhere to repent ... (Acts 17:30)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For His invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. (Rom 1:18–20)

*Ignorance overlooked, or ignorance not being justification for lawlessness*—which is it? The same mouth does not utter both statements. And the same mouth didn't. The Paul of Acts is a historical fiction, a character made to fit the motifs of Second Sophist novels. The Book of Acts may well be based on fact, but it is a fiction, something I know quite a bit about ...

*Climate change, change you can believe in*, with “climate change” being an euphemism for global warming, and with “global warming” having become a metaphor for disinformation: the demand of *believability* that is placed upon fiction would have prevented the Book of Acts from entering a canon of ancient literature, but when a text is identified as being factual when it isn't, the essence of disinformation, the demand of *believability* is set aside as in the case for global warming. Thus, the naïveté that permits the general public to believe that global warming is actually occurring is the same naïveté that permits greater Christendom to believe that on the Pentecost following Calvary, three thousand converts were added to the Jesus Movement, all being baptized by the first disciples. If a “fact” is repeated enough times, most people will believe the fact is actually true, regardless of whether it is. Unbelievers will go to the Gulag.

How do I know that Al Gore and President Obama have lied to me about *climate change*—it was spitting snow this morning, Sabbath, March 29<sup>th</sup>, 2014, something I would expect on the Kenai, but not something seen on Michigan's Thumb for over a decade. The weather, itself, testifies against the disinformation being used to support a worldwide carbon tax, with America scheduled to pay most of this tax.

I was on the Kenai when President Carter, in addressing the need for passage of D-2 legislation, said that there were bulldozers poised to rip up all of Alaska,



which was why he was required to lock up more lands than the law allowed ... hyperbole? Bulldozers poised to destroy the wilderness? No, disinformation. There were not enough bulldozers in North America to rip up Alaska.

I heard President Johnson claim that if Vietnam fell, all of Indochina would fall to the Communists (the domino theory) ... Vietnam fell—and today, beside me is a spinning rod made in Vietnam, its economy being merged into a global Capitalist economy.

Returning for a moment to the Alaska Native Claims Settlement Act (ANCSA) passed in 1971, under Section 17, clauses (d)(1) and (d)(2), the Secretary of Interior had ninety (90) days to withdraw any lands necessary “to insure that public interest in these lands is properly protected,” with the number of acres limited to 80 million and with five (5) years to finalize legislation protecting these lands. But the law might as well have been the Affordable Care Act ... under section (d)(2), the total of 80 million acres became 43,585,000 acres of new national parklands, plus 53,720,000 acres added to the National Wildlife Refuge System, plus 25 wild and scenic rivers, plus 56,400,000 acres added to the Wilderness Preservation System and 3,350,000 acres to Tongass and Chugach National Forests, with none of these acres withdrawn within 90 days of the signing of ANCSA. And the total of five years given to legislatively finalize these withdrawals became the signing of the Alaska National Interest Land Conservation Act (ANILCA) on November 12, 1980, nine years later.

The *domino theory*: give the Federal Government an inch and it will take 90% of the State, leaving only a tithe upon which it will enact a tax.

For a generation, D-2 served us in Alaska as a metaphor for bureaucratic overreach ... *Obamacare* has since replaced D-2 as the metaphor most commonly employed to express bureaucratic overreach.

When I was in graduate school at Fairbanks, I was asked by a faculty member if I would sign up for a Puritan Literature course he wanted to teach. I wasn't interested in taking another class from the professor, but he said that none of the graduate students that had signed up for the seminar knew anything about the Bible, that he needed someone in the class who knew Scripture well enough to discuss allusions Puritan authors used. He said that with the collective loss of biblical familiarity, Puritan literature had shrunk in size: students would read over allusions, not understand the allusion or why it was being made, and take away no appreciation of the richness and complexity employed by these early American authors ... I agreed to take the course, and the professor employed my two daughters who were then undergraduate students to sort and ship the literary journal he published, his way of saying, thanks.

The problem of societal loss of biblical literacy has academic overtones, but also has real world implications: a person can quite easily convert from the ideology of the person's parents to a differing ideology, but a second conversion is almost impossible. The Church of Jesus Christ of Latter Day Saints has plans in place to leverage food into discipleship during a forthcoming economic crisis. Conversion from, say, worship of Gaia [earth worship] to Arian Christendom will come easily to the now two generations since my Boomer generation, but that

isn't where these younger generations need to be, especially not after the Second Passover liberation of Israel and the great Apostasy of day 220 occurs ... Puritan authors used biblical stories as metaphors—and in that graduate lit class, the professor and I talked to each other about how these authors employed their metaphors. We deconstructed texts to disclose the mindsets of these Christian zealots, and the other graduate students may have taken away a little understanding of the authors and their texts, but for the most part, none of them could imagine having the Bible as the center of their lives. The class wasn't as successful as it could have been if more of the students had actually read Scripture before taking the class.

The linguistic iconography of Christendom has been lost, perhaps for the good of the firstfruits.

After Satan and his angels are cast to earth, Satan goes after the woman who gave birth to the man child, and this woman is given the wings of a great eagle so that she might flee from the serpent; so that she might flee into the wilderness—

Same wilderness, the grave? Why wings now and not before?

I know quite a bit about wildernesses. I also know that when I was in graduate school at Fairbanks, having come from Kodiak and journeying north to the big city of approximately 35,000, some of the younger graduate students, having come from Outside, thought Fairbanks was a wilderness. I certainly didn't, nor did my students from rural Alaska, many truly unable to cope with so large of a population. The university had a Native Support Center that assisted Native students to make the transition from Bush life to life in the economic hub of the Arctic North. Caucasian students from places such as Petersburg (pop. 2,500) didn't have a support center, and no one from Petersburg or Northway (pop. 70) thought they were living in wildernesses when at home ... the wilderness was *out there*, where no one lived.

After a semester on UAF's campus, quite a few rural students were ready to return home, where life wasn't a zoo. So what qualifies as a "wilderness" is subjective.

Consider what the Lord told Moses to write about the *Azazel*:

Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on. And *he shall take from the congregation of the people of Israel two male goats for a sin offering*, and one ram for a burnt offering. Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. Then he shall take the two goats and set them before [YHWH] at the entrance of the tent of meeting. And Aaron shall cast lots over the two goats, one lot for [YHWH] and the other lot for Azazel. And *Aaron shall present the goat on which the lot fell for [YHWH] and use it as a sin offering, but the goat on which the lot fell for Azazel shall be presented alive before [YHWH] to make atonement over it, that it may be sent away into the*

*wilderness to Azazel. ... Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleanness. ... And when he has made an end of atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.* (Lev 16:2–10, 15–16, 20–22 emphasis added)

Two goats for the sin offering of Israel, one sacrificed, one let loose in the wilderness after the sins of Israel were read over its head—

Both goats were symbols of Christ Jesus' atoning sacrifice of His life for the sins of physical Israel [the goat sacrificed on the altar], and of Christ Jesus as the High Priest of Israel bearing the sins of circumcised-of-heart Israel in the heavenly realm ... the *wilderness* into which the Azazel was to be released was symbolic of heaven, where Jesus went by the hand of a fit man, Himself.

Consider, also, what the author of Hebrews wrote,

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) He entered once for all into the holy places, not by means of the blood of goats and calves but by means of His own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God. (Heb 9:11–14)

For human persons, heaven is an unexplored wilderness, one which hasn't been entered by any man except the one that came from heaven and knew the way home, with Jesus praying, "And now, Father, glorify me in your own presence with the glory that I had with you before the world existed" (John 17:5).

In 1979, I sailed a small boat from Homer to Kodiak, then on to Dutch (Dutch Harbor). That summer I anchored in bays and bights where the wind had to blow straight down to disturb my sleep, when I quit fishing for long enough to get any sleep. I became familiar with the Pacific side of the Alaska Peninsula, and I found many places where I would have been content to spend the remainder of my life; where the nearest inhabitant was 35 miles or more away. But I already knew that having been baptized into the Body of Christ, I wouldn't be allowed to get away from people; that the work of being a disciple was interacting with people. A couple of times I tried to go beyond Dutch and spend the winter truly *off the grid*, but each time I was figuratively reeled back in, ending up as a midlife graduate student in the big city of Fairbanks Fall Semester 1988.

The only wilderness to which I can now go is heaven, where the Son of Man has already gone.

The chronology of John's vision is sequential. The woman fled to the wilderness 1260 days before the Adversary and his angels are cast from heaven—she fled in the period between when the man child was caught up to heaven and when the Adversary was cast from heaven, with heaven being a timeless supra-dimensional realm.

If the wilderness in which a place was prepared for the woman was heaven—if the woman had fled to heaven—she would have been found by the Adversary. So the wilderness to which the woman fled for 1260 days isn't heaven and cannot be heaven. The wilderness can, however, be the grave for the period preceding the Adversary being cast to earth, as previously mentioned.

Today, the Adversary remains the prince of this world, its king, the king of spiritual Babylon. All authority in this world presently comes through the Adversary, even the *authority* employed by and within Christian sects and denominations. And nothing changes until dominion over the single kingdom of this world is taken from the Adversary and his angels and given to the Son of Man on the doubled day 1260, halfway through the seven endtime years of tribulation. Thus, the two witnesses in the Affliction, the first 1260 days of the seven endtime years, will be to both secular and religious authorities as Elijah was to King Ahab and his priests, the relationship confrontational at best.

The two witnesses, like Jesus Himself, will do whatever it takes to get themselves killed on a particular day, meaning that they will make themselves hated by those who remain in authority after the Second Passover liberation of Israel, which if it were to occur this year would see both President Obama and Vice-President Biden dead as uncovered firstborns. However, both Speaker of the House John Boehner and Russian President Vladimir Putin are not firstborns and as such will be around after the Second Passover of Israel.

There is another American presidential election scheduled before 2017, when the 15<sup>th</sup> day of the second month of the sacred year again falls on a Thursday. What would happen to secular authority if a third of humanity, all uncovered firstborns, were to suddenly die at the Second Passover on the second Passover in 2017 cannot be known at this time.

With Christ Jesus being the reality of the Azazel, and with heaven being the reality of the wilderness into which the Azazel is turned loose—and with Israel, as land became more populated, killing the Azazel by casting it off a cliff (in the linguistic icon <Azazel> is the concept of a precipice as a separation) became the norm-for and symbolic of Israel indirectly killing Christ Jesus, both death and heaven are symbolically *wildernesses*.

If the Adversary when in the Abyss seeks the woman to kill her but cannot find her, the woman is neither in heaven (because this is where the man child went) or in the Abyss, the outflow from heaven that is analogous to the blood and water that poured from the wound in Jesus' side when He hung dead on the cross ... the physical creation was brought into existence in the Abyss, why the kings of the earth can gaze on the bound Adversary during the Millennium (*cf.* Isa

14:16–17; Rev 20:2–3, 7–10). And if the woman were physically alive here on earth, the Adversary could find her.

In a timeless realm, all activity must coexist with all other activity in a dance of *oneness*, with many being *one*, or gridlock will exist. Iniquity runs counter to the ways of God; so when iniquity was discovered in an anointed cherub, to avoid paralyzing heaven, this rebelling cherub had to be immediately cast from heaven, which apparently resulted in a rent or rupture in the fabric of heaven, with the fabric of heaven being analogous to the garment of hide and hair with which the Lord God clothed Adam and Eve when He drove them from the Garden.

The Adversary and his cohorts were figuratively flushed from heaven in a manner analogous to making an open physical wound bleed to flush germs and dirt from the opening made in the skin of the person, but too much bleeding and the person dies from blood loss. No bleeding and the person dies from infection—

In 1967, I was helping John Schirmer of Pool Slough catch crab in Yaquina Bay. John was the age of my deceased father: he treated me as a son. He was a good gunsmith, innovator, mechanic, tinker. His parents had been Sabbatarians who were not Adventists. He had married a Seventh Day Adventist. But he wasn't religious and he ate crab. His sister and nephews, also living on Pool Slough, ate crab. My wife ate crab. I didn't, nor did his wife.

I went with John down to River Bend to pull crab pots for an evening feast and get-together, and while pulling pots I broke the skin on my trigger finger. A small scratch, not something I thought about. And I washed my finger off in the bay and continued pulling pots ... the scratch closed immediately. By the next morning my finger was black and three times its normal size; by afternoon, a pink line extended up my forearm above my wrist—and I went to see a doctor who prescribed eight pills at more than a dollar apiece, hot packs, and keeping my finger elevated.

In a couple of days the infection was gone. I could use my trigger finger. And I never again permitted a wound to scab over before I pushed enough blood out of the wound to flush clean the cut. And so it is with the rent in the fabric of heaven: the Adversary and his fellow rebels had to be flushed from heaven before healing could begin. And the substance of heaven that poured out of the rent formed the Abyss in which the Logos created the physical universe as a glorious death chamber for rebelling angels.

The physical universe as an *ex nihilo* creation wasn't really created from nothing, only from nothing physical.

John wrote,

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And *the world is passing away along with its desires*, but whoever does the will of God abides forever. (1 John 2:15–17 emphasis added)

The rent in the fabric of heaven will heal just as cut skin heals; for heaven is alive in a different sort of way than a person lives but otherwise alive as a person is alive. The wounds in Jesus' hands, and in His side are analogous to the tears in

the fabric of heaven that served to get the Adversary out from heaven before gridlock *killed* heaven itself.

I suspect the Adversary knew that gridlock would kill heaven and used the threat of gridlock as a weapon against the Most High God. Obviously, such a threat didn't work. And we find Satan wandering to and fro—

Now there was a day when the sons of God came to present themselves before [YHWH], and Satan also came among them. [YHWH] said to Satan, "From where have you come?" Satan answered [YHWH] and said, "From going to and fro on the earth, and from walking up and down on it." (Job 1:6–7)

Again there was a day when the sons of God came to present themselves before [YHWH], and Satan also came among them to present himself before [YHWH]. And [YHWH] said to Satan, "From where have you come?" Satan answered [YHWH] and said, "From going to and fro on the earth, and from walking up and down on it." (Job 2:1–2)

That can't be much of a life, wandering to and fro, having no home, no abode ... human persons don't see Satan wandering to and fro. Job never saw Satan causing mischief for him. Rather, Satan works through those who serve him, his serfs or his sons. For presently, Satan is not confined to the limitations of being inside of time, but he is also not free to return inside of heaven. And the assumption of greater Christendom has been, because no place was found for Satan and his angels in heaven (Rev 12:8), that Satan is thrown down from heaven when he is cast down to earth. But the substance of heaven is also in the Abyss as Jesus' blood and bodily fluids poured from the wound in His side when pierced by a Roman spear (John 19:34), spilling onto the rocky ground in an unstructured pattern, and being absorbed by the stony earth.

The Abyss is usually translated as the "bottomless pit" ... a galactic black hole would be a bottomless pit—

There is a model of what happened when iniquity was discovered in an anointed cherub, this model being the story of Korah:

Now Korah the son of Izhar, son of Kohath, son of Levi, and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men. And they rose up before Moses, with a number of the people of Israel, 250 chiefs of the congregation, chosen from the assembly, well-known men. They assembled themselves together against Moses and against Aaron and said to them, "You have gone too far! For all in the congregation are holy, every one of them, and [YHWH] is among them. Why then do you exalt yourselves above the assembly of [YHWH]?" When Moses heard it, he fell on his face, and he said to Korah and all his company, "In the morning [YHWH] will show who is His, and who is holy, and will bring him near to Him. The one whom He chooses He will bring near to Him. Do this: take censers, Korah and all his company; put fire in them and put incense on them before [YHWH] tomorrow, and the man whom [YHWH] chooses shall be the holy one. You have gone too far, sons of Levi!" ... And [YHWH] spoke to Moses, saying, "Say to the congregation, Get away from the dwelling of Korah, Dathan, and Abiram." Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him. And he spoke to the congregation, saying, "Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be swept away with all their sins." So they got

away from the dwelling of Korah, Dathan, and Abiram. And Dathan and Abiram came out and stood at the door of their tents, together with their wives, their sons, and their little ones. And Moses said, "Hereby you shall know that [YHWH] has sent me to do all these works, and that it has not been of my own accord. *If these men die as all men die, or if they are visited by the fate of all mankind, then [YHWH] has not sent me. But if [YHWH] creates something new, and the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, then you shall know that these men have despised [YHWH].*" And as soon as he had finished speaking all these words, the ground under them split apart. And the earth opened its mouth and swallowed them up, with their households and all the people who belonged to Korah and all their goods. So they and all that belonged to them went down alive into Sheol, and the earth closed over them, and they perished from the midst of the assembly. (Num 16:1–7, 23–33 emphasis added)

So much for democracy under Moses ... this Levite rebellion against Moses and Aaron forms a type of the Adversary's rebellion against the Most High God and the Logos, with the earth opening up and swallowing Korah and friends alive forming a type of the rent in the fabric of heaven that opened up and swallowed, or better, flushed out the Adversary and his cohorts, with the Adversary going into the Abyss alive as Korah went down to Sheol [the grave] alive. And as the earth closed over the people who belonged to Korah so that they perished, the rent in the fabric of heaven will close and the earth and all that is in it as well as the Abyss and all that is in it will pass away and be no more forever.

For those who like math, think of the Abyss as dark energy inside and outside of the creation, and calculation of how much of heaven flowed from the rent can be made.

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## Chapter Seven

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### 1.

Left unfinished in the preceding chapter was “reading” Jonah in Nineveh: the cuneiform ideogram representing “Nineveh” means something like *house of fish* even though the city was not on a sea or large lake, but on the upper Tigris River, near the confluence of the Tigris and Khosr Rivers. It lay on the south side of the Tigris, across the river from the modern city of Mosul, Iraq. And it occupied a junction for trading routes going north/south and east/west: it held a central position on the great highway between the Mediterranean Sea and Indian Ocean, thus uniting East and West, its location assuring it of great wealth, with its greatest building period coming during when it served as the capital for the Neo-Assyrian Empire (ca 934–609 BCE) in the 8<sup>th</sup>-Century BCE.

But the cuneiform ideogram representing “Nineveh” could also be read as *house of Ishtar*; for Nineveh was hard linked to worship of Ishtar, the goddess of love and sex, with one of the Babylonian names for the goddess being “Nina,” her father being Ninurta, Nin Ur, the god of war in the Akkadian mythology of Assyria and Babylonia ... Nin Ur was a solar deity, a sun god.

Actually, the ideogram, by not distinguishing between *fish* and *Ishtar*, might well not primarily represent either, but represent Nin Ur, a sun god of war, for reasons to be discussed. The juxtaposition of *Ishtar* and *fish* might well be an irreverent linking permitted by the language but exploited by common workman.

While it isn’t current thought outside of marginalized Christian reading communities to link Ishtar to the rising sun—she is more often linked to her descent into the underworld, shedding a garment of clothing at each of the seven gates, and her return from the underworld, reclaiming the article of clothing at each gate—an unforced link of descent into darkness and the rise from darkness pertains to the setting sun and its rise, with the traditional perception of the greatness of the English language occurring in the homophone <sun/Son>, especially seen through observance of “Easter” as celebration of the Son of God’s descent into darkness and resurrection to life and glory. It was the Son of God that descended to imprisoned spirits and preached to them for the three days and three nights that He was in the grave (1 Pet 3:18–20).

In the United States, we have document “dumps” occurring late Friday afternoons, then officials representing the White House declining to talk about the documents as early as the televised Sunday morning talk shows because the documents are by then “old news” ... this tactic was long ago employed by, presumably, the Adversary through inserting the significance of the tenets of Christendom into aspects of pagan ideology, such as descent into the underworld and only a god being able to return (except in the case of Homer’s Odysseus) if only for half a year, preceding Christ Jesus’ descent into death and resurrection from death, thereby causing it to appear as if Christian dogma “copied” pagan dogma when it might well have been that knowledge of God was commonly held



by the Eight who were on the Ark, that only post-Flood did human persons cease worshipping the Creator and begin to worship the creation, thereby causing the Lord to give these descendants of sons of righteousness (sons of Noah, a preacher of righteousness) debased minds, with Noah's knowledge of God functioning as a Friday after document dump, with God unwilling to discuss knowledge of Him with anyone other than His selected human cultivar, Israel. Hence, the Adversary, exploiting both the debasement of minds and what remained of commonly held knowledge about the Lord, propagated pagan religious motifs that would seem to be the basis for centuries later Christian ideology ... there are a few things that can be said of the Adversary: he is subtle, he is intelligent, but he is not creative. If a tactic worked once for him, he doesn't change tactics. If Soviet-style disinformation worked for the Kremlin in the past, the Kremlin repeats giving similar disinformation in its future efforts to reframe a person or a situation. Since Friday afternoon document dumps worked for President Clinton, President Obama uses Friday afternoon document dumps to avoid discussing Administration un-pleasantries.

The preceding becomes important for in Christian iconography, the "fish" began to be used as a symbol for Christians early on, with many hypotheses existing for the adoption of the symbol, the most common coming from the Koine Greek word for "fish," *Ichthys*, being written in uncials as <ΙΧΘΥΣ>, an acronym or acrostic for <Ιησους Χριστος, Θεου Υιος, Σωτηρ> (*Iēsous Chrisos, Theou Yios, Sōtēr*) or in English: *Jesus Christ, God's Son, Savior*. This is the explanation given by Augustine in *City of God*, in which he also notes the phrase has 27 letters, 3<sup>3</sup>, which represented *power*.

A 4<sup>th</sup>-Century adaption of the symbol was as a wheel with the acronym written within the wheel, thereby causing the wheel to appear as an eight-point star, the principle symbol for Ishtar.

When teaching first-year Comp, for several semesters I used a text that used the Volkswagen Beetle as an example of a symbol that changed meaning over time, the meaning of a symbol always being context-specific ... for Christians, the fish as a symbol—like the cross—is context-specific, meaning something different to differing reading communities, with ultimately God being the only community of importance.

To attempt to recover the significance of fish as a symbol for Christ Jesus will necessarily take us back to the *sign of Jonah*, the *Jonah metaphor*, with its two part structure, each part having a physical and spiritual application, with the physical application of the physical part having Jonah three days and three nights in the belly of the whale, the great fish, with Jonah going into a wet underworld and returning from this underworld that represented death. Jonah does in the Book of Jonah what Ishtar does in myth (which will cause unbelievers to say that the story of Jonah is also a myth). And the context for Jonah's descent into death was his flight from being tasked to warn Nineveh of its impending doom: he experienced doom and reprieve from doom without structurally making the connection that in his story is Nineveh's story.

In Nineveh's story should be the story of Christian converts in the 1<sup>st</sup>-Century; in Judaism's collective response to the preaching of Jesus in the 1<sup>st</sup>-Century is the story the Christian Church's collective response to the preaching of the two witnesses in the 21<sup>st</sup>-Century. But in Jonah's preaching to Nineveh will be the story of the collective response of the third part of humankind (from Zech 13:9) to the messages of the three angels in the Endurance of Jesus that immediately follows the ministry of the two witnesses.

The context for Nineveh's repentance is in Jonah's prayer:

I called out to [YHWH], out of my distress, [p/p/p – couplet 1]  
 and He answered me; [s/p/p – couplet 1]  
 out of the belly of Sheol I cried, [p/s/p – couplet 2]  
 and you heard my voice. [s/s/p – couplet 2]  
 For you cast me into the deep, [p/p/p – couplet 3]  
 into the heart of the seas, [s/p/p – couplet 3]  
 and the flood surrounded me; [p/s/p/ – couplet 4]  
 all your waves, your billows passed over me. [s/s/p – 4]  
 Then I said, “I am driven away from your sight; [p/p/p – 5]  
 yet I shall again look upon your holy temple.” [s/p/p – 5]  
 The waters closed in over me to take my life; [p/s/p – 6]  
 the deep surrounded me; [s/s/p – 6]  
 weeds were wrapped about my head [p/p/p – 7]  
 at the roots of the mountains. [s/p/p – 7]  
 I went down to the land whose bars closed upon me forever; [p/s/p – 8]  
 yet you brought up my life from the pit, [s/s/p – 8]  
 O [YHWH] my God. [timing or transition clause]  
 When my life was fainting away, [p/p/s – 9]  
 I remembered [YHWH], [s/p/s – 9]  
 and my prayer came to you, [p/s/s – 10]  
 into your holy temple. [s/s/s – 10]  
 Those who pay regard to vain idols [p/p/s – 11]  
 forsake their hope of steadfast love. [s/p/s – 11]  
 But I with the voice of thanksgiving will sacrifice to you; [p/s/s – 12]  
*what I have vowed I will pay.* [s/s/s – 12 emphasis added]  
 Salvation belongs to [YHWH]! [concluding clause] (Jonah 2:2–9)

Couplets 1 & 2 form the physical portion of a doubly expanded couplet whose spiritual portion is couplets 3 & 4. This pattern repeats in couplets 5 though 8, and the 2<sup>3</sup> [two cubed] pattern forms the physical portion of 2<sup>2</sup> [two squared] spiritual portion that arrives at the point of repentance: doing what has been vowed ... Jonah reluctantly did what he vowed he would do when in the belly of the beast, knowing all the while that the Lord, too, would repent/relent of what He planned to do if Nineveh repented of the city's wickedness.

- In the physical, the Book of Jonah is a story of triple repentance: Jonah's, Nineveh's, and the Lord's [from carrying out His threatened destruction of Nineveh].
- In the spiritual, the Jonah metaphor will be the story of triple salvation: the Elect's, Israel's, and the third part of humanity (again,

from Zech 13:9), for the Lord will not renege when it comes to giving indwelling eternal life to those who love Him.

Within the Sabbatarian Churches of God, the Adversary's anticipation of the plan of God has been openly discussed for the past forty years. This anticipation will have/would have the Adversary counterfeiting genuine Christian motifs in the dogmas of orthodox Christendom, with, as an example, Easter being observed in lieu of the Christian Passover, and with the Roman Church having religious holidays that somewhat match the annual holy days of God ... seemingly the Russian Orthodox Church has so many holidays there are hardly any days left on which mundane work can be done.

*Easter* as an English linguistic icon is cognate with modern German *Ostern*, and derived from the Old English word, *Ēastre* or *Ēostre*, the name of the Anglo-Saxon goddess *Ēostre*, a form of the name of the Indo-European dawn goddess ... *Ēostre* is a derivative of the Proto Germanic *\*Austrō*, from the Proto-Indo-European (PIE) root *\*h<sub>2</sub>ewes*, meaning “to shine” and thus closely linked to the reconstructed name of *\*h<sub>2</sub>ewsōs*, the dawn goddess, from which becomes in Greek, *Eos*; in Latin, *Aurora*; in Hindi, *Ushas*.

In reconstructed PIE religion, the personification of dawn as a beautiful young woman was an important deity. This *shining one* received many epithets, even in hybridized Puritan mythology. She as *Hausōs* lent her name root to the English word, *East*, and to the Latin word for “south,” *auster*, as well as to the Latin word for gold, *aurum*, and to the name for the spring season, which also was a return from darkness, the dawn goddess liberated from imprisonment by a god.

It is not difficult to see why major tenets of Christian theology, such as the death and resurrection of Christ Jesus, could be by English speakers represented by worship of an already existing deity, *Ēastre*, that links Ishtar to Easter in ways not necessarily recognized in academia—where all of this becomes interesting is in Ishtar in northwestern Semitic being written as *Astarte*, from which was derived *Astaroth* who appears in Hebrew Scripture as *Ashtoreth* (singular) and *Ashtaroth* (plural) with the feminine case ending being lost in translation into English. Thus archeologically recovered inscriptions of *Ashtoreth* being the consort of *YHWH* have an inherent logic in ancient Israel's borrowing and hybridizing of Moses with Canaanite paganism; for *Ashtoreth* would have been beautiful, but as the Semitic Ishtar, she would have also brutalized her lover, murdering him in some fashion.

In the Akkadian tongue, Nineveh was written in cuneiform script as *Ninwe*, two nasal consonants and a semi-consonant. The reader would have inserted a vowel between the consonants so each could be uttered, and a triple vowel sound following the second nasal consonant ... a /w/ is a doubled /u/ that sometimes functions as a consonant, with consonants being interruptions of the vowel stream at specific places in the mouth, and with /n/ being a *liquid consonant* since the vowel stream isn't stopped but rerouted to the nose. In the name “*Ninwe*,” there are not stoppages or interruptions of the vowel stream—of the

breath of the person—but is instead, two nasal consonants that in the *Jonah metaphor* represent having two breaths, or two breaths of life.

The assumption has long been that the Hebrew prophet Jonah was swallowed by a great fish, a whale, puked out by the whale, then went to Nineveh where he preached repentance, warning the great city of impending divine doom. The story may be literally true even if it cannot be scientifically verified, but it need not be literally true to convey a prophetic *truth*, functioning as a narrative like a more straight forward, *Thus says the Lord* prophecy. To challenge the veracity of the Jonah narrative is akin to challenging the veracity of the creation of Adam and Eve: the “challenge” comes from missing the point of the narrative[s].

Humanity has not become too knowledgeable for its own good, possessing too much scientific knowledge to believe ancient myths. Rather, humanity has too little knowledge to divorce itself from *literalism* and think in metaphorical language, where a *story* is *true* because the story exists, not because the phenomena represented in the story actually occurred ... by the very nature of biblical prophecy—description of events that have not yet occurred—all prophecy is fictional until the prophecy comes to pass. Only after the fact is biblical prophecy literally *true*. Until the prophecy is fulfilled, the prophecy is only *true* as a story, as an unproved narrative. Why then, do 20<sup>th</sup> and 21<sup>st</sup> Century Christians have their faith challenged by showing that biblical stories are not literally true? It can only be because these Christians have a little knowledge, comparable to the knowledge of fighting a military recruit will have following basic training, but not enough knowledge to even indirectly engage the Adversary and prevail.

*Ninwe* was a great city of  $12 \times 10^3$  persons that is physically inscribed as two nasal consonants plus a semi-consonant, none being “true” consonants that interrupt the vowel stream and produce silence from loss of breath for a moment. The Ishtar myth of descent into the underworld and the upper world forcing Ishtar’s return (because there was no sex, no fertility in middle earth while she was in the underworld) is metaphorically represented by a consonant, with no true consonants being found in the name *Ninwe*, thus with Nineveh’s god and goddess never really dying, which was why Ishtar had to be returned from the underworld.

The preceding is not difficult to understand, but requires the Christian to leave his or her comfort zone of *literalness* and become able to distinguish the artifice from the article, accepting the artifice as true without being troubled by questions of whether the article is true; for the *Jonah metaphor* involves the movement of breath from the nose, the front of the face, to entering the person about where a whale’s blowhole is located—where the breath of God [*pneuma Theou*] in the bodily form of a dove entered into [*eis*] the man Jesus when raised from the watery grave by John the Baptist ... in the name <*John*>, aspiration represented by the /h/ precedes the nasal consonant, but in the name <*Jonah*>, aspiration follows the nasal consonant, with Christ Jesus building His church/assembly on this movement of breath, also seen in Πετρος [*Petros*, the “os” case ending coming from Greek masculine gender of the name] versus πέτρα [*petra*, the “a” being genitive case and produced in the middle of the mouth by

inhaling breath unlike the “os” case ending produced by puckering the lips and expelling breath].

Peter’s natural father was named *John* [Ἰωάνν], not *Jonah* [Ἰὼνα]; so when Matthew’s Jesus identifies Peter as Σίμων Βαριώνα [*Simon son of Jonah*], Jesus doesn’t make a mistake, but tells Peter that he is a son of God (indefinite article used to distinguish between Jesus, the Son of God, and His disciples, each a son of God), with the *telling* seen or heard in the movement of aspiration from in front of the nasal consonant to behind the nasal consonant per the *sign of Jonah*.

None of this is difficult to understand once the Christian realizes that the artifice can be true with the phenomenon described in the artifice having or not having occurred. Prophetically, it doesn’t make any difference if Jonah was swallowed by a whale: the story stands as it is received in the same way that Jeremiah’s seventy year prophecy stood before it was fulfilled. And as Jeremiah had plenty of doubters, Jonah’s prophecy will have doubters. So? Leave them alone with their doubts. Don’t wake them. Permit them to slumber. God will waken them with the Second Passover liberation of Israel.

The television personality Glenn Beck says he senses something is about to happen: he prays, but he prays as a sleeping man prays for the answer to his prayer has already been given. He is not at this time, however, interested in hearing the answer—and he may never be. But he is correct in sensing that something major is about to happen.

In partially alphabetized languages such as Akkadian or Aramaic, also a language spoken at Nineveh, *Ninwe* would have been written with the same double consonants as *Nina*, or as the Aramaic word for fish, *Nuna*, a linguistic link that has a coarse meaning pertaining to the smell of an unwashed woman, plus the semi-consonant. Thus, the semi-consonant following the double nasals would convey a concept like *house*, or *covering*, as in double aspiration being housed in a fleshly body, an eisegesis reading of *Ninwe*, hence a scholarly poor reading of the name. But a scholarly poor reading can be metaphorically true, for a metaphor is always a fiction. And the same scholars who will condemn eisegesis will also label the *Jonah metaphor* as a myth that cannot be believed. Again, permit them to slumber. They will eventually waken.

The cult of the goddess Ishtar apparently involved sacred prostitution, with her holy city Uruk being said to be a *town of sacred courtesans*, and with Ishtar being the *courtesan of the gods* (from Felix Guirand’s article, “Assyro-Babylonian Mythology,” in the *New Larousse Encyclopedia of Mythology*, translated by Aldington and Ames, London: Hamlyn, 1968, p. 58).

Sacred prostitution was not commonly practiced in the Greek or Roman worship, although Eusebius saluted Emperor Constantine for closing down temples devoted to Venus in which sacred sex was apparently still being practiced in the 4<sup>th</sup>-Century CE. But based upon how much the practice involving males and females temple prostitutes was condemned by Moses and by later prophets, sacred sex must have been widely practiced in Mesopotamian cities and cultures in the 15<sup>th</sup>-Century BCE and through and into the 6<sup>th</sup>-Century BCE.

The linguistic niceties of present English language usage came principally from Victorian thought although the roots from these niceties grew out of upper class Latin language usage, which sought to hide in decorum the baseness of the culture ... these niceties preclude vulgar tongue usage (*common language* usage) that translators have glossed in, say, Second Peter and Revelation, both books presenting theological sophistication in the language of common workmen.

The preceding is heavy enough that you, reader, need a respite ... events occurred in my life that took me from continuing as a 16-year-old math major at Willamette University to being a married 18-year-old working in Georgia Pacific's pulp mill at Toledo, Oregon; working as a common workman, speaking as a common workman, living as a common workman, my thoughts being mostly about hunting, fishing, gathering enough food and wood to survive the usually mild winters, and not about God or PIE cognates. My language coarsened until one day, when punching draft ports on the mill #1 boiler, I smashed the end of my right hand's middle finger and popped off the fingernail. Instantly, the raw end of my finger was engulfed in hot gases carrying salt. The pain was so great that I had no curse words. There were no profanities I could say that were appropriate for the occasion; so I said nothing for the first time in years. And as I attempted to protect the end of my finger I realized uttered profanities were uttered vanity. For practical purposes, that was the end of my swearing.

But in the years when I worked in the mill (most of these years I was also operated a gunshop); in the years I logged, fished commercially, lived and worked as a common workman I was with people who had no qualms about discussing the bodily activities of human beings in socially coarse language. There was no reason to hide thoughts in polite language.

Twenty-three years later, I returned to the university to take a graduate degree in Creative Writing: my first degree is a Master of Fine Arts in Creative Writing. I have no undergraduate degree. And where I am going with this interruption in the narrative flow of this chapter is that in the university, the mask of academia occasionally slipped, usually on a professor my age who thought it safe to confide to me what the professor really thought about those things coming under the rubric of political correctness.

Same occurred within the former Worldwide Church of God: I was the person to whom a YOU counselor, when drunk, could come and stay-with until sober enough to reinstall his mask of righteous behavior and return to being a Church leader.

So I heard from those who would seem to be somebody the same things I heard in the pulpmill and at UniSea in Dutch; the same things I heard from yarding crews, falling crews, and in the gunshop. I heard what the Apostle Peter would have heard; what John heard, James heard, the other fishermen-disciples heard. Although I haven't told most of the jokes and stories I heard, they nevertheless entered my mind and became a part of me, a part that died slowly after 1972, when I was drafted into the Body of Christ. Thus, I have no qualms when it comes to writing about Easter and temple prostitution, the juxtaposition of these seemingly unrelated motifs found in the linguistic history of Easter.

Victorian linguistic nicety pushed already shamed sex and sexual intercourse into alleyways and brothels and far from the tongues of the aspiring middle class—

What had been subjects discreetly but routinely explored in Shakespearean drama (in which all of the female characters were played by male actors, thereby making double entendres from almost every line spoken by a female character) were too risqué for public discussion in contemporary Puritan speech: Puritans condemned all forms of fictional representation as *lying*, regardless of whether the fictional representation was in poetry, drama, or prose. Nevertheless, they accepted as true that when Roman soldiers mocked Jesus before crucifying Him, they put a scarlet [red] robe on Him (Matt 27:28) that was also a purple cloak (Mark 15:17) ... red or purple, which? Maybe purplish red, no! The soldiers, in mocking a person who would be a king would have placed a purple robe on Jesus, for purple was a color that could only be worn by royalty. Matthew's scarlet robe is a fiction. So too is Matthew's genealogy of Jesus, and Matthew having Joseph and Mary take Jesus to Egypt, and Matthew's account of the temptation of Jesus, with Luke's account of the temptation differing from Matthew's, but being equally fictional. And how many women came to the Garden Tomb on the morning of Jesus' Ascension, one (John's Gospel), two (Mark's Gospel), three (Matthew's Gospel), or many (Luke's Gospel)? And why does Mark's Gospel in its original ending, close without the women telling anyone that Jesus was risen (closes with verse 8)?

In his novel, *Sometimes a Great Notion*, Ken Kesey figuratively locked Henry Stamper, the patriarch of the Stamper clan, in the pages of a leather bound Bible in an attempt to exorcise his own personal demons, his father being a Sabbatarian Christian ... would his father have knowingly ever read a work of fiction? I don't know although I know that his father read the Book of Acts, a Second Sophist Greek novel that became canonical Scripture. So too did Puritans who sought to squelch Elizabethan drama because it was fiction.

Islam's Mohammad believed and apparently claimed to have received in vision fictional stories about Jesus as a youth—the stories came from his contact with, probably, Gnostic Christians although similar fictional stories exist in orthodox Christendom ... no story of Jesus as a youth is factual: for theological reasons, no story should exist about Jesus prior to the beginning of His earthly ministry. If one does exist—and some do, including the ones in Matthew's and in Luke's Gospels—the story is literary fiction told for theological reasons or to satisfy curiosity.

Sabbatarian Christians today are usually reluctant to read fiction, making Sabbatarian Christians collectively poor readers of the metaphorical *word of Jesus* that Jesus left with His first disciples ... I know they are reluctant to read fiction for I have a pretty good idea of how many readers of my theological writings I have and this number is many times more than all readers of my fiction works published before being called to reread prophecy.

Puritans—and Christians in general—have traditionally been very poor readers of their own sacred texts, leaving the task of reading Holy Writ to

unbelieving scholars, academics, who have so little spiritual understanding that they cannot comprehend Sadducees sacrificing the Passover as Moses commanded Israel to do in Egypt, but Pharisees sacrificing the Passover as Moses commanded the children of Israel to do under the Moab Covenant that still had not been implemented when Jesus was crucified at Calvary.

So, endtime Christians should not make too much ado over the feigned nicety of sociably acceptable English usage that came from Puritan reputation of the liberality of Elizabethans, feigned nicety that scoured most sexual references from the Bible: a man “knew” his wife when having intercourse with her ... didn’t he *know* her before? Of course he did, which might have been why they married.

The feigned nicety that bleached clean obvious sexual references caused translators to miss less obvious references ... these less obvious references, however, link modern Christian practices to the paganism of antiquity; so that what Paul wrote in chapter one of his treatise to the Romans was and remains true: God was known to the ancestors of ancient peoples. Their idolatry and their unbelief is without excuse:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For His invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor Him as God or give thanks to Him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God's decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. (Rom 1:18–32)

According to what Paul wrote, homosexuality comes from a debased mind, as does all manner of unrighteousness, the debased mind given to the person who in his or her ancestry chose to worship the creation rather than the Creator. ... A debased mind can be passed generation to generation through epigenetics.

Sacred prostitution would come from debased minds, given by the Lord to those who refused to worship Him—and the 5<sup>th</sup>-Century BCE writer Herodias had



no kind words for the Chaldean abuse of women, including wives, in the temples of the cities along the Tigris and Euphrates River.

In a citation from A.D. Godley's 1920 translation of Herodotus, *Herodotus, The Histories*,

The foulest Babylonian custom is that which compels every woman of the land to sit in the temple of Aphrodite and have intercourse with some stranger once in her life. Many women who are rich and proud and disdain to mingle with the rest, drive to the temple in covered carriages drawn by teams, and stand there with a great retinue of attendants. But most sit down in the sacred plot of Aphrodite, with crowns of cord on their heads; there is a great multitude of women coming and going; passages marked by line run every way through the crowd, by which the men pass and make their choice. Once a woman has taken her place there, she does not go away to her home before some stranger has cast money into her lap, and had intercourse with her outside the temple; but while he casts the money, he must say, "I invite you in the name of Mylitta" (that is the Assyrian name for Aphrodite). It does not matter what sum the money is; the woman will never refuse, for that would be a sin, the money being by this act made sacred. So she follows the first man who casts it and rejects no one. After their intercourse, having discharged her sacred duty to the goddess, she goes away to her home; and thereafter there is no bribe however great that will get her. So then the women that are fair and tall are soon free to depart, but the uncomely have long to wait because they cannot fulfill the law; for some of them remain for three years, or four. (1.199)

It is difficult to refute Herodotus' history although there are some scholars who think that Herodotus made things up. We are far enough removed that without additional witnesses from the period, Herodotus stands; for if anything, Moses would seem to confirm sexual idolatry of the region.

If worship of the creation produced debased minds, with the Lord actually making the change in the person's mind that compels a man to lay with another man as he would a woman, or a woman to lay with another woman as she would a man, then the fleshly body of either a man or a woman becomes the foreground representation of the creation, and worship of the creation comes in the form of holy sex, a logic that most Christians will rightfully find repulsive (because they should not have debased minds). However, the niceties of the English language as used by Christians prevents frank discussion of sexual subjects; hence, Christendom has conceded discussion of sexual deviancy to secular psychologists and sex therapists who desire to help the non-straight person with his or her gender orientation problems by making the person comfortable with his or her debased mind. This ought not to be. No person ought to be comfortable with debauchery or with defiling the body through sexual activity that doesn't belong in the marriage bed.

However, a debased mind isn't contagious: the Christian whose love for God causes the Christian to keep the Law won't suddenly become a homosexual if the Christian discusses sexual orientation with a person who either struggles with the person's gender identity, or who no longer struggles with a gender identity that is contrary to the person's biological plumbing. The person who struggles needs compassion; the person who no longer struggles has differing problems. But the

point of this is that if God has given to either the ancestor of the person with a debased mind, or directly given to the person a debased mind because either the ancestor or the person intentionally worshiped the creation rather than the Creator, then God bears some responsibility for the person's defilement, by no means sole responsibility but God could have permitted the person to continue worshipping the creation without becoming involved with the person.

Again, a debased mind can be passed from ancestor to the person through epigenetics—

Because God could have done nothing when Noah's descendants, all sons of righteousness, began to worship the creation rather than the Creator, the Christian need not shy away from sexual subject material as if the mention of intercourse will somehow defile the Christian. But the Christian also needs to speak without fear when declaring that all sexual activity outside of marriage is sin that defiles the person and that will eventually prevent the person from being able to repent of his or her lawlessness ... when illicit sexual contact loses the *cultural* feeling of guilt associated with such contact, the person has seared his or her conscience and cannot truly repent of the person's sinning ways. The person will no longer loathe him or her self after sexual gratification is achieved—and when the loathing goes, the sex therapist will declare that the person has overcome his or her sexual hangups, which unfortunately will be true.

Because the Christian mature in faith won't consider engaging in a sexual liaison outside of the person's marriage—there are not many mature in faith so it is best to avoid temptation to sin—the mature Christian should feel free to discuss sexual motifs as they appear in secular literature and as they appear in the Bible.

Two motifs have near universal application: the first will use the sexual act as a leveling of humanity, high with low, great with small, through the horizontal position of one person laying with the other ... the lord of the manor with the chamber maid elevates the chamber maid to the same position the lady of the manor holds when she conceives sons for the lord, while bringing the lord down to the biological level of beasts in the field that breed when females are receptive. The leveling of high and low, great and small is democratic, and produces equality among humanity, but the Lord expresses His opinion when it comes to democracy in Number chapter 16.

Israel was to be special to God, which means that by God choosing Israel, God elevated Israel over other peoples (who could join themselves to Israel by baptism, circumcision, and a gift to the temple). Thus, when an Israelite has sexual relations with a person from the nations [Gentiles], Israel loses its elevation over the nations; it loses its specialness. So Israel was not to marry outside of itself. Note:

After these things had been done, the officials approached me and said, "The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands with their abominations, from the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken some of their daughters to be wives for themselves and for their sons, so that the holy race has mixed itself with the peoples of the lands. And in this faithlessness the hand of the officials and

chief men has been foremost." As soon as I heard this, I tore my garment and my cloak and pulled hair from my head and beard and sat appalled. (Ezra 9:1–3)

And Shecaniah the son of Jehiel, of the sons of Elam, addressed Ezra: "We have broken faith with our God and have married foreign women from the peoples of the land, but even now there is hope for Israel in spite of this. Therefore let us make a covenant with our God to put away all these wives and their children, according to the counsel of my lord and of those who tremble at the commandment of our God, and let it be done according to the Law. Arise, for it is your task, and we are with you; be strong and do it." Then Ezra arose and made the leading priests and Levites and all Israel take oath that they would do as had been said. So they took the oath. (Ezra 10:2–5)

The remnant of Israel that returned from Babylon understood how idolatry had overwhelmed Israel before first the House of Israel then the House of Judah was sent by the Lord into captivity: idolatry prevailed because of foreign marriages. And while Ezra expressed the concept without the benefit of two and a half millennia of literature that has since been inscribed with some of it being preserved, Ezra and the House of Judah was much closer to the example of King Solomon, whose wisdom and faith were compromised by his many foreign wives and concubines. So taking advantage of what has become realized, sexual intercourse—especially outside the marriage bed—produces the democratization of cultures, of peoples, of biological genders, lowering the lofty and bringing the special down to the level of the serpent that slithers on his belly in the dust of the earth ... it is the Adversary who would have Israel lay with foreign spouses, thereby causing the *specialness that is of God* to be sloughed off as a snake sheds its skin.

Sex outside of marriage is idolatrous worship of the creation through the foregrounding of the human body and the euphoria of exploring strange flesh. It isn't usually homely women or homeless men that the adulterer seeks for a tryst: it is usually the beautiful, the powerful, the wealthy that stray from home and are sought by others who have also strayed from home.

Sexual intercourse in ancient literature functions as masks do in carnivals, which is in keeping with the sex act expressing the democratization of humanity. The power initially held by the man is surrendered to the woman, who then temporarily holds power over her own body as well as his, regardless of how high and mighty the man purports to be. Thus, it is the woman that represents the flesh, the earth, the person behind the mask. In pagan theology, the man is represented by the sun until the mask comes off. Then he can be seen in Circe's swine.

Again, the story of democracy as told through Korah's rebellion against Moses and Aaron discloses what the Lord thinks about metaphorical masks coming off during carnival or in backseats of Chevrolets, where fornication today doesn't carry the same social stigmas as a half century ago—

When I went to work at 18 in the pulpmill most of the men with whom I worked were ten or more years older. And they couldn't resist expressing the wisdom of the common workman: *You turn them upside-down, and they all look the same*. I was already married, but I couldn't then confirm what was said, nor

can I now despite instinctively knowing the truth of what was said. Such subjects, however, aren't usually aspects of Christian apologetics that tend to focus on the Resurrection and Ascension of Christ Jesus, not realizing that the Gospels tell a love story about divine procreation, the spirit of God penetrating Christ, and the spirit of Christ penetrating the spirit of man within each disciple in a way symbolized by a man penetrating his wife for the purpose of bring forth sons.

As all women appear fundamentally the same, all human persons appear fundamentally the same as Christ Jesus appeared, with His spirit penetrating the spirit of man of His disciples, male or female.

Because Christians have spoken about human biology is coded nicety, the younger generation going back at least as far as when I was a youth have thought of Christians as either ignorant or hypocrites (or both)—and why would the younger generation listen to a hypocrite? It won't; they won't. And the younger generations have dumped Christ and Christianity and now tend to worship Gaia, the earth goddess who, according to Al Gore, has a temperature ... permit her to die of her temperature, if she really has one and is not feigning illness to entice additional favors from her lovers.

Most Christians will, within days of when this chapter is [initially] posted online, observe Easter by whatever name they call the one day observance, with many going to a sunrise service where they will feel inspired by the rising sun in de facto worship of the goddess of dawn, *Ēastre*. Unknowingly, they will have *prostituted* themselves, committing holy sex with the prince of this world—and they pay him—they didn't get paid—to commit fornication with the sun, making them analogous to ancient Israel:

But you trusted in your beauty and played the whore because of your renown and lavished your whorings on any passerby; your beauty became his. You took some of your garments and made for yourself colorful shrines, and on them played the whore. *The like has never been, nor ever shall be.* You also took your beautiful jewels of my gold and of my silver, which I had given you, and made for yourself images of men, and with them played the whore. And you took your embroidered garments to cover them, and set my oil and my incense before them. Also my bread that I gave you—I fed you with fine flour and oil and honey—you set before them for a pleasing aroma; and so it was, declares the Lord [YHWH]. And you took your sons and your daughters, whom you had borne to me, and these you sacrificed to them to be devoured. Were your whorings so small a matter that you slaughtered my children and delivered them up as an offering by fire to them? And in all your abominations and your whorings you did not remember the days of your youth, when you were naked and bare, wallowing in your blood. And after all your wickedness (woe, woe to you! declares the Lord [YHWH]), you built yourself a vaulted chamber and made yourself a lofty place in every square. At the head of every street you built your lofty place and made your beauty an abomination, offering yourself to any passerby and multiplying your whoring. You also played the whore with the Egyptians, your lustful neighbors, multiplying your whoring, to provoke me to anger. Behold, therefore, I stretched out my hand against you and diminished your allotted portion and delivered you to the greed of your enemies, the daughters of the Philistines, who were ashamed of your lewd behavior. You played the whore also with the Assyrians, because you were not

satisfied; yes, you played the whore with them, and still you were not satisfied. You multiplied your whoring also with the trading land of Chaldea, and even with this you were not satisfied. How sick is your heart, declares the Lord [YHWH], because you did all these things, the deeds of a brazen prostitute, building your vaulted chamber at the head of every street, and making your lofty place in every square. Yet you were not like a prostitute, because you scorned payment. Adulterous wife, who receives strangers instead of her husband! *Men give gifts to all prostitutes, but you gave your gifts to all your lovers, bribing them to come to you from every side with your whorings. So you were different from other women in your whorings. No one solicited you to play the whore, and you gave payment, while no payment was given to you;* therefore you were different. (Ezek 16:15–35 emphasis added)

It is easy to read these words inscribed by the prophet Ezekiel as pertaining only to natural Israel, but consider what else is in this passage:

And your elder sister is Samaria, who lived with her daughters to the north of you; and *your younger sister, who lived to the south of you, is Sodom with her daughters. Not only did you walk in their ways and do according to their abominations; within a very little time you were more corrupt than they in all your ways.* As I live, declares the Lord [YHWH], your sister Sodom and her daughters have not done as you and your daughters have done. Behold, *this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. They were haughty and did an abomination before me.* So I removed them, when I saw it. (Ezek 16:46–50 emphasis added)

Was Sodom, destroyed while Abraham watched from afar, the younger sister of Jerusalem? How can the younger sister be born to a nation still in the loins of her father for many centuries ... the “Jerusalem” to which this prophecy is addressed cannot be physical Jerusalem, or the House of Judah that remained in the Promised Land after Nineveh took Samaria captive roughly a millennium after Sodom was destroyed by heavenly fire. All three, Samaria the oldest sister, Jerusalem the middle sister, and Sodom the youngest sister, are spiritual nations that have physical types (shadows).

What people of this world has pride, excess food, prosperous ease, but have not aided the poor and the needy — this becomes a riddle, for the United States of America has had pride, excess food, and prosperous ease, but the United States has also been the most generous nation, giving away its military victories, feeding the hungry, and aiding the poor. But what isn’t commonly known within the United States is that American Food-Aid has insured that famine would continue in sub-Saharan Africa, a subject discussed in other writings. So *Sodom* would not seem to be a physical people, but a spiritual people that has traditionally sent Bibles and religious tracts to the hungry, leaving the secular government to send wheat and corn, milk and cheese, thereby depressing local cereal grain prices so that local farmers cannot continue to farm.

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*Nineveh*, *Nin Ur*, *Nina*, and *nuna* in the partially alphabetized inscription of either Akkadian or Aramaic would require the context in which the inscription appears to give meaning to the double nasal consonant cluster. Again, *Nina* (for

Ishtar) and *nuna* (for fish) would appear the same, with *Nin Ur* having a “liquid consonant” completing its three consonant root. But liquid consonants or rhotic consonants do not function the same across languages: they are sometimes fricatives, semivowels (like “w”) or full consonant stops. In American English the double “tt” in <better> is an *alveolar tap*, hence a rhotic consonant like “r” in other languages. Thus, the Akkadian and Aramaic pronunciation of *Nineveh* and *Nin Ur* would have probably differed less than the two names differ in their English spellings and pronunciations; for the “v-h” would have been a tremulant [an “R-like” sound] after the order of “double-u” [“w”].

The great city Nineveh would have been the city of *Nin Ur*, the sun god of war, whose daughter was Ishtar, Nina, the rising sun, the shining fish caught at dawn.

Hybridized Puritan mythology that led to the American Great Awakening, first (ca. 1731–1755) and second (ca. 1790–1840), linked Christ’s resurrection to the rising sun, and the goddess of dawn, *Ēastre*, in Easter observances. Whereas most non-English-speaking peoples use *Easter* as the name by which they intend to observe the Christian Passover, using some form of *Paschal* [Passover] as their name for observance of the Resurrection of Christ, the mythology inherited from pre-Christian proto-English-language users gives to English speakers both the word <God> as well as <Easter>, with both words having inherent difficulties that hinder English users from walking in this world as Jesus walked (1 John 2:6), or imitating Paul as he imitated Christ Jesus (1 Cor 11:1).

*God* is inherently singular and as such is an appropriate translation of <El>, not <Elohim>.

America has experienced three and possibly four religious revivals led by evangelical Protestant ministers, with the third occurring between 1850 and 1900, this revival seeing the wider emergence of Sabbatarian Christendom. The fourth revival allegedly occurred between 1960 and 1980 and gave birth to hippies, the protest against the Vietnam War, environmentalism [the *Green Movement*], but more theologically significant, the fourth revival popularized Sabbatarian Christendom through the evangelism of Herbert Armstrong and the Worldwide Church of God.

Postmillennial theology—belief that Christ would return after the Thousand Years [the Millennium]—dominated American Protestantism through 1850; thus, according to Postmillennialists God required Christians to purge from their midst those things that were anti-God, such as slavery and worldly concern for wealth and fashion. But such purging would necessarily inconvenience the Christian, who had settled into a more passive demeanor, especially after William Miller’s calculations of when Christ would return proved to be the *great disappointments* of 1843, and of 1844.

Slumbering Christendom would not, however, be left to sleep in peace, not in 1850, nor in 1960, even though the hour was late, the midnight hour of the long night that began at Calvary not far in the future. In 1850, the developing Industrial Revolution was creating societal pressures that magnified the defects of *laissez-faire* Capitalism, defects that Karl Marx described, defects that

produced the American Civil War followed by the welding together of America's Pacific and Atlantic Coasts. But this is the subject for another time ...

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Chapter 21 of John's Gospel seems to be an addition to the Gospel that ended with John 20:30–31, but when this chapter 21 appeared as an addendum cannot be known, and might well have been penned immediately after the completion of the Gospel and before any circulation occurred. Regardless, in chapter 21 is found the structural organization of Peter's two epistles: feed lambs, tend sheep, feed sheep, with disciples Peter addressed as initially being lambs (1 Pet 1:1–4:19), becoming sheep that need tending (1 Pet 5:1–14) and in Peter's second epistle, being sheep with faith equal to that of the apostles (2 Pet 1:1). So the writer of chapter 21, if not John (the Gospel is anonymous), has spiritual understanding and literary sophistication—and if this literary sophistication were fully employed by the author, the fish Peter and those disciples with him didn't catch until Jesus told them to cast the net from the other side of the boat would be linked to Nineveh and to Ishtar, who would then be cooked and eaten.

The sun was rising when Jesus, from shore, asked, *Children, do you have any fish*:

Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Jesus said to them, "Children, do you have any fish?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, because of the quantity of fish. (John 21:4–6)

The story should raise suspicions that it isn't what it pretends: fish [*nuna*], day breaking [*Ēastre/Ishtar*], switching from left, port, side to right, starboard, side of the boat ... Peter's boat would not have been set up to fish from both sides: only desperation would have caused Peter to switch sides, desperation of the sort expressed in not knowing left hand from right.

Fresh fish has no "fishy" smell: the smell comes from spoilage, the decay of the flesh. And in a culture that uses language in the manner that American GIs in World War II used language, the side of the street in liberated Naples that held fish markets smelled that same as the other side of the street that held brothels, according to my father who was one of the first GIs into Naples ... because of the religious practices employed in the worship of Ishtar, the temple in Nineveh would have smelled like a fish market, with unsophisticated language users making this connection in crude puns but with sophisticated language users discreetly inserting references to "fish" wherever those references would seem to naturally occur, thereby permitting auditors to either make, or to not make the connection as auditors choose. Without the references being in place, however, the connection could not be made.

If it were known to the inhabitants of Nineveh that Jonah had been expelled from a whale, a great fish, then Jonah would have been received as a spokesman sent from Nineveh's gods to warn the great city of impending divine destruction. He would have been believed, from the king down to the lowest common workman, which means that Jonah's flight from Joppa was foreknown with Jonah's calling, which if an endtime Christian contemplates the significance of

Jonah's flight being foreknown should scare the Christian who chooses to commemorate Christ Jesus' resurrection on Easter, the day of Ishtar ...

That old serpent, Satan the devil, is more subtle than all of the other beasts of the field that constitutes greater Christendom. He has deceived the whole world, including all Christians. To the extent that I do not employ the mind of Christ within me, I too am included in *all Christians*, which is why I am late coming to understanding why, within the *Jonah metaphor*, the author of John chapter 21 has Peter and six others of the first disciples—seven in all—go fishing after the glorified Christ had appeared to the ten in the late afternoon of the same day He ascended to the Father.

Going fishing links being *fishers of men* to not being able to catch scaly fish without the help of the glorified Christ. The glorified Jesus being onshore with a fire while the disciples were in a boat on the water, working in darkness all night long without catching any fish could be symbolically read, with being on shore with a fire representing heaven. But if Nineveh's belief of Jonah's preaching repentance was contingent upon Jonah fleeing his calling and being swallowed by the whale before being spewed out onto shore, then Christendom's rejection of Christ as the Passover Lamb of God and Christendom's substitution of Ishtar for Christ was also foreknown. It would then have been appropriate for Jesus' disciples to not be able to catch *nuna/nina* during the darkness of the long spiritual night that began with Calvary. And the most literarily sophisticated of the Gospels seems to warn disciples against worshipping Ishtar/Easter.

During WWII, Field Marshall Montgomery sought to end the war by Christmas 1944, though pushing Allied forces across the Lower Rhine; thus *Operation Market Garden* (17–25 September 1944) was launched as the largest airborne assault to date. The assault, however, met strong German resistance and stalled when it secured the west approach to the road bridge at Arnhem. The advance Allied forces were overrun by German forces on 21 September, giving rise to the metaphor, *a bridge too far*, being used as a linguistic signifier for an act of overreaching ...

I would expect some to say that I have taken a metaphoric reading too far in linking fish and going fishing to worship of Ishtar/Easter; that such linking is *a bridge too far*.

But if the linking of fish with Ishtar is taking a metaphor farther than is appropriate, *explain Jonah declaring that Nineveh was a great city, three days' journey in breadth, when the walls of Nineveh only incorporated 1,900 acres, and were seven and a half miles long*. Yes, Nineveh had a population of 120,000 (from archeology, a population from 100,000 to 150,000); so when the prophet Jonah wrote, "Nineveh was an exceedingly great city, three days' journey in breadth" (Jonah 3:3), something suffers in translation. It probably would have taken three days of walking to explore all of its suburbs, but it would not have taken three days to cross the city. After all, Jonah only went a day's journey into the city before he set up shop and cried out, *Yet forty days and Nineveh shall be overthrown* (v. 4).



Again, the preaching of Jonah would have been understood by the common people of Nineveh; for Aramaic was an official language of the city. Jonah's preaching was certainly understood by the king (Jonah 3:6), whom Jonah doesn't identify after the manner of Moses not identifying the Pharaoh who opposed Israel journeying three days' distance into the wilderness to worship the Lord.

The coincidence of Jonah declaring that Nineveh's breadth was three days' journey, and Moses asking for permission to take Israel three days' journey into the wilderness might well be entirely "coincidental," but when archeological evidence seems to establish that Nineveh wasn't three days journey in width unless the person insisted upon taking baby steps and resting often. So Jonah's *three days' journey* is probably symbolic.

Plus, the problem remains of Jonah not wanting to go to Nineveh because he knew that the Lord would relent of what He intended to do if the people of Nineveh repented—and the Lord gave to Nineveh every reason and opportunity to repent ... God will give to Christians every reason and opportunity to repent through liberating all Christians from indwelling sin and death (in effect returning Christians to the Garden of Eden where they can eat of the Tree of Life), but repenting will require Christians to cease observing Easter with its garment of *finery* worn to mask its fishy smell before God.

Nineveh is as much a part of the *Jonah metaphor* as is the Garden Tomb, which will now have Jonah's reluctance to go to Nineveh serving to disclose Jesus' desire to not die: He didn't want to go through with what He knew He had to do, and had known since being tasked with building the bridge between heaven and earth, a bridge that could have easily become *a bridge too far*.

Because one thing isn't another thing, metaphors are never literally true. Jonah wasn't Jesus, and Ishtar isn't Easter. Both Jesus and Easter are larger than are Jonah and Ishtar, but the earlier represents in type the latter.

If Jonah's Nineveh being three days' journey across is analogous to the three days and three nights Jonah was in the whale and the three days and three nights that Jesus was in the heart of the earth, Jonah being in Nineveh a day's journey would have left Jonah sufficient time on this same day to preach his message of repentance and for the king to clothe himself in sackcloth and sit in ashes. This would now have Jonah, on his second day, leave Nineveh, and build a booth on its east side and sit in the shade of the booth (Jonah 4:5) ... Jonah, in coming from Jerusalem by way of Joppa and three days and three nights inside the whale, should have entered Nineveh on its west side through the Mashki Gate, where the Khosr River entered the city. Then for Jonah to have built a booth on the city's east side, Jonah would have crossed the city, and probably crossed in a day, with the vine sprouting and growing in the afternoon of the same day, the second day Jonah was at Nineveh. Then the following day, again probably the third day—there's enough ambiguity in the language and in the narrative that the chronology of events cannot be established with certainty—the worm attacks the vine and it is Jonah who hears the words of the Lord and needs to repent as the people of Nineveh had (Jonah 4:8–11).

The Book of Jonah closes without seeing Jonah's repentance ...

In 2002, when just beginning the work I presently do, a woman newly come to Sabbath observance became angry when told that lawless Christians weren't going to fry forever in the flames of Hades, that the second death would be quick and merciful. She didn't want a quick and easy second death for those who were openly sinners as she had been a few months earlier: she wanted them to suffer forever and forever, seared in flames not quite hot enough to devour either flesh or soul. And in her desire to see the wicked tormented, she disclosed what was still in her heart.

Where is the love of God in wanting anyone to fry in Gehenna's flames? This will have Gehenna used metaphorically, with this Valley of Himmon (*gehenna*) being where ancient Israelites burned their firstborn children outside the gates of Jerusalem, and with this Valley of Himmon later becoming the garbage dump for the city because of what the people of Israel did in burning their firstborns, all of whom belonged to God.

The flames of Gehenna were ever-burning in that garbage was continually being delivered to this dump to be burned, but over the centuries, the flames went out as the garbage of Jerusalem was disposed-of by means other than an open fire.

Where was Jonah's love for the people of Nineveh, with Jonah having a slight excuse for not loving this enemy of Israel that had dispossessed the House of Israel ... Jewish tradition holds that Jonah was the son of the widow of Zarephath that Elijah raised from death. The validity of this tradition cannot be confirmed, but considering the relationship between what Jesus said about the *sign of Jonah* and Jesus being the last Elijah, it is certainly possible that this tradition is rooted in fact.

Unlike in the Book of Job where Job repents after the Lord speaks to him, what happens to Jonah after the Lord speaks with him is not seen in the narrative.

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## Chapter Eight

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### 1.

The length to which the Lord went to get Nineveh to repent is only exceeded by how far the Lord went and will go to get Israel, physical and spiritual, to repent, with both nations of Israel having much harder hearts than the men of Nineveh, who in type, represent the third part of humanity (from Zech 13:9) in the Endurance whereas greater Christendom in the Affliction is the reality foreshadowed by Pharisees and Sadducees to whom Jesus preached. And about outwardly circumcised Israel, the Lord told Ezekiel,

And He said to me, "Son of man, go to the house of Israel and speak with my words to them. For you are not sent to a people of foreign speech and a hard language, but to the house of Israel—not to many peoples of foreign speech and a hard language, whose words you cannot understand. Surely, if I sent you to such, they would listen to you. But the house of Israel will not be willing to listen to you, for they are not willing to listen to me: because all the house of Israel have a hard forehead and a stubborn heart. Behold, I have made your face as hard as their faces, and your forehead as hard as their foreheads. Like emery harder than flint have I made your forehead. Fear them not, nor be dismayed at their looks, for they are a rebellious house." (Ezek 3:4–9)

Pragmatism would hold that it is a vain act for you to preach repentance to someone whom you know in advance will not repent—

As greater Christendom is the reality of the house of Israel to whom Ezekiel was sent, his forehead supernaturally hardened to match the hardness of minds of the house of Israel, filled-with-spirit Christendom in the Affliction will be the reality of Pharisees and temple officials to whom the man Jesus preached, with the two witnesses—two brothers as Moses and Aaron were brothers—being types of the glorified Christ and the Remnant (of the Elect) in the Endurance of Jesus. Hence as the Lord hardened Pharaoh's heart so that he wouldn't let Israel go into the wilderness three days' journey to worship the Lord until the Lord devastated Egypt because of Egypt's idolatry, and as the Lord hardened Ezekiel's mind so that Ezekiel could withstand the blandishments of captive elders of Israel, the Lord will supply to the two witnesses the minds and hearts they need to bring devastation onto rebellious Christendom, calling into existence plagues and famines without remorse.

No Christian, having love for neighbor and brother, wants to see anyone, especially another Believer, even an errant Believer, suffer disease and hunger, thirst, exposure to the elements. Yet, the two witnesses will be tasked with bringing punishment upon rebelling Christians so that, perhaps, the third part of humanity will be saved without loss. The work the two witnesses will be given to do is that of bringing physical condemnation upon rebellious Christendom while bringing knowledge to the third part, none of whom will be Christians at the Second Passover liberation of Israel. And in doing their work, they will be hated

by all, this hatred cultivated by their calling into existence plagues and famines so that they will be killed on a specific date, day 1256/1257 of the Affliction; for their public resurrection from death will complete the defeat and decapitation of Death, the fourth horseman (Rev 6:7–8).

The prophet Zechariah saw the two witnesses in vision:

And the angel who talked with me came again and woke me, like a man who is awakened out of his sleep. And he said to me, "What do you see?" I said, "I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it. And there are two olive trees by it, one on the right of the bowl and the other on its left." And I said to the angel who talked with me, "What are these, my lord?" ... Then I said to him, "What are these two olive trees on the right and the left of the lampstand?" And a second time I answered and said to him, "What are these two branches of the olive trees, which are beside the two golden pipes from which the golden oil is poured out?" He said to me, "Do you not know what these are?" I said, "No, my lord." Then he said, "These are the two anointed ones who stand by the Lord of the whole earth." (Zech 4:1–4, 11–14)

Compare with,

"And I [the glorified Christ] will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." These are the two olive trees and the two lampstands that stand before the Lord of the earth. And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. (Rev 11:3–5)

An underappreciated characteristic of timeless is when the two witnesses enter heaven, they enter the same heavenly "moment" as existed when Abraham sat in the shade of his tent by the oaks of the Amorite Mamre ... Abraham "lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth" (Gen 18:2).

Abraham recognized the Lord, apparently from his earlier visions, but two the two men were who went on to Sodom are not identified except as *the two anointed ones who stand by the Lord of the whole earth*; *the two olive trees and the two lampstands that stand before the Lord of the earth*.

For a decade I have said privately that the two who call fire down from heaven on Sodom and her sister cities are the glorified two witnesses who will not be humanly born until mid 20<sup>th</sup>-Century CE ... what greater honor can God give to the two witnesses, who will function as aides-de-camp for Christ Jesus, than to permit them to meet the man Abraham, whom they will come to know when all are glorified in the same heavenly moment. The gates/gatekeepers to the heavenly temple are already assigned to the Apostles. The spiritual prince who will reign over Israel will be the glorified King David. The glorified Moses will be the "house" that the Lord built, a "house" adopted by Christ Jesus as Pharaoh's daughter adopted the infant Moses as her son, with Pharaoh's daughter functioning as the *life-giver* to Moses when she plucked the ark carrying the infant from the river, with the passage of time (one earthly moment decaying into the next earthly moment) functioning as a flowing river that will eventually dump into a sea and be no more.

Again, understanding Scripture requires the auditor to think in metaphors—

The narrative details that Moses' parents were Levites; that Moses' mother hid her newly born son for three months (a symbolically significant length of time); that when Moses' mother could no longer hide her son, she took a basket (an ark) made from reeds (paper was made from these reeds) and daubed it with pitch as Noah's Ark was waterproofed with pitch (Gen 6:14), and she hid the basket in the reeds where Pharaoh's daughter came to bathe ...

The structure of this narrative was used in pagan antiquity—this motif is not unique to the Moses story—and was also used by John Steinbeck in *Grapes of Wrath*, where migrant farm workers [from Oklahoma] in their desperation placed a dead infant in an apple crate in a flooding ditch, conveying in symbolism that the farm workers had no savior, no one to deliver them from their economic slavery.

Because the motif of an abandoned infant being found in a river is part of mythic antiquity isn't reason to reject Moses, or to spend time and resources searching for the name of the Pharaoh who ordered Hebrew male infants killed. To search for the Pharaoh's name would be analogous to searching for the decree of Herod ordering that male children under two years old in Bethlehem be killed (Matt 2:16) ... no such decree was given, but the author of Matthew's Gospel needed to get Jesus into Egypt and out of Egypt, with Egypt representing sin, before the child was old enough to sin; for the author of Matthew's Gospel would have God call His Son out of Egypt, with Jesus being this Son that fulfilled Hosea's prophecy (Hos 11:1). And in doing so, the author of Matthew's Gospel slipped Jesus in behind Israel as the firstborn son of the Lord (Ex 4:22), and thereby negated the validity of the history of outwardly circumcised Israel.

Note the opening verses of Hosea's prophesy:

When Israel was a child, I loved him,  
and *out of Egypt I called my son*.

The more they were called  
the more they went away;  
they kept sacrificing to the Baals  
and burning offerings to idols.

Yet it was I who taught Ephraim to walk;  
I took them up by their arms,

but they did not know

that I healed them. (Hos 11:1–3 emphasis added, plus indented lines are spiritual portions of couplets)

The author of Matthew's Gospel only cites the spiritual portion of the first thought-couplet, suggesting that this author was able to *read* Hebrew verse. Plus, what the author did in sending Jesus to Egypt then bringing Him back out of Egypt without sin was literarily sophisticated (actually, brilliant), but not good history. But it need not be good history to serve its purpose of denying legitimacy to circumcised-in-the-flesh Israel, giving instead whatever legitimacy the children of Israel had as the firstborn son of the Lord (Ex 4:22) to Christ Jesus.

There were reasons why 2<sup>nd</sup>-Century Ebonite Christians used Matthew's Gospel, sans its first two chapters, as sacred Scripture; for these Christians

apparently recognized the falsity of both Matthew's genealogy of Jesus as well as the journey into Egypt. However, Ebonite Christians were not sophisticated readers: for these Christians, words were literal, having denotative meanings that superseded any figurative meaning. A biography of Jesus needed to be a biography of the man Jesus, not prophecy about the indwelling of the glorified Jesus. A biography of Jesus needed to be true. And apparently these Christians realized that theologically, no pre-baptism history of Jesus could be true.

An endtime reader of texts should be able to appreciate what the author of Matthew's Gospel was attempting, telling the story of the indwelling Christ Jesus, the spirit of Christ [*pneuma Christou*], that enters the spirit of man [*to pneuma tou 'anthropou*], thereby bringing to life the inner self of this human person through receipt of a second breath of life. But too often Christian theologians will teach that Matthew's Gospel pertains to Hebrews under the Law not to Gentile converts, which is the most ignorant explication of Matthew I have heard. Often, it will be taught that Matthew and Paul taught differing gospels, one of Law and one of Grace, also declared from ignorance. So how should an endtime disciple regard Matthew? As prophetic disclosure about the indwelling spirit of Christ in every truly born of spirit disciple, who simply by spiritual birth will also sit on a throne in heaven. Matthew's genealogy of Jesus doesn't pertain to the human person, Jesus the Nazarene, but to the son of God born of spirit as fruit borne out of season.

Moses' biological mother gave to the infant Moses the breath of life that came from Adam through Eve to her. But this single breath of life wasn't enough to keep Moses, as a male Hebrew infant, alive for more than the three months Moses' mother could hide her son. Moses needed "permission" granted by the Pharaoh to continue to live, with this permission liberating Moses from death as well as from physical bondage to the Pharaoh. This permission to live functioned as a second breath of life in a manner analogous to Northwest Coast Formline art being three-dimensional art placed on two-dimensional surfaces, with examples seen in my past work.

As the glory of the Lord shone from Moses' face after he entered into the presence of the Lord, this glory representing a physical type of Christ Jesus being glorified, Pharaoh's daughter fishing Moses from the Nile, then returning Moses to his mother to be nursed until he was weaned symbolizes disciples [the Elect] being born of spirit and then left in place to further grow in grace and knowledge until disciples are no longer in need of spiritual milk—

Paul wrote to the holy ones at Corinth:

But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? (1 Cor 3:1–3)

Obviously, the disciples at Corinth were not weaned. Same for the Hebrews:

About this we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need

milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. (Heb 5:11–14)

Moses was not returned to Pharaoh's daughter, who figuratively gave him a second breath of life, until he was ready to eat solid food. The Elect will not be glorified until they are ready to eat solid food, and judging by how many Christians can ingest solid food—very few—the Elect are today very few in number.

Spiritual growth comes via constant practice of distinguishing good from evil, not closing the Christian's eyes so evil will not be seen, but in confronting good and evil and choosing to do what is good and right, thereby not doing what is evil and of sin, unbelief.

Because of the uniqueness of timelessness, the Lord simultaneously sees all that flows in the river of time. He simultaneously sees Pharaoh's daughter and the virgin Mary. And this reality the author of Matthew's Gospel understood. This reality the author of John's Gospel understood. This reality the Apostle Paul understood. But none of these three, when spiritual infants, understood what they would come to know: at one time, all three were spiritual infants.

At one time, I didn't know what I know today—and the same can be said for every son of God.

Those disciples who are weaned—and again, there are not many—were initially born of spirit knowing no more about God than a human infant knows about his or her father. But it isn't Christian pastors who are the teachers of these infant sons of God ... does a shepherd "teach" the sheep he herds to drink, to graze, to avoid some weeds and to eat others? Or is all of this "sheep knowledge" inherited with being a sheep, coming through the spirit that is placed in sheep by God, this spirit analogous to the spirit of man taken from King Nebuchadnezzar who was then given the spirit of an ox which caused Nebuchadnezzar to know to graze on the lawn of his palace, but to know nothing of Babylon's political affairs?

Do I, called to reread prophecy, teach other Christians to keep the Commandments? I would if I could. But greater Christendom will not listen to me: who am I, an impoverished writer with a bad back, two torn-up shoulders, knees that don't work as they should? What credibility do I have? In this world, none. So is it not presumptuous to preach repentance to those who I know won't listen?

If the Lord knew in advance that the house of Israel would not listen to Ezekiel because this house of Israel would not hear His words [this *house of Israel* is not the northern kingdom of Samaria, but is what remained of Israel in Judea — see Ezek 12:9–10, 23–24, 27–28 for further refinement of who was the house of Israel in Ezekiel's prophecies], then for the Lord to send Ezekiel to this house of Israel will be, would be a fruitless endeavor unless the house of Israel that will not listen serves as a symbol or type of another *house of Israel* that doesn't represent a physical people but the spiritual house of Israel, the greater Christian Church that is also unwilling to listen to God because of hard foreheads and stubborn hearts.

Of course Christians will deny that they have stubborn hearts, that they refuse to listen to the words of God, but consider even a smidgeon of evidence to the contrary: what day did the Lord command Israel to remember and to keep holy? And for what reason were they to remember a particular day and a particular seven day weekly cycle, with their “remembering” enhanced by the giving of manna, bread from heaven:

They set out from Elim, and all the congregation of *the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt.* And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, "Would that we had died by the hand of [YHWH] in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger." Then [YHWH] said to Moses, "*Behold, I am about to rain bread from heaven for you, and the people shall go out and **gather a day's portion every day**, that I may test them, whether they will walk in my law or not.* On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily." (Ex 16:1–5 emphasis and double emphasis added)

Gathering only the manna that would be eaten on the day, plus resting on the seventh day, the Sabbath, was the two-trial test the Lord placed before Israel to determine whether this nation would walk in His law—and how did the test go?

And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread that [YHWH] has given you to eat. This is what [YHWH] has commanded: 'Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.'" And the people of Israel did so. They gathered, some more, some less. But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat. And *Moses said to them, "Let no one leave any of it over till the morning."* But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them. Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted. On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, he said to them, "This is what [YHWH] has commanded: 'Tomorrow is a day of solemn rest, a holy Sabbath to [YHWH]; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.'" So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it. Moses said, "Eat it today, for today is a Sabbath to [YHWH]; today you will not find it in the field. Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none." *On the seventh day some of the people went out to gather, but they found none. And [YHWH] said to Moses, "How long will you refuse to keep my commandments and my laws? See! [YHWH] has given you the Sabbath; therefore on the sixth day He gives you bread for two days. Remain each of you in his place; let no one go out of his place*



on the seventh day." So the people rested on the seventh day. (Ex 16:14–30 emphasis added)

Jesus is the true bread from heaven: six days Israel shall gather "Christ Jesus" to themselves, but on the seventh day—the Millennium—Israel shall not find Christ Jesus, then the glorified King of kings and Lord of lords, and no longer Israel's high priest. ... The glorified David shall be, in the Millennium, king over Israel. No longer will Christ be Israel's personal Savior. Israel will no longer need a Savior for Israel will be filled with spirit and without indwelling sin/unbelief.

The people of Israel in Egypt and in the wilderness did not listen to Moses, and Moses became angry with them ... consider now what Jesus said to temple officials, that none of them kept the Law (John 7:19), and consider the structure of John's Gospel and when Jesus said to Jews in the temple that none of them kept the Law. Does not Jesus' condemnation closely follow Jesus declaring that He was the true bread from heaven? It does, doesn't it?

God was again testing Israel to see if this latter nation of Israel would walk in His Law when Jesus said that those who would be saved must eat His flesh and drink His blood: "Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him" (John 6:54–56).

Moses told Israel on the 15<sup>th</sup> day of the second month that the Lord was testing Israel to see if the nation would keep His Law, which was not the Sinai Covenant that had not yet been given ... the only Law that had been given to Israel at this time was the Passover Covenant, with gathering manna on six days and not gathering on the seventh day being an addition to the Passover that complimented the Feast of Unleavened Bread, with *manna* ["what is it"] being unleavened bread from heaven and a type of Christ Jesus, received for six days but ingested daily, with no work of gathering being needed to eat the seven day, analogous to no transactions being made during the Millennium, the reality of the Sabbath for those Israelites who do not take judgment upon themselves following the Second Passover liberation of Israel, with the second/Second Passover following the pattern of the Passover (see Num 9:11–12).

I just jumped logical declarations needed to establish that during the Millennium, a type of entering into God's Rest, heaven, and a type of the Sabbath which represents entering into God's Rest (see Heb 3:16–4:12; Ps 95:10–11; Num chap 14), there will be no buying or selling—no transactional economy—for on the sixth day, the sixth year, this present era in which humanity dwells near its end, God will give enough increase [harvest] to last through the Sabbath, through the Sabbath year, the Sabbath millennium, not that the land won't bring forth crops but that the land will never again be worked the way it presently is being farmed and exploited.

Without a transactional economy, there will be no Facebook or Twitter, no I-phones or satellite television, no autobahns or Interstate highways, no fracking, no electrical grids, no hydroelectric dams, no Empire State Buildings. There will not be much that Americans recognize as *America*, unless a person is Amish, a

person who has adapted the technology of industrial agriculture (such as round hay bailers) to horse-drawn farm implements.

The contoured fields of mid America will still be contoured and ready to plant when the Millennium begins. No heavy earth-moving equipment will be needed: the hard work of clearing land has already been done ... the hard work of clearing Brazilian forests has already been done. Keeping the land clear of trees will be difficult, but easier than initially clearing the land.

My ancestors journeyed from Pennsylvania and Virginia to northwestern Ohio in 1807, where two hundred plus acres of heavily forested land were obtained. Clearing began, seven acres a year, with ax, saw, and team—hard but necessary work if a crop was to be taken from these acres. And for the most part, work that will not be required of those persons who physically live into the Millennium.

Those who live into the Millennium will not need to mine iron deposits to obtain iron for tools, nor prospect for copper deposits. This work has been done for them in the past millennium. Hence, swords will be beaten into plowshares; tank tracks into pruning hooks.

These prophecies are known, but consider what is actually declared: there will be no need for mineral extraction, for hard rock mining, for miners extracting silver from shafts a mile deep. Again, this work has already been done. Rather, the person shall dwell under his and her own vine and tree, eating from both as the Lord provides.

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Because of when the people of Israel complained about nothing to eat (Ex 16:1–2)—that is, the people complained on what would become the second Passover—and because of when quail and manna were provided to the people a month after Israel left Egypt; and because of manna as bread from heaven symbolically representing Christ Jesus, the true bread from heaven; and because the people of Israel had been physically liberated from physical slavery to a physical king in a physical land, the giving of quail and giving of manna *as liberation from hunger* symbolizes liberation from indwelling sin and death that come via from the appetites of the flesh that produce death. For Israel in the wilderness, hunger represented starvation, which in turn represented death. Thus as early as the giving of manna and the giving of the Sabbath as a test, the Second Passover liberation from indwelling sin [transgression of the Sabbath] and death was symbolically present outside the camp of Israel. Therefore, since it seems that the Lord manipulated Jonah into place so that Jonah would be swallowed by the whale then puked out as a believable spokesman for a god that Nineveh worshiped, the Lord certainly could have manipulated Israel into not complaining about hunger until it was time for Him to give the people “bread from heaven.” In other words, the Lord was *communicating* with Israel through Moses in a way that Israel could not perceive.

About such communication, Moses said to the children of Israel:

Moses summoned all Israel and said to them: "You have seen all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, the great trials that your eyes saw, the signs, and those great wonders. But *to this day the Lord has not given you a heart to understand or eyes to see*

*or ears to hear.* I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet. You have not eaten bread, and you have not drunk wine or strong drink, that *you may know that I am the Lord your God. ...*" (Deut 29:2–6 emphasis added)

There is a communication problem in the translation: Moses speaks, telling the children of Israel that they have seen what the Lord did in the land of Egypt, when most of those standing before Moses were born in the wilderness and had never been in Egypt. Moses then tells these children of Israel that the Lord had not given them a heart to understand or eyes to see or ears to hear *what?* What has been addressed so far? What the Lord did in Egypt? And indeed with physical eyes and ears, it would be difficult to see or hear what the Lord did in a land where their parents dwelt before they were born; thus, the phrase "a heart to understand" having to come from the Lord begins to make sense for all that their parents witnessed and all that had happened to them would have been symbolic of something else, not yet disclosed to these children of Israel. Now, having clothes that didn't wear out—having been born in the wilderness and having never experienced clothing wearing out—and having sandals that didn't wear away would not be discernable by a people that didn't know about *planned obsolesce* and deliberately engineering product to wear out so that additional product (clothing and sandals) would have to be obtained.

The children of Israel were, in the wilderness, truly innocents polluted by their parents' idolatry. They were as Adam and Eve were when it came to Adam and Eve's knowledge of death before they ate forbidden fruit.

The children of Israel didn't know that in this world things were supposed to wear out. Adam and Eve in the Garden wouldn't have known what death was. True innocence precludes knowledge of what ought not to happen. And we have arrived at the last of the citation: "You [children of Israel] have not eaten bread, and you have not drunk wine or strong drink, that *you may know that I am the Lord your God*" — how would not eating bread or drinking alcohol cause the children of Israel to know that Moses was their Lord, their God? See the communication problem that earlier scribes as well as modern translators have bungled?

If it takes the Lord giving to the children of Israel spiritual understanding for these second nation of Israel to perceive that everything that happened to them was symbolic, symbols of something else, then we need to turn to Paul for hints of what these symbols meant:

For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and *all were baptized into Moses in the cloud and in the sea*, and all ate the same spiritual food, and all drank the same spiritual drink. For *they drank from the spiritual Rock that followed them, and the Rock was Christ*. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, that we might not desire evil as they did. Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. *We must not put Christ to the test*, as

some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. Therefore let anyone who thinks that he stands take heed lest he fall. (1 Cor 10:1–12 emphasis added)

The nation of Israel that left Egypt was baptized into Moses. They were not baptized into Christ, who was the Rock that followed this nation across the Sea of Reeds. They could have been baptized into Christ, but it was Moses who lifted his staff and seemingly caused the water to part:

When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to [YHWH]. They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." And Moses said to the people, "Fear not, stand firm, and see the salvation of the Lord, which He will work for you today. For the Egyptians whom you see today, you shall never see again. The Lord will fight for you, and you have only to be silent."

[YHWH] said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I AM, when I have gotten glory over Pharaoh, his chariots, and his horsemen." (Ex 14:10–18)

There is in the above citation a juxtaposition that is analogous to the sandals of the children of Israel not wearing out: Moses was to be perceived as the liberator, the deliverer of Israel, with this perception originating in Moses lifting up his staff and the water parting, making escape possible. Moses was hesitant to take this glory onto himself so he didn't quickly raise his staff—and he had to be told by the Lord, *Don't cry to me. You have in your hand the means to deliver you and the people of Israel*. For it wasn't the glory of delivering Israel that interested the Lord, but the glory of utterly destroying the mightiest army the world knew: the Lord hardened Pharaoh's heart for the sake of destroying the Egyptians, not for the sake of delivering Israel from slavery ... Israel was already free.

The communication problem that exists in Moses delivering the terms of the Moab covenant to the children of Israel, those present as well as those not present through not yet having been born, loops back to the Lord telling Moses that he should be God to Aaron, not as god or like God, but God (Ex 4:16). Thus, when Moses speaks to these children of Israel, he speaks to them as their God in the same way that Jesus spoke to His disciples as God, making the English linguistic icon <God> not an exclusive identifier for the Most High God [*Most High* would be redundant if *Most High God* and *God* were linguistic equals] but the identifying noun for the deity that Israel worshiped—the one into whom Israel was baptized in the cloud and in the sea.

The natural descendants of the patriarchs made monotheism an idol: Moses could not be God, for Moses was a man like they were. Moses could not have delivered Israel from the Egyptians for Moses was a man as they were. They couldn't conceive of Moses being a symbol for Christ Jesus, nor could they conceive of Christ Jesus being the Son of God, for Jesus was a man as they were.

There is much that can be said here; for Paul dictates that "what can be known about God is plain to them, because God has shown it to them. ... So they are without excuse. For although they knew God, they did not honor Him as God or give thanks to Him, but they became futile in their thinking, and their foolish hearts were darkened" (Rom 1:19–21).

The people of Israel knew God before they knew Moses or knew *I AM*, the unnamed deity who lent His identifier (the inscribed <M>) to Moses as the parent of Moses, but they never really "knew" God who had not given them a heart so that they could understand the mysteries of God—the mystery of two being one.

The name "Moses" as previously discussed now becomes more interesting in the doubling of the bilabial nasal consonant [a bilabial consonant is articulated with both lips] that began as the *alveolar nasal* (/n/) sound beginning the Egyptian word for water, with the Egyptian hieroglyph for <n> appearing as a series of connected, inverted "Vs" in its visual inscription, and with the Egyptian word for water being inscribed as <n-t>. The same symbol [the inverted Vs,] was then used in Semitic inscription for /m/, the beginning sound of the Semitic word for water. Thus in Moses' name with its symbolic doubling of the bilabial nasal is seen Moses as an infant being drawn from the waters of the Nile and thus being saved from death, and is seen Moses raising his staff and parting the Sea of Reeds, a second saving from death.

Moses is twice saved from a watery grave, once by Pharaoh's daughter, a physical salvation, and once by the power the Lord invested in his staff.

The comparable analogy will be Matthew's Jesus telling Peter [*Petros*] that upon this *petra* He would build His assembly, with Jesus having previously changed the name of *Simon, son of John* to *Peter* as a type of Moses' physical salvation.

More can be said about this subject, but this "more" belongs in a work of its own.

Returning to Jesus being the true bread sent from heaven:

So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the boats and went to Capernaum, seeking Jesus. When they found Him on the other side of the sea, they said to Him, "Rabbi, when did you come here?" Jesus answered them, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal." Then they said to him, "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in Him whom He has sent." So they said to Him, "Then what sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the

wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of Him who sent me. And this is the will of Him who sent me that I should lose nothing of all that He has given me, but raise it up on the last day. For this is the will of my Father that everyone who looks on the Son and believes in Him should have eternal life, and I will raise him up on the last day." So the Jews grumbled about him, because He said, "I am the bread that came down from heaven." (John 6:24-41)

Putting the passages from Exodus chapter 16 with John's Gospel, chapter 6, we find that the giving and withholding of manna, bread from heaven, establishes the Sabbath and the seven day weekly cycle, with this cycle beginning with the 16<sup>th</sup> day of the second month (because of the ambiguity of the language, possibly the 17<sup>th</sup> day, the day when Noah was sealed in the Ark), thereby making the 16<sup>th</sup> day the first day of the six days when manna would be given before the withholding of manna occurs on the seventh day, the Sabbath, this pattern self-repeating to this day without interruption except in localized cases such as the sale of Alaska ...

At Sitka, the United States took possession of Alaska on Friday, October 18<sup>th</sup> (Gregorian calendar), 1867; however this was the second Friday to occur in Sitka that week, for Friday, October 6<sup>th</sup> (Julian), 1867, had ended in Sitka some thirteen hours earlier and according to the Russian officials, the United States took possession of Alaska on Saturday, October 7<sup>th</sup> (Julian), the one weekday difference coming from St. Petersburg laying west of the International Dateline and Washington, D.C. laying east of the Dateline and the custom of territories of a nation being governed by the day's date in the capital of the nation. So in Sitka, the week of October 1<sup>st</sup> through 7<sup>th</sup> (Julian) had two Fridays in the week, the first being October 6<sup>th</sup> (Julian), and the second Friday being October 18<sup>th</sup> (Gregorian) with the Sabbath being October 19<sup>th</sup> Gregorian, eight days after the previous Sabbath, thanks to the peculiarities of the International Dateline, necessary for establishing the Sabbath on a globe, as the equator is necessary for establishing the High Sabbaths so that the Christian Passover is always a spring observance.

A localized exception is not a negation of the pattern, or of the Sabbath. Hence, a 1<sup>st</sup>-Century Christian fellowship—or several such fellowships—not keeping the Sabbath did not/does not negate Christendom's obligation to keep the Sabbath; does not negate the Millennium. Nor do Christian fellowships not keeping the Passover negate the Second Passover liberation of Israel.

Returning to manna being given on the 16<sup>th</sup> day of the second month: this day and date should not be used to justify the Wave Sheaf Offering being made on the 16<sup>th</sup> day of the first month as Pharisees did and as rabbinical Judaism does today.

This day and date has significance after the Second Passover liberation of Israel, which will be immediately followed by all Christians being filled-with and empowered by the spirit of God, analogous to God sending Christ Jesus into the creation as the true, unleavened bread from heaven.

The giving of manna and the giving of Christ, His body eaten and His blood drank through the taking of the blessed bread and drink on one night a year, the night He was betrayed, are amendments to the Passover Covenant that continues until God again gives the lives of men (Isa 43:3–4), all uncovered firstborns, to end the covenant He initiated by the giving of the lives of firstborns in Egypt. He will then initiate the New Covenant that has the Law [Torah] written on hearts and placed in the minds of all Israel, the nation circumcised of heart, so that all, great and small, will *know the Lord*—and under this New Covenant, there will be no covering sacrifice for sin, for sins will not be remembered. The New Covenant moves fully inside the Israelite, making unbelief rebellion against God. And when unbelief equates to rebellion and to the Adversary's heavenly rebellion, every Christian will cover his or her sins by his or her obedience to God, thereby committing no intentional sin and having no need for a covering sacrifice. The Christian who sins intentionally (such as ignoring the Sabbath) will pay for his or her sin with his or her life in the second death, the lake of fire.

God intends on saving everyone by first filling all Christians with spirit at the Second Passover liberation of Israel, thereby liberating all Christians from indwelling sin and death that He put into every person. Then 1260 days later, dominion over this world will be taken from the Adversary and given to the Son of Man and the remaining third part of humankind will be baptized in spirit (Joel 2:28; Matt 3:11) and thus filled with spirit, giving to every person the opportunity to be numbered in the harvest of firstfruits. But what God knows is that of the seven billion persons alive today, only a tithe will be gathered to God in the harvest of firstfruits ... look around you: if you will be saved in the harvest of firstfruits, then nine people around you will not be, which doesn't mean that uncovered firstborns who perish when ending the first Passover Covenant are lost: they will be judged in the great White Throne Judgment by those things they did while they were physically alive. But this does mean that of the two parts of humankind that remain alive to live into the Affliction, only a tithe of the initial total (seven billion) will be glorified, with a second tithe living into the Millennium as physical people, filled with spirit and liberated from indwelling sin and death but not glorified.

Today and tomorrow, God tests and will test Israel just as the Lord tested Israel when this physical people came into the wilderness of Sin—

So the question is, will you, today, put on the garment of Christ Jesus' righteousness, this garment causing you to walk in this world as Christ walked; this garment of Christ's righteousness hindering you from walking in this world as a person of the nations? And while the garment of Christ's righteousness might well be too large for you today, covering you as a tent would, you, by walking in this world as an obedience Judean, will hopefully quickly grow to fit the garment

of Christ's righteousness before being disrobed and required to cover yourself with your own obedience following the Second Passover liberation of Israel.

Or will you, as Israel did in the wilderness, call Christ's righteousness *worthless food*:

From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For *there is no food and no water, and we loathe this worthless food.*" Then [YHWH] sent fiery serpents among the people, and they bit the people, so that many people of Israel died. (Num 21:4–6 emphasis added)

Would a Christian call grace, the most common euphemism employed to represent the garment of Christ's righteousness, *worthless food*? Unfortunately, yes—the Christian will do so by ignoring the words of Christ.

When Matthew's Jesus told His disciples, "Drink of it [the blessed cup], all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matt 26:27–28), Christ Jesus equated drinking from the cup with *forgiveness of sins*.

Not drinking from the cup means no forgiveness of sins.

If a Christian refuses to drink from the blessed cup on the night Jesus was betrayed, the sins of the person are retained, both on earth and in heaven ...

With Jesus giving the holy spirit to His first disciples (John 20:22), Jesus gave to His disciples authority to forgive sins or to withhold forgiveness:

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when He had said this, *He breathed on them* and said to them, "Receive spirit holy. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld." (John 20:21–23 emphasis added)

In a practical sense, would Christ Jesus give authority to His disciples to forgive sin, the transgression of the Law (1 John 3:4) that is rooted in unbelief (Rom 14:23) if His disciples did not, themselves, keep the Law? Not logically. He would only give authority to forgive sin to those who, out of spiritual maturity, understand why another person would inadvertently transgress the Law.

For ancient Israel, the sacrifices were for unintentional transgressions of the Law:

These preparations having thus been made [construction of the temple], the priests go regularly into the first section, performing their ritual duties, but into the second only *the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.* (Heb 9:6–7 emphasis added)

Grace covers unintentional transgressions of the Law, not willful sins. The garment of Christ's righteousness doesn't cover the Christian who deliberately breaks Commandments because this Christian doesn't believe the Law applies to the person. Grace does not cover willful murder, lying, stealing, coveting, or neglect of the Sabbath. Grace doesn't cover willful adultery, willful disrespect for parents, willful idolatry.

Assuming for a moment that you have authority to forgive sins, would you forgive the transgressions of the person who, when called upon to repent, flips



you the bird? Or would you permit your emotions to overrule your compassion and mercy? Would you not tell the irreverent Christian that his or her sins are held? What would be best for the Christian, warning the Christian that his or her sins are no longer covered by grace, that they are being held against the person, or telling the person that whatever the person does, his or her sins are covered by grace when Jesus warned Jews,

For as the Father has life in Himself, so He has granted the Son also to have life in Himself. And He has given Him authority to execute judgment, because He is the Son of Man. Do not marvel at this, for an hour is coming when all who are in the tombs will hear His voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. (John 5:26–29)

The evildoer shall not live, but shall perish in the second death. Grace does not cover the transgressions of the evildoer regardless of whether the evildoer purports to be a Christian. Hence, a person can claim to be a Christian until the person runs out of breath, but if the person doesn't walk in this world as Jesus walked, the person does not wear the garment of Christ's righteousness. The person is not under grace, but is a pretender. The person is a dead man walking.

And in a citation already employed several times, Paul wrote, "For God shows no partiality. For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified" (Rom 2:11–13).

Thus, if a Christian refuses to keep the Commandments because the Christian insists that he or she is not under the Law, the Christian who transgresses the Law will nevertheless perish without the Law; for under the Second Passover Covenant, it isn't the acts of hands and body that condemns the Christian, but the Christian's unbelief that causes the Christian not to strive to keep the Law. For as long as the Christian sincerely strives to keep the Law, transgression of the Law will be unintentional and not counted against the Christian.

In the wilderness of Sin, who kept manna overnight before the sixth day? Was it not those Israelites who didn't believe Moses (Ex 16:20). The Commandments had not yet been given; so sin remained dead, unable to devour Israel—

What then shall we say? That the law is sin? By no means! Yet *if it had not been for the law, I would not have known sin*. For I would not have known what it is to covet if the law had not said, "You shall not covet." But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For *apart from the law, sin lies dead*. I was once alive apart from the law, but *when the commandment came, sin came alive and I died*. The very commandment that promised life proved to be death to me. For sin, seizing an opportunity through the commandment, deceived me and through it killed me. So the law is holy, and the commandment is holy and righteous and good. Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. (Rom 7:7–13 emphasis added)

Before the giving of the Law, sin (as unbelief) was in this world, but it wasn't counted as sin (Rom 5:13). Thus, Israel *sinned* when tested by the Lord in that the people didn't believe Moses, but Israel's unbelief didn't bring sin to life so that it would devour Israel. That occurred at Mount Sinai, when the people demanded Aaron make for them a gold calf/gold calves to go before them for they did not know what had happened to Moses. And their demand that Aaron make for them *elohim* [lower case "e"] brought sin to life, and sin devoured the nation so that before Israel left Sinai, the nation was condemned to spiritual death through the prohibition against kindling a fire on the Sabbath (Ex 35:3).

- Fire represents life, with the dark fire of cellular oxidation of simple carbohydrates sustaining physical life;
- The bright fire that is the glory of God as seen by Ezekiel (1:26–28) sustains spiritual life;
- The Sabbath symbolizes entering into the presence of God—
- By prohibiting Israel from kindling a fire on the Sabbath, the Lord prevented in symbolism Israel from having life in the presence of God, or from receiving spiritual life from God.

Compare the difference in how transgressions of the Sabbath were addressed before the giving of the Law, then after the giving of the Law:

Before:

On the seventh day some of the people went out to gather, but they found none. And [YHWH] said to Moses, "How long will you refuse to keep my commandments and my laws? See! [YHWH] has given you the Sabbath; therefore on the sixth day He gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day." (Ex 16:27–29)

After:

While the people of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. And those who found him gathering sticks brought him to Moses and Aaron and to all the congregation. They put him in custody, because it had not been made clear what should be done to him. And [YHWH] said to Moses, "The man shall be put to death; all the congregation shall stone him with stones outside the camp." And all the congregation brought him outside the camp and stoned him to death with stones, as [YHWH] commanded Moses. (Num 15:32–36)

With the giving of the Law, unbelief (of God) brought sin to life inside the person, and the Lord's means of addressing living sin was to kill the person in whom sin was alive, which made what Paul wrote about dying when sin was brought to life a real possibility if not for Christ Jesus covering Paul's lawlessness with His garment of grace, thereby permitting Paul the time he needed to learn to truly walk in this world as Jesus walked.

For greater Christendom, collectively spiritually dead as evidenced by how Christians walk in this world, the Law is given when it is written on hearts and placed in minds according to the terms of the New Covenant (Jer 31:31–34; Heb 8:8–12), the spiritual Second Passover Covenant.

Christians are today as Israel was in Egypt. But following the Second Passover liberation of Israel, Christians will be as Israel was in the wilderness of first Sinai

(days 1 through 219) then in the wilderness of Paran (day 220), from where the twelve spies were sent into the Promised Land. Greater Christendom will rebel against God on day 220 of the Affliction as Israel rebelled against God when this circumcised-in-the-flesh nation refused to enter into God's Rest when the promise of entering His rest stood:

All the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?" And they said to one another, "Let us choose a leader and go back to Egypt." Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes and said to all the congregation of the people of Israel, "The land, which we passed through to spy it out, is an exceedingly good land. If the Lord delights in us, He will bring us into this land and give it to us, a land that flows with milk and honey. Only do not rebel against the Lord. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the Lord is with us; do not fear them." Then all the congregation said to stone them with stones. But the glory of [YHWH] appeared at the tent of meeting to all the people of Israel. And [YHWH] said to Moses, "How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they." (Num 14:2–12)

Except for Joshua and Caleb, none of the men numbered in the census of the second year were permitted to enter into the Promised Land because of their unbelief (Num 14:11; Heb 3:19). Likewise, no Christian who rebels against God in the Apostasy of day 220 will enter into heaven. All will perish in the lake of fire, which is sad, but the reality of committing blasphemy against the Holy Spirit when no sacrifice remains for the Christian.

When Israel entered the wilderness of Sin on the 15<sup>th</sup> day of the second month, sin remained dead for the Royal Law was not yet given. But there was law in effect, the Passover Covenant, with the Sabbath being instituted as part of this Passover covenant, which is why the fourth Commandment of the Royal Law begins,

Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the Lord your God. (Ex 20:8–10)

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Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. (Deut 5:12–14)

Israel was to *remember the Sabbath day*, because the Sabbath was initially given as an addendum to the Passover Covenant; for consider the reason for keeping the Sabbath, according to the Moab Covenant: "You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out

from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day” (Deut 5:15).

The Sabbath is linked to entering into God’s rest: “For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy” (Ex 20:11).

English translations of Exodus 20:11 reinforce the concept of a seven day creation week, but Adam was created on the same day as the Lord made the heavens and the earth:

These are the generations of the heavens and the earth when they were created, *in the day that [YHWH] God made the earth and the heavens*. When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for [YHWH] God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground—then [YHWH] God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. (Gen 2:4–7 emphasis added)

Something is amiss: the Genesis “P” creation account is the poetic abstract for the spiritual creation of the Most High God, not an account of the physical creation even though it would seem to be such. For a literal reading of this “P” creation account would have day one, the second day, and the third day defined by *light* [day] and darkness [night] before there is either a greater or a lesser light to rule day and night, meaning that in a physical sense, the sun shone for three days before it was created on the fourth day, which is a nonsensical notion, especially when Paul identifies the light of day one as Christ Jesus (2 Cor 4:6). *Day* will now be when Christ is inside the creation, and night will be when Christ is absent from the creation. So what’s seen in the Sabbath Commandment as given in Exodus is a veiled reference to the abstract for the plan of God, with Sabbath observance being the *stand-in* for entering heaven for as long as the person lives physically.

In the physical, the Sabbath represents for those persons who have taken judgment upon themselves entering Heaven. For those persons who have not taken judgment upon themselves, the Sabbath represents entering into the Millennium as a physical person. But in the spiritual, the Sabbath represents liberation from indwelling sin and death at the Second Passover, which is why the Sabbath was initially given as an addendum to the Passover Covenant.

Beginning with the 16<sup>th</sup> day of the second month, for six days manna was given, but on the seventh day, no manna was given. Not even the light work of gathering manna was permitted. Now, bring this timeline to the children of Israel entering the Promised Land:

The people came up out of the Jordan *on the tenth day of the first month*, and they encamped at Gilgal on the east border of Jericho. (Josh 4:19)

At that time [YHWH] said to Joshua, “Make flint knives and circumcise the sons of Israel a second time.” So Joshua made flint knives and circumcised the sons of Israel at Gibeath-haaraloth. And this is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they had come out of Egypt. Though all the people who came out had been circumcised, yet all the people who were born on the way

in the wilderness after they had come out of Egypt had not been circumcised. For the people of Israel walked forty years in the wilderness, until all the nation, the men of war who came out of Egypt, perished, because they did not obey the voice of [YHWH]; [YHWH] swore to them that He would not let them see the land that [YHWH] had sworn to their fathers to give to us, a land flowing with milk and honey. So it was their children, whom He raised up in their place; that Joshua circumcised. For they were uncircumcised, because they had not been circumcised on the way. When the circumcising of the whole nation was finished, they remained in their places in the camp until they were healed. And [YHWH] said to Joshua, "Today I have rolled away the reproach of Egypt from you." And so the name of that place is called Gilgal to this day. While the people of Israel were encamped at Gilgal, *they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. And the manna ceased the day after they ate of the produce of the land.* And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year. (Josh 5:2–12 emphasis added)

The Passover lamb was to be selected on the 10<sup>th</sup> day of the first month (Ex 12:3)—Israel entered the Promised Land as the Passover lamb of the Lord ... it is primarily for this reason that the author of Matthew's Gospel had to place Jesus in Egypt and have God call Him from Egypt; for Jesus was the Passover Lamb of God, not Israel, which proved to be a blemished lamb, bringing into the Promised Land the idols of Egypt (Ezek 20:18–21).

After Israel entered the Promised Land, the children of Israel born in the wilderness were circumcised, probably on the 11<sup>th</sup> day of the first month, then when healed, they kept the Passover on the dark portion of the 14<sup>th</sup> day of the first month. On the day after the Passover, they ate the produce of the land, meaning that on the 15<sup>th</sup> day of the first month, they should have (but probably didn't) observe the Wave Sheaf Offering before the produce of the land was eaten—

The language concerning the Wave Sheaf Offering specifically references Israel harvesting the land ("When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, and he shall wave the sheaf before [YHWH], so that you may be accepted. On the day after the Sabbath the priest shall wave it — Lev 23:10–11), not looting the harvest of the people Israel was to dispossess. Thus, most likely Israel made no Wave Sheaf Offering that first year in the Promised Land; for Israel did not harvest Canaanite grain: the people stole the grain that the nation ate. And if this is the case, grain of the land was eaten on the 15<sup>th</sup> day, and manna ceased on the 16<sup>th</sup> day of the first month, one month short of forty years. And in Christ Jesus being the reality of manna, bread from heaven, Christ will cease covering the sins of Israel the day after the Second Passover liberation of Israel. But this will be the subject for Chapter Nine.

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## Chapter Nine

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Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him." And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod. *This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called my son."* Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men. *Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more."* But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." And he rose and took the child and his mother and went to the land of Israel. But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And *he went and lived in a city called Nazareth, that what was spoken by the prophets might be fulfilled: "He shall be called a Nazarene."* (Matt 2:13–23)

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### 1.

I introduced discussion of the author of Mathew's Gospel slipping Jesus behind Israel as the Son of God called out of Egypt in the previous chapter ... Hosea identified the son called out:

When Israel was a child, I loved him, [physical/physical — couplet 1]  
and out of Egypt I called my son. [spiritual /physical — couplet 1]  
The more they were called, [p/s/p — 2]  
the more they went away; [s/s/p — 2]  
they kept sacrificing to the Baals [p/p/s — 3]  
and burning offerings to idols. [s/p/s — 3]  
Yet it was I who taught Ephraim to walk; [p/s/s — 4]  
I took them up by their arms, [s/s/s — 4]  
but they did not know that I healed them. [p/p/p/s — 5]

I led them with cords of kindness, with the bands of love, [s/p/p/s – 5]  
 and I became to them as one who eases the yoke on their jaws, [p/s/p/s – 6]  
 and I bent down to them and fed them. [s/s/p/s – 6]  
 They shall not return to the land of Egypt, [p/s/s/s – 7]  
 but Assyria shall be their king, [s/s/s/s – 7]  
 because they have refused to return to me. [p/p/p – 8]  
 The sword shall rage against their cities, [s/p/p – 8]  
 consume the bars of their gates, [p/s/p – 9]  
 and devour them because of their own counsels. [s/s/p – 9]  
 My people are bent on turning away from me, [p/s/s – 10]  
 and though they call out to the Most High, He shall not raise them up at all.  
 [s/s/s – 10] (Hos 11:1–7)

As before, odd numbered couplets function as the physical portion of squared and cubed couplets, with an interesting shift occurring in the 10<sup>th</sup> couplet, a shift that has *Yah* distinguishing Himself as God from the Most High God that is the Father, the <W<sup>u</sup>H> deity in the conjoined Tetragrammaton *YHWH* that morphed from being a plural linguistic determinative to being a singular naming icon in going from Moses' proto-Hebrew inscription to Imperial Hebrew, the determinative's plurality still seen in the pronoun used for the determinative in Genesis 1:26; 3:22; 11:7; Isa 6:8. Otherwise, Imperial scribes faithfully carried out their redaction of the determinative's plurality, but in doing so they produce very awkward textual readings; for a linguistic determinative can best be thought-of as modern stage directions that are not read when reading a play ... the stage directions are inscribed so that the reader rather than observer of a play can keep track of the action, that comes and goes and when a character comes or goes. Determinatives tell the reader who speaks, when an utterance is spoken, where an utterance is spoken, and in what language. Thus in Egyptian glyphs, the determinative was incorporated in the hieroglyph in a manner somewhat like grammatical case endings.

When North Germanic language users [Danes and Vikings] encountered West Germanic language users [Angles, from *Angeln*, and Saxons] and they tired of fighting each other, they found they could speak to each other in word roots. Inscriptions without case endings began to appear just about the time when their cousins from Normandy invaded (ca 1066 CE) and imposed Norman French on these Germanic speakers for three centuries. Of course, a common workman who was a Germanic speaker had no need to learn French, and didn't, thereby continuing to speak "English" as a West Germanic language without many case endings. So when Henry V came close to conquering all of France in 1415 CE with his victory in the Battle of Agincourt, he was proud of his English yeomen archers: Henry V commanded that the account of this battle be written in English. And *English* returned to being an officially written language although two of the greatest pieces of surviving English literature come from the previous century, *Sir Gawain and the Green Knight* and Chaucer's *Canterbury Tales*, so there was probably no period when English as a West Germanic language wasn't used as a written language.

Apart from the redaction of Moses that occurred after the Book of the Covenant was found in the dilapidated temple in the days of King Josiah, a redaction still evident by the awkward structure of recreated speech appearing throughout the books of Moses, Kings, and Chronicles—apart from Imperial Hebrew scribes not knowing what to do with the Semitic linguistic determinative *YHWH*, Scripture has survived translation and transliteration reasonably well ...

As an aside, direct speech is a more efficient means of conveying information than descriptive prose, but faithful inscription of direct speech requires that the speech be inscribed when it is uttered, not centuries later. And even inscription of speech by someone as experienced as court stenographers needs to be checked against audio recordings; so for, say, the author of Matthew's Gospel to inscribe the words spoken to Joseph, husband of Mary mother of Jesus, in vision would require this author to have personally spoken to Joseph, who probably remembered the words he heard. But Joseph apparently died while Jesus was still young. Joseph would have probably told Mary what was said to him in vision, but Mary wasn't around when Matthew's Gospel was written. So how did the author of Matthew's Gospel know what was said to Joseph, or what was said when Jesus was tempted by the Adversary? Where is that high mountain from which all kingdoms can be seen? It doesn't exist. Physically cannot exist. So the Adversary could have only shown Jesus all kingdoms in a vision—and this will create all sorts of theological problems. So when considering that there is no evidence that Herod ever ordered the murder of male infants in Bethlehem, or that Joseph and Mary took Jesus to Egypt; when considering that the author of Luke's Gospel has Joseph being from Nazareth before Jesus was born (Luke 2:1–4) whereas the author of Matthew's Gospel has Joseph living in a house in Bethlehem (Matt 2:11); when considering that no decree went out from Emperor Augustus for a registration [census] and tax of Jews in the possible years of Jesus' birth; when considering that the genealogy of Jesus in Luke's Gospel and in Matthew's Gospel disagree as to which son of King David was the ancestor of Joseph, who wasn't the father of Jesus; when considering that there should be no physical history of Jesus prior to the beginning of His ministry for Jesus would have cast no shadow of Himself in this world until He took upon Himself the sins of Israel [coming via His first healing], neither Matthew's Gospel nor Luke's Gospel are good history. Both are fictional. However, Luke's Gospel declares itself to be a redaction of the oral gospel as well as of other writings (Luke 1:1–4) and therefore not inspired by God. But Matthew's Gospel makes no such claim, which requires that Matthew's Gospel must be considered as a different sort of writing than a history. And indeed, it is: it is the story of the indwelling Jesus in each disciple truly born of spirit—and to tell this story (and to get this story past the censorship of time), the author created fictional scenes, visions, and dialogues that seem to be true to unsophisticated readers, but that have caused more sophisticated readers to stumble and lose faith.

As many of my students in first semester Lit could not recognize the irony of Jonathon Swift's "A Modest Proposal"—their inability to recognize irony stemming not from a lack of intelligence, but their absence of mental



maturity—most of Christendom's laity don't know that the robe Roman soldiers placed on Jesus when mocking Him for being *King of the Jews* in Matthew's Gospel was scarlet when it should have been purple, the color of royalty,. They wouldn't understand why the author of Matthew's Gospel would make it scarlet/red instead of purple, not realizing that this author already established Jesus' royal lineage through his genealogy of Jesus through the kings of Israel rather than through David's son Nathan (Luke 3:31) who probably was Joseph's ancestor ... Luke's Gospel is useful as a redaction of the oral gospel, its historical accuracy being similar to an inscribed myth.

A generation of literary scholars used structuralism to obtain historical relevance from the myths of oral cultures, without ever understanding the myths. This is a subject I wrote about when in the university, but I didn't seek to publish as a scholar—I was a creative writer, a fiction writer, someone who employed myths to tell more sophisticated stories. For example, the central metaphor in my novel *Like Rain on Kupreanof* is that of people being to God as lab animals are to human researchers, but I attempt to use this metaphor without invoking religion. This said, permit me to go to where I initially intended to begin this chapter:

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As if lab mice in a round cage, humanity has been supernaturally observed from its creation, a reality I expressed in a fictional scene fifteen years ago:

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One girl who has only spoken once, addressing him, asks: "Mr. Chickenof, could you tell us another one that's easier to understand?"

Jacob turns towards Anderson who nods that he should. "Okay, but I don't want you to think that all of the stories have been written down. Many have only been heard like this one."

"What," asks the girl, "do you mean by that? Do you mean that there are still stories that need to be inscribed so they won't be lost?"

Ignoring her questions, Jacob says, "See if you recognize this story, a short one. A long time ago, two brothers who lived on a real tall mountain built things. All kinds of things, large and small, they built things. They liked to build things so they built lots more things than they needed so they said, one to the other, 'We need somebody to have these things we built so we can build more things,' and they agreed, and they took driftwood and their adzes and their crooked knives and they started carving and they made little mice who could live in the things they built.

"But the mice couldn't see the two brothers because the brothers were so big compared to the mice, so the mice thought that the things the two brothers built have always been, and they claimed the things the two brother built as their own and they set about gathering and storing in their holes more and more of the things the two brothers built.

"The two brothers didn't mind because they were busy building more things so they let the mice scurry around gathering up the things the two brothers built as mice do grass seed during the summer. But the mice had babies very fast, and while the two brothers were busy on the other side of the mountain making things, the little mice grew and had more little mice and all of the mice claimed everything the two brothers had made on this side of the mountain, even things

too large for them to move. And the mice began to fight over all of those things, even the ones too large for them to move.

"The two brothers heard the mice fighting over the things they had made, and they came back to this side of the mountain and they saw that many of the mice had hurt each other, but their teeth weren't sharp enough to kill each other so none of them were dead, but they were bleeding a lot, so the two brothers caught all of the mice and put them into a round ball that they had made and they hung the ball down the shaft in the center of the mountain, and they asked, one to the other, 'What should we do with them,' and the other said, 'Let us make for them knives,' and it was agreed. So the two brothers made two knives that they put into the round ball with the mice, and they watched as the mice fought over who should have the knives until they were all dead. Then the two brothers again took driftwood and their adzes and their crooked knives and they began to carve, and they carved two people, who they made bigger so the people could see the two brothers, and they put the people among the things they had built and they gave the two people a knife each and they said one to the other, 'Let us watch and see if people are like mice.' So the two brothers sat down and started to watch the people, and they watched and watched and watched. Even today, they are watching."

Once again, the classroom is absolutely silent. The only thing that can be heard is a lawnmower outside, and very faintly, the traffic noise of staff and faculty heading home.

Anderson asks the girl who wanted the second story: "Is this story easier to understand?"

"I don't know. We aren't lab mice, are we? That's what I get from this story."

Anderson turns to Jacob, and softly asks, "How old is this story?" "Old enough that your students should have heard it before." "That's what I was thinking. It's a morality story, like a medieval morality play." Then to the class, he says, "Break into your groups, and discuss these stories among yourselves for about fifteen minutes. Then each of you, write me a couple of pages on what you think one or the other of the stories means. A graded assignment. So hand them in on your way out. We'll discuss what you have written the next time we meet."

"Is that all you're going to tell us? You're not going to tell us what the stories mean?" asks an older student in nearly the exact middle of the room. "How are we supposed to know what they mean if you don't tell us?" (from *Like Rain on Kupreanof*)

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In 2004, an accusation was made against me: *He shouldn't be believed; he's just a fiction writer* ... because the accusation was made on the Net, it is still out there for someone to find; so the context in which the accusation was made can be retrieved. And if being a fiction writer is a basis for not being believed, then don't believe what I write—

God will go to even greater lengths to get Christendom to repent of its lawless ways than the Lord went in getting Nineveh to repent, but as the prophet Ezekiel was told that the people wouldn't believe him because they didn't believe God, Christians collectively won't believe me, a juxtaposition in which I would seem to compare myself to Ezekiel ...

Ezekiel wasn't sent to a people who spoke a foreign language. He wasn't sent to the nations (Gentiles). Rather, he was sent to the house of Israel that was in Jerusalem and in captivity in Babylon. And he wasn't believed, hasn't been believed, but he was supernaturally given a forehead harder than flint so when it came to butting heads with those who thought they were somebody in the house of Israel, he would prevail, if not on the first day, then on another day, but prevail he would as God will prevail over those who claim to be of God but fight against Him with all of their pathetic strength.

In December 1979, while my boat was tied to the Old Sub Dock at Dutch Harbor, I began to write for the expressed reason that I believed I could tell a better story than Ken Follett had in *Triple*, but that expressed reason wasn't the real reason, which had something to do with what was going on inside of me now that I had been faithfully keeping the Sabbath for seven years almost to the day, and after knowing to keep the Sabbath for twenty years, again almost to the day.

Fishing a small vessel out of Dutch, making a little money but alone on the boat—my wife and daughters had been in Anchorage since Feast of Tabernacles—I rolled a sheet of paper into the portable manual typewriter I had aboard the *Guppy* and I began to peck out words. I didn't know how to type; I didn't know the keyboard. Plus, English had been my poorest subject in high school: I had one term of Freshman Comp, and a semester of Freshman Lit to my credit. I truly didn't know what I was doing, but as with many writers, I felt compelled to begin ... I had a second semester of Freshman Comp behind me and nine years of writing fulltime and writing professionally when I entered the graduate Creative Writing program at University of Alaska Fairbanks fall 1988. I was actually invited into the program on the strength of my writing for I had no undergraduate degree, and had taken but one university-level English course beyond the three already mentioned. My first degree was my MFA in Creative Writing.

So yes, I am a fiction writer, a poet, an outdoor writer, a commercial fisherman, a wood carver, a gun maker, a certified Mercury Marine as well as OMC outboard mechanic, a chainsaw mechanic, a businessman—yet I am none of these vocations which have simply been means of putting food on the table. What I have consciously been since being called to reread prophecy in January 2002 is the mirror image of a prophet ... a prophet delivers the words of the Lord, which since the Tower of Babel have been separated from their meanings: signifiers from signifieds. And because the words of the prophets came without their meanings attached to them, all sorts of meanings have been assigned to these words. I was called to assign differing meanings to these words, the meanings that have been sealed and concealed from humankind since these words were first delivered. And truthfully, I was given a hard forehead, and an ego that isn't harmed by not knowing a particular thing or things.

The Apostle Paul wrote,

When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to His holy apostles and prophets by the spirit. This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the

promise in Christ Jesus through the gospel. Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. This was according to the eternal purpose that he has realized in Christ Jesus our Lord, in whom we have boldness and access with confidence through our faith in Him. (Eph 3:4–12)

The evidence of Paul's calling was, according to Paul, his insight into the mystery of Christ, insight that could be perceived by the things Paul wrote. And this too is my evidence of having been called to reread prophecy: my insight into the mystery of Christ.

In calling Jonah to preach repentance to Nineveh, the Lord anticipated Jonah fleeing by sea to escape doing what he was called to do; in calling Moses to lead Israel from death to life, the Lord anticipated Moses identifying himself with his people and having to flee as a fugitive into the land of Midian ... it is not uncommon for someone who will be called to do a work for the Lord having first fled far from where this work will be done, with me being a fiction writer also being flight from writing theological texts, a task to which I wasn't called in 1979; a task that would have been presumptuous of me to undertake before being called to reread prophecy, hence not something I would have done.

Because I was called to reread prophecy in January 2002, I now write theological texts with confidence and boldness, not concerned about what others will say; not particularly concerned about engaging subjects pertaining to divine procreation, subjects foreshadowed by human sexuality and by dogs mounting other dogs in same-sex marriages that aren't really marriages but are analogous to demons possessing human persons ... again, the man of perdition will be an Arian Christian possessed by the Adversary on day 220 of the Affliction, with this Arian having become bitter against God because of firstborns in his household being killed at the Second Passover liberation of Israel when he thought he was doing everything right. And because he is an Arian, he will already be in the temple of God—Paul identifies disciples as the temple—when he takes his seat and proclaims himself *God*: he will sincerely believe the angel inside him is Jesus, and he cannot be convinced otherwise. Thus, he will not repent of those things he does, things he wouldn't today consider doing.

This Arian has recently taken to carrying a handgun ...

I quit carrying a sidearm when I came into the Church and realized I could no longer shoot to kill without hesitation; for hesitation of any duration will get the person killed when a person lives by the gun (figuratively *lives by the sword*).

I know as much about firearms as anyone: I didn't use to hesitate pulling a trigger, having once killed a bear I never consciously saw with my eyes, only hearing in my mind *BEAR!* and reacting by firing, the round .58 caliber ball striking the bear in the neck, breaking two vertebra ... a snapshot of the bear appears on the front cover of *Upriver, Beyond the Bend*. If a person follows the

knuckles of my left hand down, the entrance hole made by the soft lead ball is visible.

But there came a time after being drafted into the Body of Christ when I couldn't shoot without thinking; when I hesitated a fraction of a second; when I knew I was too slow to any longer defend myself with a gun; when I realized that the spiritual bubble surrounding me was better protection than me undertaking my own. And I have experienced protection from falling timber not crushing me to rough seas flattened ... it was when I ceased thinking in terms of protecting myself to trusting God for protection that I became truly dangerous to those who intend harm.

With being unwillingly drafted into the Body of Christ came an involuntary respect for human life I did not previously have—

Yes, years passed before I realized I had no need to protect myself with firearms: I had a hedge around me akin to the hedge around Job that the Adversary complained about, a hedge that prevented things from happening that were not divinely preapproved.

Will I suffer loss when the Second Passover liberation of Israel occurs? Yes, I will: I have a firstborn grandson, and a firstborn daughter who will not be covered by the shed blood of Christ Jesus this coming Passover and second Passover, with the shed blood of Christ represented by the Christian Passover sacrament of blessed drink taken on the dark portion of the 14<sup>th</sup> day of the first month, the night on which Jesus was betrayed and taken.

My eldest daughter was molested by a family friend, not something I knew about at the time nor for twenty years after the fact. I wasn't told for fear I would kill the young man, the son of another member of the Church. At the time of the molestation, I was only five years away from when I could easily kill—and while those five years had produced an inner difference that I recognized, they hadn't changed my outward demeanor. I was still a fairly scary fellow to those who didn't know me well, and I can't say that I was easy to get to know.

In a story I have told before, summer 1974, I was falling what passes for timber in North Kenai. A logger who had also come up from Oregon a month after I had was falling for the same gyppo. And he asked the fellow whose Land Cruiser I had driven North if I was a *nice guy*. George, the fellow whose vehicle I was still driving, told Gene, the faller, that, *Yeah, he's cool, he's a nice guy*. Gene told George, or so George told me, *He's big enough he doesn't have to be ...* I don't think Gene was referencing physical size, but an aura, one suggesting that *if you mess with me, I'll kill you*.

That was forty years ago. My daughter's molestation occurred more than thirty-five years ago—and it was kept from me because of who I had been; who people had come to know before being drafted into the Body of Christ. I would have liked to have known. Perhaps things would have been different if I had known: her molestation ultimately caused her to walk away from Sabbatarian Christendom and become, as far as I know, a Buddhist, making her an uncovered firstborn who will lose her life in the Second Passover liberation of Israel. There isn't, now, anything I can do about the loss except trust that when judgments are

made in the great White Throne Judgment, she will have demonstrated love for her neighbor and brother.

The following is cited from the essay "Shameful" in the 2001 collection titled, *From the Margins*, available from booksellers or in a pdf. file on my dot-org website,

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There are plenty of other examples that make me fear losing my right to shoot, to own firearms, to hunt, to defend myself. But having a sense of history, knowing that despite all of our technical advances we are the same people who were Carthaginian traders or Scythes from the steppes of Russia, I get over such nonsensical thinking about a need for limited gun control by remembering why the Second Amendment was written in the first place. Governments by their very nature become tyrannical if they have no fear of those whom they govern. Our forefathers didn't want a repeat of Charles banning Protestants, or George banning Americans from owning firearms. In the case of Charles the First, Parliament debated the issue of whether only Catholics could own firearms, and Cromwell settled that debate by removing Charles' head. And as far as King George banning muskets, it was the king who was banned from American shores

When we get close enough that I can see Kristel's Pontiac, I want to remove someone's head—

Her Pontiac is riddled with bullet holes.

Twenty-three cars and four airplanes were riddled with bullets one of the nights we were across the bay. The planes were inside the Coast Guard compound at Woman's Bay so only someone passing through Base Security could have vandalized them. Who was responsible has never been determined. A couple of Coast Guard families with teenage sons were immediately transferred to Florida. That is as much as the State Troopers knew.

Kristel's Pontiac is completely trashed. All she has for insurance is basic liability so she has no recourse but to write off the vehicle. And there have been a few times in my life when a murderous rage warred with my sense of reason. This is one of those times.

If the Pontiac were mine, losing it would not bother me as much. But it's Kristel's first car. It represents a summer's worth of work for her. And having been soaked by spray while crossing Ugak, I now literally steam as we wait for the troopers to come and tell us what they already know—they had called Kori in Fairbanks when they first found her Pontiac shot up. Kori told them that we were across Ugak. Rather than interrupt our hunt, they waited until we returned to talk to us.

The officer who comes to tell us what happened calls Dick Waddell for me (I worked for Dick in 1988). Dick drives out the fifty miles to Pasagshak, picks us and our deer up, then loans me twelve hundred dollars so I can buy a pickup and get home. I will be forever thankful to him and his wife. Without his help, the loss of Kristel's car would have caused us real difficulties.

Our founding fathers, for whom Charles and Cromwell weren't figures in ancient history but key political players closer in time to themselves than Abraham Lincoln is to us, were never confident that they had formed a government that would endure. I believe they thought that as long as this nation remained a country of agrarian landowners, freedom was possible. But we are no

longer rural, and a significant percent of our population isn't invested as property owners. And freedom cannot tolerate the irresponsible use of firearms. Just can't.

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What I knew to be true when I wrote this essay in the 1990s, I also knew to be true in the 1960s and 1970s. I learned self-control from having to suppress my inner rage that I knew was dangerous to me if not contained, an inner rage I had since Dad died suddenly in January 1958, when I was eleven years old, a rage that didn't go away with baptism but remained for another couple of years before I realized it was mostly gone, buried deep in a newness of life that has been tested often.

Spiritual growth mimics physical growth: I started high school when twelve, the largest freshman at the top of the class. I was eager to learn, but not eager to be friends with anyone. I felt peer pressure, but all peer pressure did was fuel the inner anger that as long it remained unfocused was manageable. I suspect the threat of that anger becoming focused on someone was what made me seem scary.

I want to say a little more about Dick Waddell, mentioned in the excerpt: he was, when I knew him, a non-denominational Christian who attended the Coast Guard Base Chapel, having begun attending base chapels when in Texas before he came to Alaska, with the base chapel serving both Protestant and Catholic parishioners. He was and I assume remains without hard theological dogmas, such as Sabbath observance; thus I shared little theology with him. When I worked for him, I didn't talk to him about what I believed, nor he to me. But I knew he was not wealthy, nor destitute: he struggled financially. Yet when I needed help, he was there because his Christianity wouldn't permit him not to assist as best he could. And that might well be his salvation, not him worshipping on Sunday or believing in the trinity. Rather, by having manifested love for someone who had worked for him two plus years previously, he passed a test that I didn't prepare for him, but that God prepared ... as God caused Jonah to be believed when he reached Nineveh by knowing in advance that Jonah would run when called to preach repentance to Nineveh; by knowing that Jonah would take a ship to the Pillars of Hercules rather than see Nineveh saved from physical destruction, God used Jonah's hatred for Assyrians as a tool to cause Nineveh to repent in a manner analogous to God using the Chaldeans to punish Jerusalem for its rebellion against Him. In both cases, God used imperfect agents to do a work for Him, and not much has changed in the past two and a half millennia. He still uses imperfect agents as tools that He knows how to employ to accomplish His goals, the spiritual birth of firstborn sons.

The mirror image of the juxtaposition of Jonah and Jesus will have the two witnesses not being heard by greater Christendom and will have the third part of humanity (from Zech 13:9) hearing the words of the glorified Christ as delivered by the three angels.

Again,

Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and

people. And he said with a loud voice, "Fear God and give Him glory, because the hour of His judgment has come, and worship Him who made heaven and earth, the sea and the springs of water."

Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality."

And another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name." (Rev 14:6–11)

An eternal gospel: *Fear God and give Him glory*. Why? Because the hour of His judgment has arrived. When? Immediately after the single kingdom of this world is taken from the Adversary and his angels and given to the Son of Man, Head and Body.

Today, the Adversary remains as the prince of the power of the air; the spirit who exercises dominion over all living creatures, including the fleshly bodies of those persons who have been drawn from this world by God and called by Christ Jesus. It is the Adversary continuing to exercise dominion over the flesh that Paul realized but didn't understand (Rom chap 7); for Paul believed that once a person was called by Christ and had the mind of Christ, the person would have control of his or her fleshly body and would not do those things that the inner person hated. To his apparent surprise, Paul found that this was not true. He knew he had been changed inwardly, but he didn't have absolute control of his fleshly body. Such control will not come until the person is liberated from indwelling sin and death at the Second Passover.

Apparently Paul wrestled with his fleshly body doing those things he knew were not right, and Paul was big enough to admit that outwardly he came short of perfection, what he desired. I've come short. And John wrote,

If we say we have fellowship with Him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us. (1 John 1:6–10)

Except for Christ Jesus, all of humanity can only be imperfect messengers when called to do a work for God. And if the worst thing that can be said about me is that I am a fiction writer, then the one who would make this *ad hominem* attack does not know me.

The future man of perdition—an Arian who can still repent—will not significantly mend his ways; he cannot for "the mind that is set on the flesh is hostile to God, for it does not submit to God's law" (Rom 8:7). The future lawless one today expends his energy and his considerable resources to slow the rapidly eroding foundational constructs undergirding American liberty and democracy: he claims that the United States Constitution is a divinely inspired document



when it isn't, and this claim discloses his mind being set on the flesh and therefore hostile to God, even though this Arian prays many times a day with sincerity.

For this Arian to truly repent, God will have to grant him repentance through drawing him from this world and delivering him to Christ Jesus for Christ to give to this person a second breath of life. If this person were ever lined out correctly, he could be an asset to God; however, if he were called by Christ today, he would have similar problems when it comes to forgiving Progressives as Jonah had with Nineveh.

Jonah's hostility toward Nineveh was justified, but not godly. The hostility that the Arian who will become the lawless one holds against political Liberals and Progressives is justified, but is not of God. For no entity—including Christian denominations—that has imbedded in it top-down authority is of God. This includes the denomination that this Arian attends.

Pre-contact, Northwest Coast Native cultures were organized around the potlatch, a feast given by a person who would be a headman, with the host of the feast giving gifts to everyone invited and with the person who received a gift coming under implied obligation to the gift-giver until the one who received could give back to the gift-giver a more valuable gift. Thus, the competition for who would be headman was one of outgiving others, giving not to receive back but to place an obligation on those who received gifts.

Within the greater Christian Church, who gives most, who serves most? Christ Jesus? Of course, for without the gift of the indwelling of Christ, no person would today be born of spirit. All persons would be spiritually dead. So in receiving the gift of indwelling spiritual life, a second breath of life, whether a person wants to admit it, the one who has been born of spirit is under obligation to Christ Jesus. And the obligation is to walk in this world as Christ Jesus walked, to mimic Him, even to laying down one's life for friends.

Political change is coming, but before it can come, dominion must be taken from the Adversary.

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Here ends what I started to write for this Ninth Chapter, but I didn't really finish what I had begun to address in the previous chapter ...

Why would a Christian place value on Matthew's Gospel when it is factually not true—and the answer is found in Matthew 28:18, "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me.'"

But what is seen in John's vision:

Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, "We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth." (Rev 11:15–18)

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!" (Rev 12:7–12)

What was seen by Daniel:

As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time. I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and He came to the Ancient of Days and was presented before Him. And to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom one that shall not be destroyed. (Dan 7:9–14)

But the court shall sit in judgment, and his [the little horn's] dominion shall be taken away, to be consumed and destroyed to the end. And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; His kingdom shall be an everlasting kingdom, and all dominions shall serve and obey Him. (Dan 7:26–27)

Same scene, two perspectives: dominion over the single kingdom of this world is only taken from the Adversary and his angels one time, not many times. The glorified Christ Jesus receives all authority in heaven and on earth one time, when dominion is taken from the Adversary. Therefore, what the author of Matthew's Gospel writes about Jesus telling eleven of His disciples that *all authority has been given to Him* cannot be true until dominion is taken from the Adversary, again a one time occurrence. Therefore, the validity of what Matthew's Jesus tells the Eleven is materialized halfway through the seven endtime years of tribulation, on the doubled day 1260. It isn't as if what the author of Matthew's Gospel writes isn't true, such as Jesus never receiving all authority. It is that what this author writes isn't true in the 1<sup>st</sup>-Century CE, except for the glorified Jesus having entered timelessness where He is accepted as the reality of the Wave Sheaf Offering, then returning into time after dominion over the kingdom of the world is taken from the Adversary and his angels. This will now have Jesus appearing to

the Eleven as John sees Jesus as the slain Lamb leading the 144,000, from eleven, not twelve, tribes of Israel (Rev 14:1–5)

Therefore Matthew 28:16–20 aligns with Revelation 14:1–5, in a similar manner to how Daniel 7:9–14 aligns with Revelation 11:15–18 and with Daniel 2:37–45, with Daniel 11:44–45 aligning with Revelation 11:19.

Daniel 7:2–8 aligns with Daniel 8:8 and with Daniel 11:4 and with Revelation 6:1–8.

Daniel 7:17–27 aligns with Daniel 11:5–43 and with Revelation 6:1–12:17.

The fictional quality of Matthew's Gospel serves to push the more sophisticated reader out of his or her comfort zone and force the reader to "think metaphorically."

From the first words of Matthew's Gospel, it is obvious to a more sophisticated reader that this gospel is not historical; for the Messiah was to come from a root sucker of Jesse, the father of David, not from David (see Isa 11:1), and a root sucker cannot become the "trunk" of the tree until the trunk is cut off—and Jesse's lineage was from Obed by Ruth, the Moabite who proclaimed that her God was Naomi's God, a declaration of faith that would have been analogous to the faith of Gentile converts in the 1<sup>st</sup>-Century who chose to walk in this world as uncircumcised Judeans (Ruth would have been uncircumcised in the flesh as Gentile converts would have been uncircumcised in the flesh).

According to the commonly held genealogy of David, there were two generations between this king of Israel and Boaz, his great grandfather. But according to the prophecy of Israel, the lineage of David was "cut off" through the phrase, *the stump of Jesse*. Yet David shall again be the king of Israel (Ezek 37:24), but no ancestor of David after Solomon was ever king of Israel. David's biological ancestors were kings over the House of Judah as David had been king over the tribe of Judah for seven years (2 Sam 2:11) before becoming over the unified nation of Israel for 33 years [the six additional months that David was king over Judah only comes from the calendar difference of Judah and the house of Judah starting the calendar in the fall rather than in the spring].

In Matthew's Gospel, Jesus doesn't confirm what Pharisees declare:

Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think about the Christ? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David, in the spirit, calls him Lord, saying, "'The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet'? If then David calls him Lord, how is he his son?" And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. (Matt 22:41–46)

Matthew's Jesus doesn't say that the Pharisees and the popular tradition of the era are correct; for again, the *Christ* comes from a shoot [a root sucker] growing from the stump of Jesse, not from the trunk of Jesse with its seven branches, of whom David was the youngest. Rather, Matthew's Jesus snares these Pharisees in a trap of their own making by quoting Psalm 110:1 from the Septuagint, which translates both the Tetragrammaton *YHWH* and *Adoni* as "Lord" [κύριος and κυρίω].

Even if Matthew's Jesus had been speaking Hebrew to these Pharisees, they were ensnared by the Tetragrammaton being an always unpronounced linguistic determinative for which *Adonai* was its vocalized sign, with *Adonai* and *Adoni* [for a human lord] being variations of uninspired and relatively late Masoretic [6<sup>th</sup> and 7<sup>th</sup> Centuries CE] vowel pointing.

The trap into which those Christians who hold the Sacred Names Heresy fall is in accepting as factual that the Christ, the Messiah, will be the biological son of David, rather than a shoot from the stump of Jesse. And these ensnared Sabbatarian Christians will believe what simply isn't true: they will eat the leavening of the Pharisees rather than the unleavened bread of the body of Christ.

A number of times I had university students ask me after a class about the challenge to their faith that came with taking an Intro to Christianity course, in which they were learning that what they had been taught in Sunday school was more myth than fact—and each time I explained that the problem was still a lack of knowledge, a lack of literary sophistication, that if they didn't give up on Christianity but kept their faith in God and His Christ and not in the dogmas of traditional Christendom, there was light at the end of the tunnel. Because of where and when I was asked these questions, I didn't feel comfortable giving these students more than reassurance that with their evolving spiritual maturity would come the explanations they didn't then have. I had sufficient respect for the institution not to cross boundaries, a point I addressed in a poem written more than two decades ago:

#### JUST A WOMAN

*She's just a woman*, he wrote,  
explaining why  
I wouldn't be seeing  
her again. *She's pregnant*  
& alone. *A one night affair.*  
*And now she's ashamed.*

I don't know this man who wrote,  
*She's just a woman*, who took it  
upon himself to explain why  
my student hasn't been to class.  
He identifies himself as a neighbor.  
A well educated one: his English skills  
are better than I expected  
so far from Moscow.

*She's just a woman*, a phrase  
archaic & patriarchal  
yet one that echoes  
the humanity of the person  
the frailty of someone like myself  
who, as we all do, comes short

of the glory of God.

*She's just a woman* both condemns  
& protects: he doesn't condone  
the affair, nor does he expect  
perfection of her. He writes  
from duty & friendship  
as a father might  
as a rabbi would--  
if my Russian were better  
I'd visit this neighbor.

*She's just a woman* as Eve was  
but it was by Adam  
that sin entered the world.

*She's just a woman* who needs forgiven  
& a helping hand, but I still have  
a room full of students eager to learn  
hopeful of bettering themselves  
& lucky so far.

And I am merely a man.

One more example:

DOUBLE VOICED—  
What is, she asked, double voiced discourse?  
I'll give an example, I told my student:  
one night, driving across America, somewhere  
in Wyoming, I picked up a radio preacher,  
a hitchhiker of sorts whose fading signal  
gave someone to argue with, someone to break  
the monotony of sagebrush & moonlight.

He was telling a story: a young woman  
challenged me, said the New Testament  
doesn't say anything about Sabbath-keeping.  
Shadows & jackrabbits caught in headlights  
leaped away as I, fiddling with the dial,  
drifted across the centerline, straight  
before me as a degree of latitude. He said,

I told her I'll show you the Sabbath  
in the New Testament if you'll observe it.  
Listening with twinges of interest, I stifled  
a yawn. Well, he said, she wouldn't take  
my deal, but I'll make that same deal with  
any of you. I knew the Scripture he would

reference: at least I thought I did so

I reached for the dial as a coyote,  
lit suddenly by headlights, traveling,  
ears up, tail drooped, loped diagonally  
across the black asphalt. Friends, he said,  
I want to offer you a booklet, gratis,  
that'll make plain the Sabbath is the test  
commandment. I thought I recognized his voice

so this time keeping my Maverick on my side  
I found a Canadian station playing country  
music—but after a song, I turned back ...  
he wasn't there. I picked up a little static  
& ended up listening to Los Angeles traffic  
reports: a stalled car in the northbound lane  
at Santa Monica. I really didn't care.

All of Scripture is doubled-voiced discourse, but English translators have concealed this reality from the Christian laity. Consider what the author of Hebrews wrote in a good modern English translation:

For the word of God is living and active, sharper than any *two-edged sword*, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from His sight, but all are naked and exposed to the eyes of Him to whom we must give account. (Heb 4:12–13 emphasis added)

The Greek idiom for an edge is a “lip,” hence the edge of a sword is the lip of the sword. A river bank is the lip of the river. The edges of a mouth are the lips of the mouth. So the image of a two-edged sword would be expressed as a two lipped sword, which will now have the blade of the sword appearing as a stuck-out tongue, an image I have often carved in two-dimensional Formline art applied to three dimensional sculptural pieces, with the tongue forming the inner ovoid of the ovoid formed by the mouth.

But a mouth represents a voice, with a story told inside a story being double *voiced* narration—and a story told inside a story is what the author of Matthew's Gospel does when he has his Jesus ask Pharisees, *Whose son is David?* Both the Pharisees' answer and Jesus' citation of David's Psalm constitute a story inside of the umbrella story that is not literally true, with the narrator of the umbrella story being the fictionalized disciple named Matthew.

Note that in Mark's Gospel, allegedly written by John Mark who accompanied Peter according to Bishop Papias,

And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus questioned within themselves, said to them, "Why do you question these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your bed and walk'? But that you may know that the Son of

Man has authority on earth to forgive sins"—he said to the paralytic—"I say to you, rise, pick up your bed, and go home." And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, "We never saw anything like this!" He went out again beside the sea, and all the crowd was coming to him, and He was teaching them. *And as He passed by, He saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he rose and followed Him.* And as He reclined at table in his house, many tax collectors and sinners were reclining with Jesus and His disciples, for there were many who followed Him. And the scribes of the Pharisees, when they saw that He was eating with sinners and tax collectors, said to His disciples, "Why does He eat with tax collectors and sinners?" And when Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners." Now John's disciples and the Pharisees were fasting. And people came and said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" (Mark 2:5–18 emphasis added)

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And behold, some people brought to Him a paralytic, lying on a bed. And when Jesus saw their faith, He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of Man has authority on earth to forgive sins"—he then said to the paralytic—"Rise, pick up your bed and go home." And he rose and went home. When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men. *As Jesus passed on from there, He saw a man called Matthew sitting at the tax booth, and He said to him, "Follow me." And he rose and followed him.* And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and His disciples. And when the Pharisees saw this, they said to His disciples, "Why does your teacher eat with tax collectors and sinners?" But when He heard it, He said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners." Then the disciples of John came to Him, saying, "Why do we and the Pharisees fast, but your disciples do not fast?" (Matt 9:2–14 emphasis added)

In the citation from Mark's Gospel and in the citation from Matthew's Gospel, I have included enough of the context so that it can be seen that the same individual, *Levi the son of Alphaeus* in Mark and *Matthew* in Matthew, was a tax collector and called by Jesus after the paralyzed man was healed and before being asked by John's disciples why His disciples did not fast. Yet when Mark named the twelve apostles, he wrote,

And He appointed twelve (whom He also named apostles) so that they might be with Him and He might send them out to preach and have authority to cast out demons. He appointed the twelve: Simon (to whom he gave the name Peter); James the son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and

Thaddaeus, and Simon the Cananaean, and Judas Iscariot, who betrayed him.  
(Mark 3:14–19)

Yet in Matthew's Gospel, we find,

And He called to Him His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed him.  
(Matt 10:1–4)

Notice that Mark identifies John as the brother of James the son of Zebedee, but does not identify Andrew as the brother of Simon Peter; nor does Mark identify Matthew as the brother of James the son of Alphaeus.

The author of Matthew's Gospel identifies Peter and Andrew as brothers, and identifies James and John as brothers, but says nothing about Matthew being the brother of James the son of Alphaeus. Yet it was *Levi the son of Alphaeus* who was the tax collector called by Jesus according to Mark's Gospel, which would seem to have this *Levi* also being known by the name of *James the son of Alphaeus*.

Regardless of how *Levi the son of Alphaeus* was identified when the Apostles were named, this Levi or Matthew wasn't present when Jesus delivered His famed Sermon on the Mount, meaning that he would not have had firsthand knowledge of what Jesus spoke and therefore could not deliver direct quotes except as recreated (fictionalized) dialogue ... the author of Matthew's Gospel was a fiction writer in a similar way as I am, but not in the same way that the author of Luke's Gospel and the Book of Acts was.

Permit me to give yet another example from my fictional body of work:

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Words are like the wind: they are power, and they must be used carefully, especially when shaped into stories or prayers. They were a gift to people when the world was called into existence, and he has always been careful to use them respectfully, never in anger or for greed and personal gain. Maybe that's what troubles him about John, who wrestles words into weapons to be hurled in courtrooms filled with hate.

His children heard the stories that were told to him, but they were educated by Outside school teachers, hired by officials like himself who thought students needed math and science to succeed, not stories and prayers. So numbers became more important than words, not what any of the officials intended. Nonetheless, he told the old stories, the ones with real power; and his children, after listening to these sacred stories, would say, "That's nice, Dad," then they would spread out their homework on the kitchen table and talk about sines and cosines.

Now, the first generation of village children educated by Outside teachers have control of the schoolboard, his Beth being one of them. A few of them, like Beth, have degrees earned with their knowledge of numbers; so they introduce more math and more science every year into the curriculum. The school operates a salmon hatchery on Mill Creek. It teaches Differential Calculus to juniors, and



it is proud of how it keeps the traditional lifestyle of Cook's Island Natives alive and vibrant, their words, not his, by bringing in storytellers who address school assemblies where students giggle and visit and drink Coke.

Maybe this is how Grandma Mutukin felt when he wouldn't sit still. She was the appointed storyteller for their family, and through the winters when Port Adams used to be cut off from the rest of Alaska, she would bake, usually cookies, during the day. For him or his cousins to get any of them, they would have to sit and listen to her stories about a long time ago. Isaac was always the best listener; so while Isaac listened, he would cast his string top across the floor, being then more interested in how long he could keep it spinning than in stories of magic bidarkas. But that changed after Isaac went down in Bristol Bay. It then became his task to remember and to understand the old stories, a duty that was his from the beginning, his and his second son's.

In his knees, he feels the tide change at midnight. He has never needed a tide book. He has always been able to feel when the ebb begins, a feeling of him being pulled south. And the wind seems to lessen. Still forty, maybe fifty knots, the winds at center of the low pressure cell pass over the island.

Lights come back on all over town. He sees harbor lights wink, then brighten. Same for street lights along Kupreanof—his house is on the uphill side of the street. And the radio begins talking, skippers checking on skippers, their words skipping around the world, but heard with most interest in Port Adams: "This is the *Provider* calling the *Mad Dog*, do you copy? *Provider* to *Mad Dog*, come in." "*Mad Dog* here, go to 63." "*American Rose* here, calling *American Beauty*." "This is the *Silver Fox* calling—" The signal breaks into static.

Numbers are needed to make radios work; so while he now waits besides the radio, knowing that at any minute J will try to raise him, he remembers why, when he was on the schoolboard, they hired a math teacher from Iowa, who didn't know that Aleuts don't have totem poles. The teacher didn't stay long (couldn't handle the rain), but while he was in Port Adams, he installed ham radio equipment in the school, equipment on which Morse code messages have been sent and received literally worldwide. Bright students and their parents were suddenly more interested in what the weather is like in Capetown or in Christchurch than in trying to puzzle through what Grandma's stories mean, if they mean anything at all.

The wind continues to lean against the house, pushing against windows, banging screen doors and broken whirligigs and the loose flower planter he was supposed to fix last August when silvers were schooling in short water and he was more interested in harvesting winter's fish. Wind whips spruce boughs and power lines and even his raingear inside his Arctic entry—it might even fly an anchor if he were to run one up the post office's flag pole, a stunt Ivan pulled twenty-five years ago, a stunt that cost Ivan six months in Juneau's jail.

Although Ivan is as experienced as anyone in the fleet and has a better feel for fish than even he does, Ivan manages to set a seine around hard luck every summer, losing whatever he made the previous winter. Mary lights candles for his brother, and he makes sure Ivan has a boat to fish. And every fall, usually, Ivan finds himself another middle-aged cannery rat to help him through the despair of winter darkness. So his brother gets by. (from chapter one of *Like Rain on Kupreanof*)

Until called to reread prophecy and by extension, all of the Bible, I was careful with my words, not presumptuous, preaching when not yet called to preach. Plus, it didn't occur to me that there could be fiction in the Bible ... as a matter of fact, I would have denied that any of the Bible was fictional or didn't belong in the canon although I knew that the canon wasn't established even by the end of the 4<sup>th</sup>-Century CE. So I cannot fault other readers of Holt Writ for not knowing what they should have recognized long ago.

I can, however, charge Sabbatarian Christendom with hypocrisy, professing to love God and keep the Law yet being gullible enough readers of sacred text to accept Matthew's genealogy of Jesus as being the genealogy of Joseph, while Luke's genealogy was presumed to be the genealogy of Mary, thereby making an idol out of the Bible rather than accepting the reality that Matthew's Gospel and Luke's Gospel do not describe the same *Jesus*, a situation Paul addressed:

I wish you would bear with me in a little foolishness. Do bear with me! For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ. But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For *if someone comes and proclaims another Jesus than the one we proclaimed*, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, *you put up with it readily enough*. (2 Cor 11:1–4 emphasis added)

It is hypocrisy to carefully read Moses without realizing that Scripture is double-voiced discourse, that in the story of Moses is the story of Christ Jesus, and in the story of Christ Jesus is the story of the indwelling of Christ in the Elect, the essence of Matthew's Gospel.

Most Christians shun fictional texts, with this shunning being perhaps best expressed by the Puritan preacher Stephen Gosson (1554–1624) in his, *Schoole of Abuse, containing a pleasant invective against Poets, Pipers, Plaiers, Jestors and such like Caterpillars of the Commonwealth* (1579) ... before becoming a Puritan preacher, Gosson was apparently a moralistic playwright. Certainly, he was well schooled, but his theology was that of a milk-drinker: he was not in his lifetime able to ingest solid spiritual food, the sort that pierces “to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart” (Heb 4:12).

It is “story” that has the ability to sever soul [*psuche*] from spirit [*to pneuma tou 'anthropou*]; it is “story” that discerns thoughts and intentions of the heart; it through “story” that divine procreation becomes known and discussed.

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## Chapter Ten

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### 1.

There's a question I have asked several disciples when they first began to walk uprightly, as spiritual bipeds, before God. All of these disciples shared a common characteristic: they were concerned about health, diet, the purity of the food they ate and the air they breathed. And this is all good. However, the question asked is, *What part of the blessing you say when giving thanks for the meal you are about to eat do you not believe?*

When a disciple possesses the authority to forgive sins or to withhold forgiveness (see John 20:23), the disciple's words have power. So when a disciple asks God to bless the food the disciple is about to eat in whatever words the disciple chooses to use, does the disciple really believe the words he or she speaks? If the disciple does truly believe, then God will bless the food, neutralize contaminants, prevent GMOs from causing internal organs to grow together, and God will supply all of the biological needs from the food eaten regardless of whether those nutrients are actually in the food consumed. For God to do this would be a reality of Elijah with the woman of Zarephath and her oil jug and flour jar not running dry during the drought in the days of King Ahab: to cleanse what is intended to be food—clean meats, roots, grains. and herbs—and to supply the nutrients the body needs from these foods would be analogous to making sure the widow's jug and jar never were without enough to supply the needs for the day, and certainly a small piece of bread eaten daily wasn't of itself supplying the bodily needs of Elijah, the widow woman, and her son.

But too often the spiritually immature disciple will believe God about big things like salvation, but will not believe that God will supply the biological needs of the flesh from the food the disciple has asked to be blessed. Therefore, this disciple's unbelief prevents God from answering the prayer asked over the food to be eaten, and because the prayer isn't answered but becomes vain repetition, the disciple becomes sick because of what either is in the food or isn't in the food, thereby confirming in the disciple's mind the need to only eat organic or to take natural dietary supplements. The disciple attempts to do for the flesh all the disciple can do; then the disciple blames industrial farming and the military-industrial complex for destroying the food supply of the world—in a manner similar to how Job blamed God for taking from him what God had given him when God had taken nothing from him other than an outer layer of protection from the Adversary.

I started raising poultry when in Oregon, before I went to Alaska, and the first turkey poults I brooded didn't do well: they starved with full craws. And through interlibrary loan, I checked out standard veterinarian texts on diseases of poultry and on raising turkeys. I read the texts, and discovered that virtually every disease and malady that befell poultry stemmed from a nutritional deficiency. When the problem appeared, it might be that medical intervention beyond

correcting dietary deficiencies was necessary, but the problem would return if the deficiencies weren't addressed. And I realized that what happened within days with poultry also happened with people, with the problem taking perhaps years to show.

It was shortly after this that I was drafted into the Body of Christ. Whereas I hadn't before been giving thanks for the food I ate, I began to do so. But giving thanks was uncomfortable, so I began to carefully think about my words, considering whether I really believed them before I said them, thus keeping my giving of thanks to a minimized prayer, a short sentence or two, the opposite of prayers of thanks taught to children, repeated from a memorized text that is really without meaning to the person saying the prayer.

When a prayer of thanks is said over a meal and when the person giving thanks or confirming the giving of thanks through saying, *Amen* [sobeit], actually believes that God will cause the food to be received, to be received for the good of the person, the person can eat without being overly concerned about whether the food comes from an organic source or is short on trace elements because of being commercially forced by excessive applications of N-P-K fertilizers.

This is not to say that if a person tempts God by eating what the person knows is not food, or knows is poisonous, that God will purge toxicity from what is eaten. This is, though, to say that by believing with the person's life the words of the person when a prayer of thanks is made for food to be eaten, the food eaten will supply the biological nutrients the fleshly body needs, again, even if those nutrients aren't present in the food eaten ... what occurred outwardly in the days of the first Elijah will occur inwardly in the days of the last Elijah.

And so it is with all of biblical prophecy—

The problem endtime disciples face is in how to translate stories about what happened to the external world in which Israel is an outwardly circumcised nation to what will happen to the internal world of spirit and soul, a realm of intangibles that cannot be seen or measured with yardsticks or micrometers, a realm in which endtime Israel is a circumcised-of-heart nation and Babylon is the presently reigning kingdom of the Adversary, the spiritual king of Babylon, and the Body of Christ still lays dead, awaiting resurrection after the third day of the Genesis "P" creation account.

During the three days and three nights the earthly body of Christ Jesus lay dead in the Garden Tomb, according to Peter, Jesus having been made alive in the spirit (1 Pet 3:18) proclaimed to imprisoned spirits the things that are to be (vv. 19–20). What the living spirit of Jesus proclaimed to fallen angels before Jesus was resurrected and was accepted by the Father as the reality of the Wave Sheaf Offering serves as a type, a shadow of the spiritual Body of Christ being dead until resurrected to life after the third day. And in this shadow, while the spiritual Body is dead and buried, the glorified Christ, a life-giving spirit, proclaims to imprisoned humanity the things that are to be, with the juxtaposition of fallen angels and fallen humanity mimicking the juxtaposition of the Eight brought safety through water on the Ark and the Elect, also few in number, being safety brought from this present age to the age to come when the

Son of Man reigns as King of kings and Lord of lords even though the Adversary as the true Antichrist, after having been cast into space-time, still lives.

As a Christian will utter a prayer before eating, the prayer too often being more of a formality than a sincere utterance, the Christian will believe that he or she is fully incorporated in the Body of Christ and is therefore the temple of God, this belief supported by Scripture, with Paul having written,

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Rom 12:1–2)

But does presenting a Christian's body as a living sacrifice, not conformed to this world, permit the Christian to outwardly live as Gentiles? Or does presenting a Christian's body as a living sacrifice mean that the Christian should cease doing those things that pertain specifically to conforming to the world such as eating pork and shellfish?

Would God honor the prayer of a Christian who deliberately eats meats that—permissible to common humanity—are forbidden to those who would be holy as God is holy? Would not eating such meats negate voluntary separation from this world, thus returning the Christian to the common pool of humanity? Would not taking the Christian Passover sacraments of blessed bread and drink on any night but the one on which Jesus was betrayed equate to the Christian making Cain's sacrifice, the bread and wine being the fruit of the ground? Only on one night a year, year by year, does the blessed unleavened bread and the blessed cup represent the body and blood of the Lamb of God, and this night is the dark portion of the 14<sup>th</sup> day of the first month, a month that will have begun with the first sighted new moon crescent following the spring equinox where the Christian dwells, with again the equator functioning for the high Sabbath as the International Dateline functions for the weekly Sabbath, with the International Dateline being an arbitrary line that doesn't logically follow any line of longitude but wanders as if drunk between continents and territorial waters ... in the Bering Sea, a vessel fishing blue king crab can travel north, passing from today into tomorrow then back into today without being stopped by the icepack.

In God honoring the prayer of the Christian who believes the words he or she utters when asking God to bless the food to be eaten the reality of the widow of Zarephath's flour jar and oil jug not running dry during the period when the prophet Elijah stayed with her comes to pass—and comes to pass daily without the miracle calling attention to itself. For the indwelling Christ Jesus is the reality foreshadowed by the prophet Elijah; the indwelling Christ is the *Elijah to come*, the *Elijah* about whom the prophet Malachi wrote,

Behold, I will send you Elijah the prophet before the great and awesome day of [YHWH] comes. And He will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction. (Mal 4:5–6)

No human person can be the spiritual reality of the prophet Elijah although John the Baptist in preparing the way for the Lord anticipated in his person the coming of the last *Elijah*.

Therefore, the authority invested in the words of those disciples who have truly been born of God through receipt of a second breath of the life comes from the indwelling of Christ. It is Christ's words that the person speaks, which is why the Christian truly born of spirit has the authority to forgive sins. And since it is Christ's words that are prayed when this Christian asks God to bless the food the Christian is about to eat, everything invoked in Jesus physically feeding the five thousand and feeding the four thousand is invoked in the blessing asked.

GMO corn and soybeans, rape seed and palmer pigweed (coming from nature fighting back against Monsanto) should not be a Christian's first choice when it comes to food grains, but if they are all that the Christian can afford or can obtain, then the prayer of the Christian in asking God to bless what will be eaten is more than adequate to neutralize the potential harm caused by the industrialization of agriculture. The Christian can eat without anxious thought if this Christian truly believes the words he or she prayed, words analogous to Jesus words:

Jesus then took the loaves, and when He had given thanks, He distributed them to those who were seated. So also the fish, as much as they wanted. And when they had eaten their fill, He told His disciples, "Gather up the leftover fragments, that nothing may be lost." So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. (John 6:11–13)

Note, although John records (in narrative) the words Jesus spoke to His disciples after all had eaten their fill, John doesn't record the actual words Jesus spoke—to do so would cause those words to have been regarded as a magic spell, able to make a little into much. John only records, *when He had given thanks*. Nothing more need be said than, *Thanks*. The person about to eat doesn't have to tell God that the fish might have mercury in its fat, or irradiated iodine in its flesh. The person giving thanks doesn't have to ask God to supply the biological nutrients needed from the food. Why else would the person be eating other than to sustain the fleshly body; so the presumption that comes with giving God thanks is that biological needs will be satisfied ... the person might eat as a way of *pleasuring* the flesh: if this is why the person eats, the person has far greater problems than will be caused by excessive BGH [Bovine Growth Hormone] that breaks down into the same compound as does Human Growth Hormone, only with a longer lasting effect, thus causing the fleshly body and tumors in the body to grow. The person has greater problems than those caused by the ingestion of antibiotics used to fatten cattle and hasten the growth of poultry. And God, Father and Son, will have to address these greater problems, with illnesses and death used as the corrective to gluttony.

Again, in John's Gospel,

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His

hands and His side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when He had said this, *He breathed on them and said to them, "Receive pneuma 'agion. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."* (John 20:19–23)

In His act of breathing on ten of His first disciples, the glorified Jesus directly transfer His breath [*pneuma Christou*] to His disciples, with this direct transfer causing the Ten to be born of spirit through the indwelling of Christ in the form of His breath, His spirit [again, *pneuma Christou*], in the spirit of the disciple [*to pneuma tou 'anthropou*]. And with this indwelling of Christ, the Ten would speak—because of the nature of utterance being modulated breath—the words Jesus spoke, His words being modulations of His breath, His spirit in the spirit of the disciple; in the spirit of all ten disciples.

As I have previously written, with spiritual birth the disciple receives the indwelling mind of Christ, which will give to the disciple—with maturity—the wisdom needed to know when to forgive sins or to withhold forgiveness, this wisdom being the production of the spirit of Christ, and coming before the disciple knows to believe his or her prayer about blessing the food the disciple eats. Again, the disciple will believe God about big things such as forgiving sins before the disciple believes God about little things like blessing Great Lakes' fish that have enough mercury stored in their fat they're only supposed to be eaten once a week, or eating turnips grown in irradiated soil, the only soil available in northeastern Japan.

Again, it is easy to believe God about big things, salvation, forgiveness of sin, but it is difficult to trust God when it comes to little things like healing the fleshly body, or trusting God to neutralize the negative effects of industrialized agricultural—and this ought not to be ... perhaps what is seen in Christians professing belief that God has saved them isn't real trust of God, but a false escape from the finality of death; for if the Christian really believed God about salvation, the Christian would also believe God about providing the Christian's physical needs day by day. Or is this too much to expect from spiritual infants?

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Matthew's Jesus, in answering His disciples' question of when there would not be one stone of the temple left on another, said,

From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. So also, when you see all these things, you know that He is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. *Heaven and earth will pass away, but my words will not pass away.* But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two women will be grinding at the mill; one will be taken and one left. Therefore, stay awake, for you do not know on what day your Lord is coming. But know this

that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect. (Matt 24:32–44 emphasis added)

If Jesus had spoken of the day and hour when the end of the age would come, His words would not pass away: the end of the age would come when He said. And in actuality He did say when the time of the end would begin: *For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark ...* Noah entered the Ark on the 10<sup>th</sup> day of the second month of his six hundred year, with this 10<sup>th</sup> day of the second month later becoming the day when the Passover lamb for the second Passover would be selected and penned.

*Until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man—seven days passed between when Noah entered the Ark and the flood came and swept away all who continued to eat and drink, marry and give in marriage ... the world was unaware of what was about to befall it until disaster struck suddenly.*

Today, does the world choose to keep the Sabbath, the seventh day of a seven day weekly cycle going back to Moses and the giving of manna in the second month on or about the 16<sup>th</sup>–17<sup>th</sup> day? The world pretty much adopted the seven day weekly cycle, a cycle that matches the biorhythms of human persons—a ten day cycle does not—but the world has, for the most part, chosen to rest on the day after the Sabbath, not on the Sabbath, the busiest shopping day of the week.

It would seem that today's world is as unaware of the signs of the times as were Noah's neighbors—

There will be another Passover liberation of Israel, a Second Passover liberation on the second Passover, with Jesus being careful about when His earthly ministry began and about when it would end. A certain day to date alignment had to occur on a seven day weekly cycle ... between the 1<sup>st</sup> and 3<sup>rd</sup> Centuries CE, the Hebrew seven day week replaced the eight-day Roman nundinal cycle with its flexible market day that by inclusive counting made for a ninth day. But unlike the Hebrews who denoted the day of the week by the day's relationship to the Sabbath (*e.g.*, one day after the Sabbath, two days after, three day after, three days before, two days before, one day before) the Roman Empire adopted *planetary* names for the days of the week, with the order of days being *Sun, Moon, Ares, Hermes, Zeus, Aphrodite, Cronos*, named according to Hellenistic astrology for the celestial bodies that presided over the first daylight hour of each day.

The Greek god Zeus equates to the Nordic god Thor; so Zeus' day became Thor's day, Thursday. And the day to date alignment of the Passover in the year Jesus was crucified [31 CE] had the 15<sup>th</sup> day of the 1<sup>st</sup> month occurring on Thursday, Zeus' day, from which the Sacred Names Heresy (usually unknowingly) gets its misinformation that the name "Jesus" is a variant form of "Zeus" when in Greek, <Ἰησοῦ> [genitive case from Acts 4:10] doesn't read or



appear like <Διός>, the form of Ζεός [masculine, singular, nominative case] seen in the 10<sup>th</sup> line of Book 1 of the *Odyssey*, and the form employed to link Ζεός to heaven.

Of course, in Old Latin, the linguistic icon used for *god* is *deiuos*, which became *Deus*, and in Spanish *Dios*, a letter for letter translation of the Greek Διός, each the linguistic icon representing <El> in Hebrew, not <Elohim>, the plural of <Eloah> which is God [El] plus His breath [ah], the /ah/radical representing aspiration or breath. So if the Sacred Names Heresy were honest in its errant teachings, the name for the Most High God would be a form of *Zeus*, not the name *Jesus*.

Thus, the day to date hard link that is/was for Jesus as *Ninwe* was for Jonah will have *the day of Zeus* [ἡμέρα του Διου], Thursday, being the 15<sup>th</sup> day of the month of the Passover, the *great Sabbath of the Sabbath* (English for the Greek identifying phrase used in John 19:31 for the first High Day of the Feast of Unleavened Bread) ... Jesus would be dead and buried in the Garden Tomb at the beginning of *the day of Zeus*, when His living spirit would go to imprisoned spirits and preach to them in *Tartaroo*, which in Greek mythology was the deepest abyss in Hades. He would be *God* to these imprisoned spirits for the *day* [period] when He preached to them; He would be to these imprisoned spirits as Zeus was to the pantheon, with this imprisoned spirits represented in this world by fallen humanity. Thus, God, Father and Son, anticipated when Jesus would be crucified before the Logos entered His creation as His unique Son, with this anticipation functioning for fallen humanity in a manner analogous to how *Ninwe* functioned, being the *house of fish* [*nuna*] as well as the *house of Nin Ur*, father of Ishtar [*nina*], for ancient Assyrians. And as at the preaching of Jonah Nineveh repented, at the preaching of the three angels what remains of uncondemned fallen humanity [the third part, from Zech 13:9] will repent, will rebel against the Antichrist, and will—by enduring to the end without taking upon themselves the tattoo of the cross, the mark of the beast, *chi xi stigma*—be saved in the harvest of firstfruits. This third part has nothing more to do than “endure” without being able to buy or sell [conduct transactions] until the end of the age, the Second Advent.

In a long and convoluted sentence, the endtime Christian needs to understand that the juxtaposition between Jonah being swallowed by a great fish, a whale, and expelled from the whale before going to Nineveh, the great City of Nin Ur the sun god of war, to preach repentance to 120,000 souls that did not know left hands from right, hence defiling themselves by worshiping the creation rather than the Creator as in a manner typified by wiping themselves after a bowel movement with the same hand with which they ate, a forbidden practice even today within Arabia and the reason underlying why the left hands of thieves are chopped off (the punished thief is from henceforth a defiled person, and not a person with whom an undefiled Muslim would shake hands), is analogous to the juxtaposition between Christ Jesus being crucified on the Preparation Day, the first Unleavened, for the great Sabbath of the Sabbath that “happened” to fall on the Greek day of Zeus, and the days of Noah that reveal when Christ Jesus will

come as the Messiah, with the Second Passover liberation of Israel, the Body of the Lamb of God, to begin a hard countdown to the Second Advent, with the Body of the Passover Lamb of God to be selected and penned on the 10<sup>th</sup> day of the second month as the Head of this Passover Lamb was selected and penned on the 10<sup>th</sup> day of the first month [that is the second month on rabbinical Judaism's calculated calendar]. This latter juxtaposition will have the Second Passover liberation of Israel also occurring on the *day of Zeus*, Thursday, with the 16<sup>th</sup> day of the second month occurring on Friday, the Islamic day of prayers when all firstborns of Islam will have to be buried; i.e., in the grave within a day of being killed ...

God knows and has known for a very long time that Christians within the greater Christian Church will rebel against Him on day 220 of the Affliction: this rebellion will be the great Apostasy (2 Thess 2:3) that causes greater Christendom, liberated from indwelling sin and death as Israel in Egypt was liberated from physical slavery, to not enter into heaven as the men of Israel numbered in the census of the second year, except for Joshua and Caleb, did not enter into the Promised Land. And as the children of Israel, numbered in the census of Numbers chapter 26, replaced virtually man-for-man the men numbered in the census of the second year (Num chap 1), the third part of humanity—a large part Muslim—will replace virtually man-for-man Christians who have rebelled against God. However, these replacements will no longer be Muslims, or Buddhists, or Hindis, or atheists, but will be, though the working of the Lord, circumcised-of-heart Israelites.

The third part of humanity will repent at the preaching of the three angels, their preaching preceded by the ministry of the two witnesses and by the work of Philadelphia, but to transform the minds and hearts of this third part so that the preaching of the three angels will be received rather than rejected, a lot has to happen that as signs of the time cannot be read or interpreted by greater Christendom, with the hard link between the 15<sup>th</sup> day of the Passover month necessarily occurring on Thursday, and the 16<sup>th</sup> day—the day bread from heaven was promised—falling on Friday, Islam's day of prayers, with the third day that Jesus was in the grave falling on the weekly Sabbath, the third day of the Feast of Unleavened Bread in the year of the Crucifixion, being a sign of the times, the sign of Jonah, the *Jonah metaphor*.

In the Afterward, I will chronologically lay out the imbedded timeline found in Daniel's visions, and in John's vision. For I want to quit this chapter early, without addressing issues raised that warrant another book length manuscript. This text is nearly long enough and will be with its Afterward.

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# Afterward

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## 1.

In 2010 writings, I laid out the timeline for events in the Affliction and Kingdom and Endurance in Jesus (from Revelation 1:9) that constitute the seven endtime years of tribulation. This timeline chronologically has the 1260 day long Affliction during which the two witnesses conduct their ministry to be followed by the double day 1260 when dominion over the kingdom of this world is taken from the Adversary and his angels and given to the Son of Man, with day 1260 of the Affliction being the last day when the Adversary will be the prince of the world, the prince of the power of the air, and with day 1260 of the Endurance (counted in the opposition direction so that the Affliction will be the time-linked shadow and copy of the Endurance) being the first day the Son of Man, Head and Body, exercises dominion over this same single kingdom of this world.

The doubled day 1260 will also mark when the Adversary is cast into time and comes to earth claiming to be the Messiah: he will be the reality of the Antichrist, with his coming seen in Revelation chapters 12 and 13. His coming is the third Woe.

The Second Passover liberation of Israel immediately precedes the 1260 day long Affliction, with the pattern formed by the Passover liberation of Israel under Moses producing the pattern for the Second Passover liberation of Israel, and with the three days journey into the wilderness for which Moses asked Pharaoh equating to the three days and three nights Jesus was in the grave, the 15<sup>th</sup>, 16<sup>th</sup>, and 17<sup>th</sup> day of the first month ... the foundations of the deep erupted on the 17<sup>th</sup> day of the second month during the days of Noah.

The 17<sup>th</sup> day of the first month was the weekly Sabbath during the Feast of Unleavened Bread in the first month of the year [31 CE] when Jesus was crucified. The 17<sup>th</sup> day of the second month will be the weekly Sabbath in the year of the Second Passover liberation of Israel. And as an aside, when rabbinical Judaism's calendar is projected backward to year 31 CE, the first month of that year is the second month on the calculated calendar.

Between the 15<sup>th</sup> day and the 17<sup>th</sup> day of the second month of the year of the Second Passover, the four kings/beasts Daniel saw in vision in the first year of Belshazzar will emerge from the sea of humanity as the four horns/kings that sprout from around the stump of the great horn, the first king of the King of Greece (Dan 8:8). These four kings are also the four horsemen of the Apocalypse (Rev 6:1–8): the first four seals of the Scroll will be removed during the three days, inclusive counting, of the 15<sup>th</sup> through 17<sup>th</sup>.

Because of the hard day-to-date link of the 15<sup>th</sup> day of the Passover month occurring on Thursday, the rebellion that follows opening the 5<sup>th</sup> Seal (Rev 6:9–11)—the rebellion of day 220—will occur on a Sunday, *the day after the*

*Sabbath*, and would seem to link the Apostasy with Christians trying to take the kingdom by force.

The 220 days between the Second Passover liberation of Israel and the Apostasy will seem not to exist, and will seem to have the Apostasy occurring on the fourth day of the Affliction, such will be the numbed state of the world while trying to bury 2.4 billion people.

In the Affliction, dominion over the single kingdom of this world remains with the Adversary and his angels [demonic kings], but on the doubled day 1260, this dominion is taken from the Adversary who is then cast into time from which he cannot escape for he will be given the mind of a man as Nebuchadnezzar was given the mind of a beast for seven years, these seven years will be for the Adversary the 1260 days of the Endurance at the beginning of the Thousand Years and the short while at the end of the Thousand Years, with these thousand years representing a reality of the seventh day, the Sabbath, with *the day after the Sabbath* representing Heaven. Hence, when Jesus entered heaven on the day after the Sabbath, He entered heaven not on the day of the sun, the first day of the week, but on *the one [after] the Sabbath*, meaning He was no longer subject to time or the weekly cycle.

For Jesus in the 1<sup>st</sup>-Century—and for the Elect at the end of the seventh year of the tribulation—there will be no days of the week, no *day after the Sabbath*. They will have entered the true Sabbath rest, the timelessness of *heaven*.

For Jesus' disciples, *the one [after] the Sabbath* was the first day of the week—until Jesus breathed on ten of His first disciples and said, *Receive spirit holy* (John 20:22). Then *τη μια των σαββάτων* became the reality of their spirit being glorified and thereby able to enter heaven. So while the calendar said the day was the first day of the following week, there was no following week for Jesus. And inwardly, there was no following week for His disciples ... again, what followed the weekly Sabbath was entering into heaven, *the one after the Sabbath*.

However, for the fleshly bodies of Jesus' disciples, the weekly seven day cycle started over again, with the now spiritually living inner selves of His disciples having escaped the confines of time with its weekly seven day cycle.

The inner selves of Jesus' disciples, once they received a second breath of life, were always in the presence of God regardless of what calendar day reigned over their fleshly outer selves. Thus, with spiritual birth came an inner self versus outer self separation when it came to the disciple's perception of time, the inner self in *τη μια των σαββάτων*, but the outer self still remembering the Sabbath day and keeping it holy.

I remember wondering, now forty two years ago, how a disciple could always be in prayer to God and still get any work done. The answer to my question of long ago is in the dichotomy between how the spiritually living inner self doesn't perceive the passage of time versus how the physically living outer self perceives the passage of time. Once the spiritually living inner self enters into *τη μια των σαββάτων*, there will never again be a time constraint on this inner self ... this inner self has escaped time and its passage. However, the outer self remains inside of time and remains under obligation to keep the Sabbath holy.

Jesus entered heaven when the Gospels say He entered—τη μια των σαββάτων—with this Hebrew expression written in Greek uncials both concealing information as well as revealing information, a characteristic of all language usage, with careful authors choosing one word over another to exploit this dichotomy of concealing versus revealing that is unique to language usage.

In writing this apology as well as others, I have used many words where a few would do as I wrestle with ambiguity, attempting to pin my words down so that they are more difficult to twist into saying what I did not intend. In the preceding chapter, I did not address *why* Jesus had to be resurrected at the end of the third day He was in the Garden Tomb—at the end of the Sabbath—some fifteen hours before He actually ascended to God the Father. The *why* was/is in the reality of the Greek expression <τη μια των σαββάτων> that translators never appropriately render into English as “*the one after the Sabbath*,” but always render as *the first day of the week*, thereby making Jesus entering heaven on *the one after the Sabbath* into a physical day of the week instead of having the phrase represent what happens after the Millennium, or happens for the firstfruits on *the one after the seventh Sabbath*, the Feast of Weeks [Pentecost], with this seventh Sabbath representing the last year of the seven endtime years of tribulation.

The seven endtime years of tribulation represent for the Elect, seven years of Sabbath rest, not because they will escape from the tribulation that occurs all around them by going to heaven or to some place of physical safety. Rather, these years of tribulation represent an escape from this world’s transactional economy as well as an escape from indwelling sin with its accompanying death ... the rest that will be given to those who believe God will have God supplying their needs, whether in the means to sustain the flesh or whether resting in the grave. And again, for Christians, *the one after the Sabbath* is a euphemism for entering heaven; so what follows the seventh year of the tribulation will be heaven for those who believe God and have taken judgment upon themselves, or the Millennium—the seventh millennium, or Sabbath millennium—for those who believe God but haven’t taken judgment upon themselves.

For a Christian to attempt to enter into God’s presence on Sunday, the Christian is guilty of Korah’s rebellion, of telling Christ Jesus (and in the Affliction, the two witnesses) that He has taken too much upon Himself, that all Christians are holy, that all can make decisions for the Assembly (that democracy must prevail), that all can offer holy fire (representing indwelling eternal life when the Body of Christ is the temple of God) before God ... things didn’t work out well for Korah, whose rebellion was like the Adversary’s rebellion in the heavens.

The distinction that today exists between the man who will become the *lawless one*, the man of perdition, and the two witnesses—with all three individuals already in place—is the presumptuousness of the man who will lead the rebellion of Christians in the Affliction. This man believes in democracy, in the wisdom of the people and the rule of law ...

If God were an absolute legalist, He would have no mercy for a sinner. Every sinner would perish; for no sin would be forgiven. But mercy exists. However, mercy comes with boundaries, these boundaries being the intent of the person's heart. Therefore, God has not given His spirit, a second breath of life, to any but the Elect up to this day. This all changes, though, with the Second Passover liberation of Israel when all Christians will be filled-with and empowered by the spirit of God [*pneuma Theou*]. But with receiving the spirit of God so that all *know the Lord*, comes responsibility to keep the Law written on hearts and placed in minds. Failure to then keep the Law will cause Christians to be as Israel was when Aaron made for the people a gold calf.

In the 10<sup>th</sup> chapter, I stated that there was a hard day-to-date link between the 15<sup>th</sup> day of the month in which the Passover was eaten and Thor's day/Zeus' day, Thursday, followed by Friday, and the Sabbath, with each of these three days representing an ideology without a living God. Today, these ideologies can be identified as Gaia-worship, Islam, Judaism and Sabbatarian Christianity—yes, Sabbatarian Christendom—for the Elect, all of whom are Sabbatharians through the indwelling of Christ Jesus, have already entered into *the day after the Sabbath* through receiving a second breath of life, the spirit/breath of God in the spirit/breath of Christ. Their inner selves have already been glorified, which is what Paul declared (Rom 8:30). In a sense, they are already halfway there, with full assurance of arriving since Christ Jesus is in charge of their salvation, not they themselves.

I used to take offense at Sunday-worshipping Christians' weekly mocking of Christ: I had few interactions with serious Sunday worshipers. But in 1991, I bought a low-end house in McCammon, Idaho, when Idaho State University offered me a Doctor of Arts fellowship—and I lived among devout Mormons, and found that overall, they displayed more evidence of Christian behavior than did members of the former Worldwide Church of God in any area where I lived. Then in 1998, I relocated to the Clearwater Canyon when teaching university courses in Orofino for Lewis Clark State College, Lewiston. The only radio or television broadcasts I could receive was from a local repeater of Moody Radio. I listened to their broadcasts: for 27 minutes of a half hour program, good stuff was said, then in the last 3 minutes, the broadcasts would contradict what had been said and they would undo all the good of the previously 27 minutes. Apparently, they weren't *hearing* themselves, nor drawing logical conclusions from their presentations. Doctrine reigned over intellect, the party-line over Christ Jesus. And I grew spiritually as I realized that hearts of Sunday-keepers were in the right place. The problem with both Mormons (a neo-Arian denomination) and Evangelical Christendom was their continued enslavement by and to the prince of this world, the spiritual king of Babylon: neither were free to keep the Law. Both had to transgress the Law on one or more precepts, with breaking the Sabbath Commandment being the least grievous Commandment to transgress.

It is for the above reason that keeping the Sabbath is the test commandment that dates back to the giving of manna, the test that separates slaves of the Adversary from slaves [servants] of Christ Jesus, the English icon <*slave*> loaded

with baggage that really ought to go with the word, especially when pertaining to a son of disobedience consigned to disobedience by God (*cf.* Eph 2:2–3; Rom 11:32) so that He can have mercy on all.

*Having mercy on all* doesn't negate Commandments or covenants, but reassigns responsibility for transgressions from the transgressor to the Adversary, who introduced unbelief of God into first heaven, then the creation.

Human behavior has limits placed upon what is or isn't acceptable, with the inner self of the person either willingly or unwillingly crossing boundaries to poach forbidden fruit. When forbidden fruit is eaten with a guilty conscience, the person can be forgiven—forgiveness might benefit this person—but when forbidden fruit is savored, forgiveness will not likely benefit the person.

Nevertheless, God has set in motion a “plan” that gives mercy to both the one who eats, grieved of spirit by the weakness of the flesh, and to the one who eats, smacking lips and wanting more. For when filled with spirit and thereby liberated from indwelling sin and death, personal dynamics will change: it may prove to be that the one who ate with guilt is too much of a coward to fight against returning to his or her sinful ways, and it may prove to be that the one who enjoyed poaching forbidden fruit sincerely repents of his or her former ways and obeys God at all costs. Thus, with liberation from indwelling sin and death, the inner self of the Christian will be made visible to the person, to Christ Jesus, and to the Adversary, who will employ his slave-catchers against liberated Christians, the man of perdition being his foremost slave-catcher.

From His perspective of being in heaven, God can simultaneously see the beginning of a matter and the end of the matter. In essence, God knows who will benefit from forgiveness if He gives mercy to all; however, He cannot know with certainty who will benefit from mercy in advance for without granting mercy, the whole course of affairs that would develop from granting mercy will never happen and will never be and therefore cannot be seen. Oh, God will have a very good idea of what would happen if He gave mercy to *this* person but not to *that* person, but doing so would make God a respecter of persons, which He is not. He intends to give everyone, including rebelling angels, the chance to repent, with all rebels—angelic and human—presently sentenced to death, either through having never received indwelling heavenly life or through having been cast from heaven and into the Abyss.

It is because God will give to rebelling angels under sentence to death a chance to bring forth fruit worthy of repentance—with rebelling angels not today willing to believe God, another reason for the Second Passover liberation of Israel with the death of uncovered firstborns preceding the filling of greater Christendom with spirit. For the first king of the King of Greece, the great horn, will be suddenly broken (Dan 8:8) because he is an uncovered firstborn ... the serpent told Eve that she would not die (Gen 3:4). That old serpent Satan the devil told Gentile converts to the Jesus Movement that they had immortal souls; that they would never die. This same old serpent told followers of Mohammad that they had immortal souls; that they would not die. And it logically follows that the Adversary told his rebelling angels that since they were heavenly spirits, they

would not die—and they wouldn't if they remained in heaven. But the creation was spoken into existence as a glorious death chamber in which all in it will die and must necessarily die.

Thus, with the Passover liberation of Israel from slavery to Pharaoh forming the shadow and type of the Second Passover liberation of circumcised-of-heart Israel from indwelling sin and death, uncovered firstborns in the Abyss (analogous to all of Egypt) and on earth (analogous to the Delta settlement of Israel in Egypt) will perish suddenly when death angels pass through the Abyss and over the earth, slaying firstborns not covered by the blood of Christ Jesus. It is at this time when the first king of Greece, the great horn of the King of Greece will be broken. So Daniel's visions—all of them—can be dated from the breaking of this great horn, that if unbroken [not yet being broken], would have appeared as an erect penis on the humanoid image King Nebuchadnezzar saw in vision, a noticeable protrusion that would have been mentioned. Hence it can be said with certainty that the image of the hierarchy of Babylon that Nebuchadnezzar saw can be dated to the Affliction and Kingdom, when dominion is taken from the spiritual king of Babylon (see Isa 14:4).

Too many wannabe prophecy pundits have *interpreted* Daniel's visions literally, with these wannabe pundits preceding the birth of Christ and producing BCE readings of Daniel's visions that were/are remarkably similar to what the *John Hagees* of Christendom teach ... Daniel's visions were sealed and kept secret through physical phenomena seeming to fulfill them between the 6<sup>th</sup>-Century BCE and the 2<sup>nd</sup>-Century BCE, with modern scholars assigning the writing of the Book of Daniel to the 2<sup>nd</sup>-Century BCE because of the apparent accuracy of these prophecies that to them could only come after the fact inscription. Thus academics date the writing of the Book of Daniel to when deviance occurs between prophecies and historical reality, not understanding that the sealing of the visions were by this historical reality.

The Affliction begins with liberation of circumcised-of-heart Israel from indwelling sin and death through all of Christendom being filled-with and empowered by the spirit of God [*pneuma Theou*] but without being born of spirit through the indwelling of the spirit of Christ [*pneuma Christou*]. And this distinction between being filled with the spirit of God and being born of spirit through the indwelling of the spirit of Christ, with Christ Jesus being a *life-giving spirit*, an *Eve* spirit, is an important distinction that has been concealed from Christendom by belief in the Trinity that acknowledges only one Holy Spirit that is personified as the third member of this triune deity. And at the core of Trinitarian theology, as with Arian theology, is belief that the Most High God, the Father, the God of Christ Jesus and of His disciples (John 20:17), was the God of the Old Testament, the God [*Theos*] of Abraham, the God [*Theos*] of Isaac, the God [*Theos*] of Jacob, the God [*Theos*] of living ones, not of dead ones (Matt 22:32).

The God of Abraham wasn't, according to Matthew's Jesus, the God that raised the dead body of Christ Jesus from the Garden Tomb, with the Apostle Paul writing,



For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) or "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, "Everyone who believes in Him will not be put to shame." For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing His riches on all who call on Him. For "everyone who calls on the name of the Lord will be saved." (Rom 10:4–13)

God raised Jesus from the dead because "God" [*ton Theon* — from John 1:1] is the God of dead ones, the God of dead Abraham, the God of dead Isaac, the God of dead Jacob. He is the God that *no one has ever seen* (John 1:18), including Abraham under the oaks of Mamre; including Jacob when he wrestled with God (Gen 32:30); including Moses and the seventy elders of Israel (Ex 24:9–11). He would not be known at all except for the fact that the unique *God, who is at the Father's side, He has made Him known* (again John 1:18) to His disciples (John 17:25–26).

Do lay Christians read Scripture any better do than university academics who date composition of the Book of Daniel to the 2<sup>nd</sup>-Century BCE? No. They don't read as well—and university academics are universally poor readers of Scripture because of their lack of spiritual understanding: they realize that Luke differs from Matthew, but without understanding why they differ, they are unable to *read* the differences as text. For scholars, the text of, say, Matthew's Gospel begins with 1:1 and ends with 28:20, a 1<sup>st</sup>-Century referent, not a 21<sup>st</sup>-Century reference. Yet the *text* of Matthew's Gospel spans from when one of the Elect is born of spirit to when the soul puts on the garment of imperishability. The *text* differs from the text in a way analogous to the difference between the God of living ones and the God of dead ones.

Two deities [*Elohim*] that function as one spirit [*YHWH*] as a fleshly man and his fleshly wife are one flesh—the God [*Theos*] of Abraham, of Isaac, of Jacob was *Yah*, the Logos [*o Logos*] who was God [*Theos*] and who was with or of [*pros*] the God [*ton Theon*] in primacy [*arche*] (John 1:1). It was this Logos who created all things physical (*v.* 3), then entered His creation as His unique Son (John 3:16). Therefore, it was not possible for any person to see the Father, the God, when it was the Logos that interacted with humanity, His creation, going back to when He breathed the physical breath of life into the nostrils of the man of mud (Gen 2:7).

Those things that the God of Abraham did are the things that this God of living ones saw the Father, the God of dead ones, do—

Jesus told Jews seeking His life,

This was why the Jews were seeking all the more to kill Him, because not only was He breaking the Sabbath, but He was even calling God His own Father,

making Himself equal with God. So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of His own accord, but only what He sees the Father doing. For whatever the Father does, that the Son does likewise. For the Father loves the Son and shows Him all that He himself is doing. And greater works than these will He show Him, so that you may marvel. For as the Father raises the dead and gives them life, so also the Son gives life to whom He will. ..." (John 5:18–21)

The physical precedes the spiritual (1 Cor 15:46) in this physical realm, but in the spiritual realm, heaven, there is no physical: spiritual sons of God, angels, were created before there was any Abyss or physical creation or human sons of God. Thus, in heaven, the spiritual precedes the physical; so it is/was possible for Christ Jesus as the unique Son of the Logos to only do what He sees the Father doing or having done.

When Jesus said, *as the Father raises the dead and gives them life, so also the Son gives life to whom He will*, to whom shall the Son give life if the Father has raised the dead?

The Father gives life to the Son, who then in turn, through the indwelling of Christ, gives life to those whom the Father draws from this world, the reality of Jesus saying, "No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day" (John 6:44). But this pertains directly to the Elect, and does not pertain directly to the entirety of the harvest of firstfruits nor pertains at all to the general harvest of humanity. Indirectly, this pertains to the entirety of the firstfruits through God filling all of Christendom with His spirit at the Second Passover liberation of Israel, then causing all flesh to be baptized (immersed) in His spirit when the kingdom of this world is given to the Son of Man. The drawing of God goes from individual (analogous to the God of Abraham interacting with the patriarchs) to general (analogous to the God of Abraham interacting with all of Israel in the days of Moses) with the Second Passover liberation of Israel. And with God filling all Christians with His spirit, His breath, He grants relief to His Son who has been bearing the sins of Israel as Israel's sacrificed Passover Lamb. From this time forward, Christ Jesus will never again bear the sins of Israel: Israel will bear its own sins after the manner told to Moses,

The next day Moses said to the people, "You have sinned a great sin. And now I will go up to [YHWH]; perhaps I can make atonement for your sin." So Moses returned to [YHWH] and said, "Alas, this people has sinned a great sin. They have made for themselves gods of gold. But now, if you will forgive their sin—but if not, please blot me out of your book that you have written." But [YHWH] said to Moses, "*Whoever has sinned against me, I will blot out of my book.* But now go, lead the people to the place about which I have spoken to you; behold, my angel shall go before you. Nevertheless, *in the day when I visit, I will visit their sin upon them.*" Then [YHWH] sent a plague on the people, because they made the calf, the one that Aaron made. (Ex 32:30–35 emphasis added)

The use of the Tetragrammaton YHWH signifies that both deities concurred in what was said, meaning that what *Yah* told outwardly circumcised Israel about *whoever has sinned against God, He will blot out of His book* also pertains to what the conjoined deities tell circumcised-of-heart Israel following the Second

Passover liberation of Israel ... after Israel—all of Christendom—is filled with spirit following the Second Passover liberation of Israel, whoever sins and thereby commits blasphemy against the spirit will not be forgiven and will have his or her name blotted out, removed from the Book of Life. This Christian will have his or her sins visited upon the person during the Affliction and Endurance.

The Tetragrammaton *YHWH* is, again, an always unvocalized linguistic determinative that represents the conjoined God of living ones and the God of dead ones, with the God of living ones being the God of Abraham, Isaac, and Jacob, the Creator of all that has been made physically and the deity that was in the Helpmate position to the God of dead ones, the God of every entity that does not have indwelling heavenly life, which now includes the Adversary, condemned to death, to having fire come out from inside him and utterly consume him, with this sentence to death having already having been fulfilled in the timeless heavenly realm, the reason why Ezekiel 28:18–19 was written in past tense.

As fish live in water and really don't think about not living in water, humanity lives in the extremely low viscosity fluid called space-time and cannot really imagine living outside of time ... in heaven, only the present exists, with the present erasing the past and making the past unrecoverable, and with the present suffering no decay and not surrendering to the future, but remaining stable regardless of whatever activity occurs, with all activity occurring in a dance of oneness that requires every living entity to function in unison with every other living entity as human cells function in the human body, the life of each physical cell sustained by cellular oxidation of simply carbohydrates, this dark fire fueled by the blood delivering oxygen molecules and simple sugar to the cell where they are burned. Hence, life is in the blood (Gen 9:4), but the fire that represents life is in the cell, just as the bright fire that is the glory of God (Ezek 1:26–8) is in every living entity in the supra-dimensional heavenly realm. This analogy will have the human body representing heaven; to wit, Christ Jesus' human body represented heaven, with the wound in his side through which blood and water flowed being analogous to the rent in the fabric of heaven made when iniquity was discovered in an anointed cherub and the substance of heaven flowed through the rent and into an Abyss in which the creation was spoken into existence.

If a disciple has faith that is the size and substance of a mustard seed, the disciple can command mountains to relocate themselves ... in pre-contact Aleut stories, mountains could dance, but they were persuaded to sit still until they couldn't move, an allegorical way of discussing plate tectonics and the breakup of Pangaea, the supercontinent that allegedly broke apart 200 million years ago, according to Alfred Wegener's theory of continental drift: the name *Pangaea* was invented during a 1927 symposium discussing Wegener's theory.

When considering continental drift, a person must ask, *Is a story about mountains dancing before being convinced to sit still and listen to a story that caused them to fall asleep and remain still until they could not move* any less accurate than to say that Pangaea formed about 300 million years ago, and broke apart a 100 million years later? Who's to say one story is factually superior to the other story? But if the story of mountains dancing is true, then some person lived

when Pangaea broke apart: the Aleut story is structurally accurate, not something that would be anticipated without the story having come from an oral tradition based on observation.

Part of the story of mountains dancing has whales having legs and walking on the sides of the mountains until the mountains began to dance. Whales were then tumbled into the sea, where they lost their broken legs—and whales do have shoulder and pelvic girdles as other mammals have. So could whales have walked on land at one time?

I'm not going to say that Native American myths are true, but I'm unwilling to admit that carbon 14 dating to dates greater than the half-life of the isotope are true. Dates older than the half-life are best guesses, not facts; for charred bone and charred wood from the same firepit do not by carbon 14 dating produce the same dates, with bone dating younger than wood. And dating the age of the cosmos in earth years is folly: no earth years existed until our solar system settled into its present arrangement of planets around the sun. So to use *years* to date the passage of time and expansion of space before *years existed* can be likened to stories of mountains dancing.

Everything a person accepts as factual is based upon the person's faith: the 1960s on the central Oregon Coast were not the 1960s that American history records. There were no hippies, no Vietnam War protestors. But when those who lived in Lincoln County are repeatedly told that the youth of the 1960s were hippies that protested the War, there will be people who, a decade or more after the fact, begin to remember hippies being on the Coast, their memories being "produced" by a stream of references to the pot-smoking hippies of the 1960s. These memories are "borrowed" memories that after borrowing, begin to seem real, the mind tricking itself into accepting cultural memories as personal memories. And it is through this attribute of memory that disinformation works—

If enough time passes between the implementation of the *Affordable Care Act* and when a future historian writes about this year, 2014, *everyone who likes their doctor can keep their doctor* will no longer be the lie of the century, but will be the factual reality that came into existence with the Democratic Party's passing of national health care, this said assuming that the *Affordable Care Act* doesn't bring about the end of America before its time.

The mind is usually unwilling to believe that things will not continue into the future as they have been in the past ... it is a rare mind that can accept a near-future Second Passover liberation of Israel as a thing that will happen. It is much easier to believe that Christians will not suffer during the endtime tribulation; that Christians have a personal relationship with Christ Jesus, who will protect them from harm, this protection coming in the form of a physical place of safety, or being bodily raptured to heaven. It is mentally and emotionally too difficult to believe that Christians will be, after being filled with spirit, delivered into the hand of the Adversary for the destruction of the flesh. But this will be that case. And this reality doesn't contradict the reality that these seven endtime years of

trouble will also represent a Sabbath rest to the Elect, who simply will not be permitted to engage in the transactional economy.

There will be a Second Passover liberation of Israel, in which 2.4 billion people—all uncovered firstborns—will suddenly perish. Then on or about 1260 days later, with only half of present humanity still physically alive, a third part of this one-half will again suddenly perish in the Sixth Trumpet Plague (Rev 9:13–21).

Human minds cannot transform 2.4 billion, or 1260 days later, 1.2 billion people into “real” people, friends and family members, who will seemingly die for nothing they have done. After all, from the perspective of humanity, it is not sin to worship on Sunday or not worship on the Sabbath, or for that matter, vote Republican or Democrat, Labor or Conservative, Christian Democrat or Green Party. Cohabiting isn’t really a sin, from the perspective of modern Europeans or Americans. Even caring adults in gay or lesbian relationships aren’t, from the perspective of Western morality, sinning. So why would God suddenly kill so many for nothing they have done wrong? And the answer was given long ago:

And the word of [YHWH] came to me: "Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it and break its supply of bread and send famine upon it, and cut off from it man and beast, even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, declares the Lord [YHWH]. If I cause wild beasts to pass through the land, and they ravage it, and it be made desolate, so that no one may pass through because of the beasts, even if these three men were in it, as I live, declares the Lord [YHWH], they would deliver neither sons nor daughters. They alone would be delivered, but the land would be desolate. Or if I bring a sword upon that land and say, Let a sword pass through the land, and I cut off from it man and beast, though these three men were in it, as I live, declares the Lord [YHWH], they would deliver neither sons nor daughters, but they alone would be delivered. Or if I send a pestilence into that land and pour out my wrath upon it with blood, to cut off from it man and beast, even if Noah, Daniel, and Job were in it, as I live, declares the Lord [YHWH], they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness. For thus says the Lord [YHWH]: How much more when I send upon Jerusalem my four disastrous acts of judgment, sword, famine, wild beasts, and pestilence, to cut off from it man and beast! But behold, *some survivors will be left in it, sons and daughters who will be brought out; behold, when they come out to you, and you see their ways and their deeds, you will be consoled for the disaster that I have brought upon Jerusalem, for all that I have brought upon it. They will console you, when you see their ways and their deeds, and you shall know that I have not done without cause all that I have done in it*, declares the Lord [YHWH]." (Ezek 14:12–23 emphasis added)

What did this Israelite do or that Israelite do in a land that sins against the Lord by acting faithlessly; by not believing the Lord? Is the Lord not justified in bringing famine, war, vermin, disease against all who dwell in this land? Who isn’t corrupted by what occurs/occurred in the land? Who is the American not corrupted by openly gay men and women serving in America’s military that defends America against enemies foreign and domestic? Who is the American not

corrupted by a Marxist President and Attorney General who will not defend the nation's laws? Who is the American unsoiled by 17 trillion [now 18+ trillion] in national debt? Who gets to opt out of repaying this debt? Not any American with assets that can be seized.

The Lord brought disaster upon first the house of Israel, then upon the house of Judah, and finally upon Jerusalem and the temple, all that remained of Israel in the Promised Land by 586 BCE ... the prophet Ezekiel was already in Chaldea—had been for approximately twenty years—when Solomon's temple was razed, thereby opening the way to God for Israelites and non-Israelites.

The temple had stood as a barrier, the Holy Place and the Holy of Holies symbolizing that no one could come to God except through the High Priest, who only once a year entered into the presence of the Lord, this on *Yom Kipporim*, the *day of coverings* [plural], with both goats chosen (the one sacrificed on the altar and the Azazel) representing a covering of Israel's sins, one here on earth and one in heaven, a far wilderness unexplored by Israel.

The Lord will again bring disaster upon Israel, this time the nation that is to be circumcised of heart, when He delivers Israel into the hand of the Adversary for the destruction of the flesh of Christians ... God does this, not some earthly nation or power—and God does this because greater Christendom has defiled itself by its idolatry, by its unbelief, by trying to force its way into heaven when entrance is prevented by absence of spiritual birth.

What the prophet Ezekiel declared about the house of Israel pertains to both houses of Israel, circumcised in the flesh Israel and circumcised of heart Israel.

Herbert Armstrong anticipated the reality that Ezekiel's prophecies pertain to an endtime nation of Israel apart from the modern nation-state of Israel, but he thought physically, never spiritually; so his endtime Israel was the English speaking peoples of this world, not a particularly astute conclusion considering there are more English speakers in India than in Great Britain, Canada, Australia, New Zealand, and the United States combined. He wrongly identified Britain as the endtime descendants of the tribe of Ephraim, when it is the French who cannot say *Shibboleth*:

Then Jephthah gathered all the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim, because they said, "You are fugitives of Ephraim, you Gileadites, in the midst of Ephraim and Manasseh." And the Gileadites captured the fords of the Jordan against the Ephraimites. And when any of the fugitives of Ephraim said, "Let me go over," the men of Gilead said to him, "Are you an Ephraimite?" When he said, "No," they said to him, "Then say Shibboleth," and he said, "Sibboleth," for he could not pronounce it right. Then they seized him and slaughtered him at the fords of the Jordan. At that time 42,000 of the Ephraimites fell. (Judges 12:4–6)

A quick check of French dictionaries will reveal the French have greater problems uttering the "sh" sound as found in the word *Shibboleth*, a sound with which all Indo-European language speakers struggle, than do English speakers, thereby suggesting that if what Armstrong taught about northern Europeans being descendants of the lost ten tribes of Israel were true, then it would be the French that were the endtime descendants of Ephraim. And it would have

seemed logical, according to Armstrong's physicality, for Armstrong to have checked what he taught about British Israelism with the reality of history, especially with the French being on the forefront of all aspects of culture.

Paul tells the holy ones at Rome that,

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews were entrusted with the oracles of God. What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? (Rom 3:1-3)

I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom He foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." So too at the present time there is a remnant, chosen by grace. (Rom 11:1-5)

I myself am a Sabbatarian Anabaptist, a descendant of English Separatists and Dutch Mennonites—and my calling to reread prophecy probably came as a result of the faith of ancestors, as God rewarding them for their belief of Him four and more centuries ago.

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