

Commentary — From the Margins *In Whose House?*

Now his [Jesus'] parents went to Jerusalem every year at the Feast of the Passover. And when he was twelve years old, they went up according to custom. And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the group they went a day's journey, but then they began to search for him among their relatives and acquaintances, and when they did not find him, they returned to Jerusalem, searching for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. And when his parents saw him, they were astonished. And his mother said to him, "Son, why have you treated us so? Behold, your father and I have been searching for you in great distress." And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?" (Luke 2:41–49)

1.

An apology—a theoretical argument—like any other argument must begin where assumptions are shared. Otherwise the argument becomes the vain exercise of figuratively *preaching to the choir*. And assumptions by Judaism, Arian Christendom, even Trinitarian Christian and the Sabbatarian churches of God are not shared as to whose house Herod's temple was ... it was the house of the Father of Jesus—all will agree. But who Jesus was becomes problematic; for differing *Jesuses* were preached in the 1st-Century:

For I [Paul] feel a divine jealousy for you [the holy ones at Corinth], 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: 2–4 emphasis added)

Because while Paul still lived, the mystery of lawlessness was already at work (2 Thess 2:7), with the mystery of lawlessness proclaiming a different Jesus from the one Paul proclaimed—and because the Circumcision Faction proclaimed a different gospel and a different Jesus from the one Paul claimed, there is, today, nearly two millennia later, no agreement about who Jesus was, with the majority of Christendom holding the dogma that Jesus was fully man and fully God while He was here on earth, a dogma that conflicts with what the Apostle John wrote about Jesus and about spiritual birth. Therefore, before any discussion can begin about whose house Herod's temple was, there must be a discussion on who Jesus was and on who John, the disciple Jesus loved best, was; for the young Jesus would not be born of spirit (i.e., born of the breath of God, πνεῦμα Θεοῦ) for seventeen and a half years after his father and his mother found Him in the temple, His Father's house.

Because there was another *Jesus*, and was another *Jesus*, many times over being proclaimed in the 1st-Century, the name *Jesus*, like my name “Homer,” doesn't represent one person but many individuals. There are too few names for the number of individuals needing names; thus, a name—the linguistic icon or signifier (i.e., the sound image or inscribed image)—represents no specific individual but must be assigned to an individual (usually by the person's parents), who then becomes known by that name within that individual's community. And so it is with all peoples and with all words, not just names. What a word, a signifier, represents is a matter of what linguistic object or signified is assigned to the linguistic icon by a reading community. Hence, there can be many differing individuals named *Jesus*, but there was only one *Jesus the Nazarene* crucified at Calvary, a singular event that Roman historians did not record because of the event's insignificance to Rome. Apart from Josephus making a reference to the event half a century later, the best accountings of the man Jesus the Nazarene's life and ministry come to endtime Christians through the five thousand plus manuscripts and manuscript fragments dating from the first few centuries of the Common Era (CE), with none dating to the 1st-Century. So the evidence establishing that *Jesus the Nazarene* lived comes from copies of copies of 1st-Century epistles and accounts—and from the faith that it takes to believe these fragmented manuscripts.

Light casts no shadow of itself. It is what blocks the light that casts a shadow. Therefore, Jesus in coming as the life and light of men (John 1:4) will have cast no shadow of Himself. The miracles that Jesus did and the words that Jesus spoke were the works of the Father—for the words of the Father are too expansive

to be contained in human words, but overflow human words, even the words of Jesus the Nazarene, with their *surplus* being manifested in this world as healings, miracles, restoration of life, health, knowledge. Thus, the words of the Father appear in the works of Jesus, but it is the words of Jesus that become the works of the Father. And Jesus left His word, His message, with His disciples as the judge of all who do not believe (John 12:48) ... the work of Jesus is to judge the world (John 5:22), but He didn't come into the world to judge it, to condemn it, but to save it (John 12:47; 3:17–18). Rather, He left His words with His disciples, words that became His works when His disciples committed their words to inscribed texts.

But the person who copies or makes a copy of a copy of the words of Jesus' first disciples does not, nor did not transform the words of the first disciples into the *works* of the first disciples. To read the words of the Apostle Paul, to copy Paul's epistles does not transform Paul words in the works of Paul. Only when the words of Paul produce additional words, a *deuterocanonical* text, will the words of Paul become the works of Paul.

Peter referenced Paul's words in his second epistle (2 Pet 3:15–17), thereby establishing works for Paul albeit thin works that will need to be fleshed out in the 21st-Century. And John in turn references Peter's two epistles, giving to endtime disciples the narrative structure of these two epistles in recounting Jesus telling Peter to *feed My lambs, tend My sheep, feed My sheep* (John 21:15–18); thus John turns Peter's words into thin works that will have to be fleshed out by endtime disciples. But John's words have long been misread—

However, in the 20th-Century words were written by Hebert Armstrong that did for the words of John's gospel what Peter did for Paul's words, and what John did for Peter's words: thanks to Armstrong, the Sabbatarian churches of God became Binitarians rather than Trinitarians or Arians.

It has remained the task of 21st-Century disciples to put flesh on the words of Peter, Paul, James, and John, thereby transforming thin works into the meat of Holy Writ; for John is the brother and partner (Rev 1:9) of endtime disciples that live when the events recorded in John's vision are soon to occur. And the process of transforming watery milk into meat begins with rebuilding the temple, one living stone after another placed atop the foundation that Paul laid in heavenly Jerusalem.

Because Jesus was not then born of *the Father* until He was baptized at the beginning of His earthly ministry (i.e., when he was about thirty years old), the Father of Jesus was not *the Father* when Jesus was twelve years old. Rather, the Father of Jesus was the Creator of all that has been physically made—and Jesus came into this world to introduce *the Father* to His sons, plural, of whom Jesus, the only Son of His Father, is the First of the firstborn sons of *the Father*.

The words of this world are used to name and to describe the things of this world, not the things of God ... when the words of this world are used to name godly entities or things, the words only pertain to manifestations of God in this

world, not to God in heaven. Therefore, only by changing the font in which a word appears on the page can *difference* be observed between father, Father, and *Father*, with Jesus having all three. Only through the use of metaphors, shadows and types; only through heavenly things being seen in earthly things (see Rom 1:20) can knowledge of the Most High God be conveyed to His sons.

So, before proceeding, whose House was Herod's temple? ... The temple with is Holy Place and Most Holy Place [Holy of Holies] stood to prevent human beings from entering into God's presence (Heb 9:8–9). It served the Most High God in a similar way to how an executive secretary restricts access to a company's CEO, shielding the CEO from trivial matters, from salesmen or women, from those things that would disrupt the CEO's daily operation of the company, while letting through calls and people that the CEO truly needs or wants to hear or see. It served the Most High God as an anointed guardian cherub, the pinnacle of angelic perfection, was to serve in Eden, the Garden of God, on the Holy Mountain of God (Ezek 28:12–14). And therein lays a mystery of God.

The temple was the House of the Creator of all that has been made; thus, it was the house of ὁ Λόγος, the Father of Jesus the Nazarene.

2.

The Apostle John records Jesus saying to Nicodemus,

No one has ascended into heaven except he who descended from heaven, the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. Οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον (*Thus for loved the God the cosmos*), that he gave **his only Son**, that whoever believes in him should not perish but have eternal life. οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν εἰς τὸν κόσμον (*did for not send the God the Son into the cosmos*) to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the **only Son of God**. And this is the judgment: *the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light*, so that it may be clearly seen that his works have been carried out in God. (John 3:13–21 emphasis and double emphasis added)

The Apostle Paul wrote,

But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. (Gal 3:25–26)

... 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 4:6–7).

If disciples are sons of God, younger brothers of Christ Jesus—"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" (Rom 8:29)—then Christ Jesus is not the only Son of *the Father*, but rather, the First of the firstborn sons of *the Father*. Christ Jesus is, instead, the only Son of ὁ Λόγος [the Logos], who was Θεὸς [God], and who was with τὸν Θεόν [the God] in the beginning (John 1:1). This is why Paul writes,

Have this mind among yourselves, which is yours in Christ Jesus, who, though *He was in the form of God, did not count equality with God a thing to be grasped*, but made Himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross. (Phil 2:5–8 emphasis added)

As I have previously written, those things that are physical are *one*, whereas those things that are spiritual are *two*—and this includes *God*, who for physical Israel was *one*, the conjoined Tetragrammaton *YHWH*, but for sons of God, both *the Logos* and *the God* are *God*, thereby giving plurality to the singular signifier <ὁ Θεός> as the chiral image of the plural Hebrew signifier <*Elohim*> using singular verbs.

Before developing this apology, the Tetragrammaton needs to be deconstructed, something I have done enough times that instead of doing it again, I will insert an excerpt from §2 of Chapter 2 of *A Philadelphia Apologetic – 2012*, the excerpt posted in a different colored font; for if assumptions were shared, it would be enough to say that Herod's temple was the house of ὁ Λόγος, not of τὸν Θεόν. But because assumptions are not shared, what should easily be answered becomes a *teaching moment*:

Assuming Noah's story is true, when Noah and his sons and their wives left the Ark they all spoke the same language, and they shared the same assignments of meaning to the words they spoke; they were one "reading" community. But before the descendants of Noah were divided "by their clans, their languages, their lands, and their nations" (Gen 10:31)—when "the whole earth had one language and the same words" (Gen 11:1)—people settled on the plains of Shinar and began to build a city and a tower so that they would not be dispersed over the land or wiped out by another flood (*v.* 4). They made kiln-fired bricks, with everyone calling these bricks by the same name (word). But the Lord [*YHWH*] said, "Come, let us [plural pronoun] go down and there confuse their language, so that they may not understand one another's speech" (*v.* 7). And that is what happened: the bricks the people were holding in their hands did not change. The bricks as linguistic objects remained the same but what the people called these bricks [the linguistic icons used to represent the bricks] did change for the Lord confused the language of all the earth (*v.* 9). So to say that words do not come with their meanings

attached has certainly been true since the Tower of Babel incident, when bricks remained bricks but what these bricks were called depended upon the clan of the speaker.

In Scripture, especially in poetic discourse, the icon “tree” doesn’t necessarily represent the woody stemmed plant that an arborist would call a *tree*, but a human being that brings forth fruit, notably the fruit of God: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal 5:22–23). If the tree brings forth bad fruit or no fruit, the tree will be cut down (Luke 13:7–9). If the tree’s height is great and its crown reaches to heaven, the tree rules by the will of God (Dan 4:10–11, 17). If the tree grows on dry land that appears when the waters are divided (Gen 1:12), the tree *grows* from Moses (i.e., from believing the writings of Moses — John 5:46–47), for Moses parted the waters and walked on dry land whereas Jesus walked on water.

If the author of Scripture is the Logos, then to understand Scripture the reader needs to “hear” the voice of the Logos in the words of Scripture, with this voice manifesting itself in the words of His disciples. Hearing the voice of Christ, though, is not believing the One who sent Him, but hearing is necessary before believing is possible. And concerning hearing the Logos it is enough here to repeat what John wrote: Ἐν ἀρχῇ ἦν ὁ λόγος [In beginning was the Logos], καὶ ὁ λόγος ἦν πρὸς τὸν θεόν [and the Logos was with the God], καὶ θεὸς ἦν ὁ λόγος [and God was the Logos]. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν [This one was in beginning with the God] (John 1:1–2).

The Greek linguistic icon πρὸς is often assigned the meaning “of” rather than “with,” and this assignment will have the verses read, *In beginning was the Logos, and the Logos was of the Theon, and Theos was the Logos. This one was in beginning of the Theon*, and the thought remains the same.

If the Logos was either *with* or *of* “the God,” then the Logos was not “the God” even though the Logos was God ... without a definite article for *Theos* [θεὸς] in the third clause of verse one, the definite article for the Logos [ὁ λόγος] is shared, thereby making the Logos God, but not “the God” [τὸν θεόν] with whom or of whom the Logos was in the beginning. The icon “God” now doesn’t represent an individual but a collective or a house or a household consisting in the beginning of “the God” and “the Logos” who was also God, thereby making the icon “God” the metonymic naming icon for a category of divine entities as the English icon “man” represents a category of physically living entities as well as being the identifying icon for the male members of this category of living entities—and as the Hebrew icon (in Latin letters) *El* represents all gods individually as well as representing the Lord.

The way the icon “God” is used in Scripture is the way an American would use the icon phrase “White House” to reference President Bush or President Obama or any cabinet official, all part of one branch, the executive branch, of the Federal government. There is one *White House*; there is no other. The Blair House is not the *White House*. And today, the *White House said* ...

In the icon “man” every *man* and every *woman* is represented. Likewise, in the icon “God” both the Father and the Son are represented, with the Logos in the beginning functioning as the Helpmate to “the God” as Eve was the helpmate of Adam, and as the glorified Church will become the Helpmate to the Son when the heavenly wedding occurs. In the beginning, the relationship between “the God” and “the Logos” was a marriage-type union in which two are one, but when this Logos entered His creation (John 1:3) as His only Son (John 3:16) to be born as the man Jesus (John 1:14), the

marriage-type relationship in which the Logos was the Beloved (Matt 3:17 — read the verse in Greek) of “the God” ended. The *beloved* status of the Logos didn’t end, but there was no more Logos as a divine entity. The man Jesus was the only Son of the Logos, and He became the First of the firstborn sons of “the God” when the breath or glory of the Father [πνεῦμα θεοῦ] descended upon Him as a dove (Matt 3:16) and this man Jesus received a second breath of life. He then had “life” through the breath delivered to the first Adam when *Elohim* [singular in usage] breathed into the nostrils of the man of mud, and He had “life” [a second breath of life] through the breath of the Father delivered to Him so that He would be the second Adam (Rom 5:14; 1 Cor 15:45), the first to be born of, or to receive the breath of the Father, with this breath representing eternal or everlasting life. So the relationship goes from being represented by marriage when the Logos was God to being represented by the relationship between a father and his eldest son when the Logos, having entered His creation as His only Son, begins His ministry here on earth as the man Jesus. And as this eldest Son of the Father, “the God,” the glorified Jesus is free to marry glorified disciples so that these disciples are “one” with the Son (as a man and his wife are one). The Son is now, and has been “one” with the Father. Thus, glorified disciples will be both sons of the Father, born of the Father when they receive a second breath of life, and will be the Bride of the Son when the Son gives life to whom He will (to whom He wants to marry). Both the Father and the Son must give spiritual life (John 5:21) to human beings before these human beings can enter the heavenly realm where glorified disciples will be “one” with the Son and “one” with the Father; they will be of the house or household of “God,” and by extension they will be God, a statement that is considered blasphemous by Christians who have not truly been born of God, and know that they are only metaphorically sons of God, not mimetically sons.

The Greek linguistic icon used for God, ὁ θεός, is used for every god of the pantheon as well as for the Hebrew God; it is not a particularly specific icon. But this icon, ὁ θεός, is not plural and cannot truly be the direct translation of the Hebrew icon מִיְהוָה – *Elohim*, usually translated as God. In Hebrew, מִיְהוָה – *Elohim* is plural and is the regular plural of *Eloah*, but the icon takes singular verbs when referring to the Logos [ὁ Λόγος] interacting with the patriarchs Abraham, Isaac, and Jacob, and Jacob’s descendants ... Israel never knew the Father, never knew of the marriage-type relationship between the Logos [ὁ Λόγος] and “the God” [τὸν Θεόν], and never knew anything of the “eternity” concealed by the creation (Eccl 3:11).

Again, according to John, in the beginning were *Theos* and *the Theon*, both God, both masculine singular nouns, the first in nominative case, the latter in accusative case, but the first cannot structurally be the latter, with John’s use of parallelism preventing the first from being the latter. These two functioned as “one” in the way that Adam said of Eve: “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh” (Gen 2:24). A physical man and a woman as one flesh, therefore, reveal the invisible, spiritual things of God (Rom 1:20), with these invisible attributes being that in the beginning were two who functioned as one spirit. Hence, the assignment of only numerical singularity to the icon “one”—as opposed to “unity”—reveals that the person knows neither Christ Jesus nor the Father.

That there were two in the beginning is disclosed in the Hebrew linguistic icons used for God: *Elohim* and the Tetragrammaton *YHWH*. In Hebrew, the word or linguistic icon that should translate into Greek as *Theos* is *El* [Strong’s #H410] as in *El Shaddai* or “God Almighty” (from Gen 17:1). Again, *Elohim* is the regular plural [the *mem* ending] of

Eloah, the linguistically singular noun, and *Eloah* deconstructs to /El/+ /ah/, with the <ah> radical representing “breath,” either vocalized or aspirated. Thus, *Elohim* is (El + ah) + (El + ah) an undetermined number of times. But the Tetragrammaton *YHWH* gives the multiple: two. For *YHWH* deconstructs to /YH/ or *Yah* (see Ps 146:1a; 148:1a; 149:1a in Hebrew) and /WH/, with the <H> again linguistically representing “Breath.” So what is grammatically seen is that the *Logos* who was *Theos*, with His breath [glory], is *Yah* whom Moses and the seventy elders saw; whose feet Abraham washed; who wrestled with Jacob until daybreak. No human being other than the man Jesus has seen the Father at any time.

Yah is an *Eloah*; *WH* is an *Eloah*. Together, they are Israel’s *Elohim*, Israel’s God.

The Apostle Paul writes of two breaths, one that belongs to Jesus (πνεῦμα Χριστοῦ — Rom 8:9) and one that belongs to the Father, who resurrected Jesus from the dead (τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν — v. 11). Paul structurally separated the breath of Christ from the breath of the Father. For Paul, the Holy Spirit [πνεῦμα ἅγιον] does not have personhood but is a force in the heavenly realm that equates to physical breath or wind in this physical realm; it is the breath of the Father [πνεῦμα Θεοῦ]. However, outside of this physical realm, life is sustained by the glory of God; thus the breath/*pneuma* of God is the ever-burning fire that represents the glory of God.

The Greek icon phrase πνεῦμα ἅγιον, written in Roman characters as *pneuma hagion*, is the divine breath of the Father and could be translated as breath holy or wind holy or spirit holy. All would be valid translations. In the New Testament, this breath or wind is not that of *the Logos* ... the first disciples heard the words of the man Jesus with their ears as did the scribes and Pharisees. These words were controlled modulations of air: they were moving air, *pneuma*, the Greek linguistic icon borrowed by English speakers as a root for common words such as “pneumatic tools” and “pneumonia.” To a 1st-Century Greek speaker, *pneuma* was either deep breath or wind or an invisible force.

Throughout His earthly ministry, Jesus had two breaths of life within Him, the first breath being the one He received from Mary and indirectly from *Elohim* [Himself] having breathed into the nostrils of the first Adam, this breath represented by the Greek icon *psuche* that is usually translated as “soul.” Jesus’ second breath of life came from the Father [πνεῦμα Θεοῦ] in the form of a dove, this breath represented by the Greek icon πνεῦμα. Thus, the man Jesus had life that the *Logos* had given to all human beings, and life from the Father. And He asked to have the life, the glory, He had before He entered His creation returned to Him (John 17:5), with this *glory* being metonymically represented by the Greek icon phrase πνεῦμα Χριστοῦ [*breath of Christ*]. It is this latter *breath* that is seen in the icon *Y-ah*.

Prior to a person being born of God, every person is body or flesh [σῶμα—*soma*] and the life or breath that activates the flesh [ψυχή—*psuche*], with this breath incorporating the old self or Paul’s old *man*. When Jesus sent the Twelve out before the spirit was given, He assigned to this breath (the icon used metonymically) attributes that properly belong to the second breath of life that these disciples would receive after He was resurrected from death (see Matt 10:28 in Greek). For only after a person is born of God through receiving life from His breath [πνεῦμα Θεοῦ] is the person tri-part: *soma*, *psuche*, and *pneuma* (1 Thess 5:23) ... as the last Adam, Jesus was the first man to be tri-part as Adam was the first *nephesh*, or breathing creature—Genesis 2:4 does not chronologically follow Genesis 2:3, but is fully incorporated (as is all of the Old Testament) in Genesis 1:1. The first Adam was not created a spiritual creature, but a

nephesh, a breathing creature like other breathing creatures created in the garden, only the man was created outside of the garden.

The man and the woman created in the likeness and in the image of *Elohim* [“in the image of *Elohim* he created him; / male and female he created them” — Gen 1:27] on the sixth day of the Genesis “P” account are not Adam and Eve, but those who will be glorified as great and least in the great White Throne Judgment (with the meaning of “helpmate” assigned to the icon “least” — this is a subject to which I will return).

To be in the image of *Elohim*, man was created male and female; for *Elohim* consisted of the Logos and “the God,” with there being no inferiority in the Logos ... the English icon “God” is a fair translation of the Greek icon *Theos* and of the Hebrew icon *EL*, not *Elohim*, with “God” or “*EL*” being the generic identifier for the house of the deity of Abraham, Isaac, and Jacob as “Chanel” is the identifier for the House of Chanel, the fashion house that carries on the concepts of the famed designer, Coco Chanel.

Paul writes, “For we know that if the tent, which is our earthly house, is destroyed, we have a building from God, a house not made with hands, eternal in heaven” (2 Cor 5:1). This “house—οικία” is “a building from God—οικοδομην ἐκ θεοῦ,” and this building from God is the house to which Jesus has gone ahead to prepare a room or a staying [μοναί] (John 14:2) for each disciple; therefore, when the mortal flesh puts on immortality, a disciple has a room or a staying in the house of the Father. But meanwhile, within the disciple’s earthly house [ἐπίγειος οικία] dwells the new creature born of spirit of God [πνεῦμα Θεοῦ] in the spirit or breath of Christ [πνεῦμα Χριστοῦ] and the crucified old man or the former nature of the person that still gives life [ψυχῆ] to the flesh ... the flesh of every person is made alive and kept alive by the breath (again, used metonymically) breathed into the nostrils of the first Adam (Gen 2:7) outside of the Garden of God, with this “life” being in the blood of the person (Gen 9:4–6). Thus, within the disciple’s fleshly body are three metonymic breaths of life or spirits, with these three coming together to be *one*:

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. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. (John 17:20–24 emphasis and double emphasis added)

When Jesus prayed for the Father to return to Him the glory He had before the world was created — “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed” (John 17:5) — Jesus described what Christendom has not understood: when the breath or spirit of God [again, πνεῦμα Θεοῦ] descended upon Jesus as a dove (Matt 3:16), Jesus became a life-giving spirit (1 Cor 15:45) as the first Adam became a *nephesh*, a breathing creature. And as all physical human life has come from the one-time event of *Elohim* [singular in usage] breathing life into the nostrils of this man of mud (Gen 2:7), all spiritual life received by Christians comes from the one-time event of the breath of God descending as a dove upon the man Jesus the

Nazarene. Hence, no person prior to Jesus was born of spirit, born of God. The *spirit of God* that was with or was in King David (see Ps 51:11) was the breath of *Yah*, not the breath of the Father. Same for John the Baptist and for his father; for *Yah* was the Logos who was God and who was with the God in the beginning. And continuing in Jesus' prayer made shortly before He was taken,

O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them. (John 17:25–26)

In the beginning of his gospel, John discloses that only the One in the bosom of the Father—the Beloved of the Father (Matt 3:17)—has seen God the Father (John 1:18); that this One, the Logos, entered His creation as His only Son to be born of Mary as the man Jesus the Nazarene (*cf.* John 1:1–3, 14; 3:16).

The breath of life that every human person has received from the first Adam animates the fleshly body of the person, but is otherwise dead in that it has no life outside of the creation but is at death as knowledge smeared on an event horizon ... into this animating breath of life [ψυχῆ] the breath of Christ enters and dwells, which in Christian jargon is called the indwelling of Christ—and in the vessel-like breath of Christ is the breath of God the Father. So when the Father raises a human person from death (John 5:21), the Father doesn't necessarily raise a physically dead corpse from the grave, but rather, gives to the spiritually dead inner self of the human person a second breath of life, His breath [πνεῦμα Θεοῦ], in the breath of Christ [πνεῦμα Χριστοῦ], with the Greek linguistic icon <πνεῦμα> usually being translated into English as <spirit>, with the icon “spirit” entering into English from Norman French via its Latin form, *spiritus*, the direct translation of the Greek icon πνευμα, meaning in all cases “breath” or “wind” or any form of moving air or force invisible to the eye as air is invisible.

These three breaths that are one within the born-of-God disciple are the natural breath of the person, “*psuche*,” plus the spiritual “breath” of the Father in the “breath” of the Son, with both the Father's and the Son's breaths being holy.

The complication to the above that Sabbatarian Christendom has not understood is that the breath or glory of the Father would consume a person if it were not contained in a heavenly vessel; thus the breath of the Father is always “held” in the breath or glory of Christ Jesus as a spirit within a spirit, with the indwelling of the breath or glory of Christ then being in the disciple. Therefore, the gift of God is eternal life [His glory] in Christ Jesus (Rom 6:23).

Human life is sustained by cellular oxidation of simple carbohydrates, with the oxygen molecules needed for the “fire” [*oxidation* is by definition *fire*] within the person delivered to each living cell through the blood; thus, “life” in the form of oxygen molecules is indeed in the blood, with this “life” entering the person through the act of breathing where by the expansion and contraction of the lungs oxygen molecules from the atmosphere are taken into the person and exchanged for carbon dioxide molecules. Paul writes that the invisible things of God are revealed through the visible things that have been made; so in the cellular fires that sustain the life of *nephesh* is seen the invisible fire (non-oxidizing fire) that sustains life in the heavenly realm, with this invisible fire entering into a person when the person is born of God and receives life via receipt of the breath of God [πνεῦμα Θεοῦ].

The prophet Ezekiel describes a heavenly being:

And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance. And *upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire*, and there was brightness around him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. (1:26–28 emphasis added)

The body of this human-appearing being enclosed burning fire in a manner analogous to how the fleshly body of a person encloses many little fires (the cellular oxidation of sugars) within the person. The difference between the unseen (dark) fire of cellular oxidation and the brightness of the heavenly fire within the human-appearing being is the difference between death and everlasting life.

But the flesh of a person cannot contain the non-oxidizing fire that gives life in the heavenly realm ... a human being is not born with an immortal soul and has no indwelling eternal life until the person receives a second breath of life, the breath of the Father [πνεῦμα Θεοῦ]. Therefore, the person must have the indwelling of Christ when the person receives a second breath of life; for the spirit or breath of Christ [πνεῦμα Χριστοῦ] becomes the “container” within the disciple that is able to hold the breath of the Father. Unless the person has Christ within him or her, the person remains dead (Rom 8:9–10) and would be destroyed by the breath of the Father if the person were to receive a second breath of life. Hence, the lawyer and the rich young ruler asked Jesus what they must do to *inherit* eternal life (Luke 10:25; 18:18 respectively); for both knew they did not have indwelling eternal life ... possession of eternal life while the person lived was not promised to ancient Israel. Long physical life and physical wealth was promised for obedience, but not a second breath of life. Long physical life is, thus, the left hand *enantiomer* of everlasting life in the heavenly realm, with ancient Israel’s animal sacrifices analogous to grace in that both “covered” sin but did not pay the death penalty for sin: Calvary paid the price for sin in this world, and the demonic king of Babylon and his seed will pay the price for sin in the heavenly realm.

The first Adam was never a “spiritual man” who fell from immortality into possessing mortality; rather, this first Adam was created as a corpse and was given life (i.e., “born”) as a *nephesh* (a breathing creature) with the breath of life that is common to all of humanity. Death did not have to come to him (although it actually did have to come to him for the first Adam was the chiral image of the last Adam): he could have lived if unbelief had not caused him to do what he was directly told not to do. To say that Adam received immortality when *Elohim* [singular in usage] breathed into his nostrils is intellectually dishonest and discloses a grievous lack of scriptural understanding.

Therefore, the old self or old man that was made alive by the breath breathed into the nostrils of the first Adam remains alive (but dead) for as long as this breath is breathed, with this breath including what is perceived as human nature; hence this “breath” is an icon that is always used metonymically as a person might say, *The White House said*, when the icon phrase “White House” is used to represent the entire executive branch of the Federal government.

Paul consistently addresses the Father and the Son in his epistles, while never sending greetings to the saints from a third personage, and Paul structurally separates the breath or spirit of Christ from the breath or spirit of the Father as he separates “one Lord” from “one God and Father” (Eph 4:5–6) while introducing complications by writing “one body and one Spirit [πνεῦμα]” (v. 4), with this one breath or spirit being that of the Father, not that of Christ ... without possessing life received from the Father, the person remains a son of disobedience (Eph 2:2–3), consigned to disobedience (Rom 11:32) because of the unbelief of the first Adam. But to receive life via the breath of the Father, the person must have a “container” to hold this heavenly “fire,” with this container being Christ. Thus, again, “the free gift of God is eternal life in [ἐν] Christ Jesus our Lord” (Rom 6:23), with the importance of ἐν Χριστῷ Ἰησοῦ [*in Christ Jesus*] not being understood for far too long. Without the indwelling of Christ, no person has or can have indwelling eternal life. Hence, what Peter told temple authorities:

Rulers of the people and elders, if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead--by him this man is standing before you well. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved. (Acts 4:8–12)

Because Christ Jesus received indwelling eternal life when the breath of God [πνεῦμα Θεοῦ] descended upon Him in the form of a dove, thereby making Him the last Adam, a life-giving spirit, as the first Adam is the father of all human life, there can be no other source of indwelling eternal life given to men ... that a great White Throne Judgment would occur was not then known to Peter, but those human persons who will appear before God in the White Throne Judgment never possessed indwelling eternal life; they were never made spiritually alive. The only life they ever had prior to being resurrected from death to stand before that White Throne came from the first Adam. Therefore, what Peter told temple authorities was and remains true, but pertains to the firstfruits of God, with the nation of Israel representing these firstfruits. And it is for this reason that Paul went to the Gentiles while Peter went to Israel: Paul went to those who were not humanly the firstfruits of God, for Paul’s commission was principally for those human beings who would appear before God in the great White Throne Judgment, not when Christ Jesus returned as King of kings and Lord of lords at the beginning of the Thousand Years—

Apparently Paul never understood why so many he had taught fell away ... they fell away because they were never born of God, never born of spirit. John wrote,

Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. *They went out from us, but they were not of us; for if they had been of us, they would have continued with us.* But they went out, that it might become plain that they all are not of us. (1 John 2:18–19 emphasis added)

If those disciples Paul brought to Christ had truly been born of God, they would not have left Paul; they would not have fallen away, for the indwelling of Christ Jesus would

have placed Jesus in charge of their salvation, and Jesus will lose none that have been given to Him to keep.

The many that left Paul were never of Christ regardless of what their mouths professed; for to be of Christ required that the Father choose the person and then draw the person from this world, thereby giving to the person the earnest of His glory in the indwelling glory of Christ, which will always cause the person to walk as Jesus walked. Paul's commission truly was to go to those who were not to be firstfruits of God, but were to appear before God in the great White Throne Judgment—and this includes all of Christendom between the beginning of the 2nd-Century CE and the beginning of the 16th-Century, and most of Christendom since the beginning of the 16th-Century. It even includes most of Sabbatarian Christendom in the 19th and 20th Centuries.

Paul's gospel is, again, principally for those who are not born of God as sons until the Second Passover liberation of Israel ... what Paul wrote is true and correct, but was for righteous Gentiles who would be judged by the same standard as Israel was judged; by the same standard as we, endtime disciples, will be judged.

In going to the third heaven, Paul heard things about which he could not speak:

I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows—and *he heard things that cannot be told, which man may not utter.* (2 Cor 12:2–4 emphasis added)

The unresolved tension between Moses and Paul's epistles is the tension between the early barley harvest and the later wheat harvest of ancient Judean hillsides: both harvests were of the Promised Land, but the barley, the firstfruits, was gathered into barns before summer heat set in whereas the wheat harvest grew in the fields throughout the summer, ripening in the high heat of the sixth month of the sacred calendar, a month analogous to the generations that lived throughout the spiritual drought that was broken when the last Elijah stretched Himself over the dead Church and figuratively administered mouth-to-mouth resuscitation to this Corpse as the end of the age approached.

In the beginning God was two who functioned as one as if the two were married, with the creation concealing the existence of the second entity from physically circumcised Israel even though the plural pronoun is properly used in Genesis 1:26 [“Let us make man in our image, after our likeness”]; in Genesis 3:22 [“Behold, the man has become like one of us in knowing good and evil”]; and in Genesis 11:7 [“Come, let us go down and there confuse their language, so that they may not understand one another's speech”]. The only place where *the Theon* is seen with clarity in the Old Testament is as the Ancient of Days in Daniel's vision (7:9–10).

Jesus said, “For as the Father has life in himself, so he has granted the Son also to have life in himself” (John 5:26). Both have life in each, with the radical <ah> metonymically representing life. Therefore, the Tetragrammaton *YHWH* reveals that both the Logos and *the Theon*, whom the Logos was with in the beginning, had life within each prior to the Logos entering His creation as His only Son. And the Father promised the return of this life and glory to Jesus while He yet lived as a physical human being (John 5:26) ... again, Jesus openly asked for the return of this glory shortly before He was taken (John 17:5).

Personhood was not assigned to the divine breath of God until the 5th-Century CE. It was an errant assignment, not made by saints who heard the voice of Jesus but by tares pandering to the Roman Emperor. The triune deity [the Trinity] of the *visible* Christian Church is a construct that sprang from the heads of men as an attempt to maintain the idol of monotheism when two personages are clearly discernable within the godhead, and with the voice of the Father audibly heard as enunciated words uttered by His divine breath, a Holy Spirit/*Pneuma*.

When here on earth, Jesus only spoke the words of the Father ... spoken human words are conveyed as modulations of the breath of the speaker, and the words of the Father are likewise produced through modulations in His divine breath [πνεῦμα Θεοῦ — from Matt 3:16], with these words [speech-acts] being too large to be conveyed by human words. Thus, the recorded healing miracles that Jesus performed on seven Sabbaths when He delivered the words of the Father become sermons delivered by the Father through His speech-acts in living double-voice discourse, thereby confirming the sanctity of these Sabbaths while disclosing the relative difference between human breath and the cross-dimensional breath or fire or glory of God.

3.

The coming of ὁ Λόγος who was Θεὸς into His creation as His only Son, who was the light of men, forms the chiral image of the rising sun as the life and light source for the elements of the earth—

As the physical sun seems to rise from the horizon to high overhead (because of the rotation of the earth), the only Son of the Creator rotated downward, from high overhead to come in the likeness of a son of Adam, the first man. As the physical sun gives light to the sons of Adam, the only Son of the Creator gives life and light to sons of God, the living inner self of disciples, human beings who have been born from above. Thus, for most of the world, the sun rather than ὁ Λόγος has been worshiped as the cause of life, but the sun is at best only a type of ὁ Λόγος, who was Θεὸς [God] and who was with τὸν Θεόν [the God] in the beginning. Hence, in English the Son [Christ Jesus] is the light of men as the sun is the light of the dust of this earth, a play of words [Son/sun] that Englishmen have historically thought clever, but wordplay that the Sabbatarian churches of God have ignored because of the harm sun worship has caused Christendom.

Visible Christendom forms the shadow and copy of rebelling angels that ripped apart the holy mountain of God with their demands for democracy, equal voice and equal rights with the Most High God; hence Christendom, visible and invisible, serves as the bridge between the holy mountain that existed before iniquity was found in an anointed guardian cherub—this holy mountain of God being His pyramidal governing hierarchy in heaven—and New Jerusalem, the Bride of Christ that replaces the former holy mountain of God with glorified human sons of God. ... Think in terms of the mirror image [chiral image] of the rising and setting physical sun being raised up from earthly to heavenly: the setting [destruction] of the holy mountain of God when iniquity was found in an anointed guardian cherub brings about spiritual darkness in the form of the

Abyss and the creation of the physical universe, a glorious death chamber where all that is in it will perish when it passes away. Into this darkness, ὁ Λόγος in the form of the Son of Himself enters as the life and light of men, creating inside the darkness a scale model of a larger scale model of what will happen when the great White Throne Judgment occurs followed immediately by the coming of new heavens and a new earth and the glorified Bride of Christ as heavenly Jerusalem. The darkness that came about when iniquity was found in an anointed cherub will then fade away as New Jerusalem rises to rule the day, with there no longer being any night, with New Jerusalem being one with the Son through *marriage* as the Son is one with the Father through being the First of His firstborn sons.

The night/day cycle that sees the physical sun emerge from darkness forms a spiritually lifeless shadow and copy of the Son of Man entering His creation as the only Son of Θεὸς who was ὁ Λόγος, with darkness coming when Christ Jesus physically died at Calvary ... because Day One of the Genesis “P” creation accounts ends at Calvary with the death of the fleshly body of Jesus, disciples can know with certainty that Jesus came into this world as only a man—“every πνεῦμα [breath, or inner living self] that confesses that Christ Jesus has come in the flesh is from God” (1 John 4:2)—and not as fully man and fully God. If Jesus would have entered the creation of His Father, ὁ Λόγος, as fully God, He would have entered as His Father, not as the only Son of His Father. And the *light* of Day One would have continued to shine while Jesus was in the heart of the earth. There would be no one to Day One for as long as Jesus continued to dwell in the hearts of His disciples. And this simply is not the case. Thus, the words of John are true: only those disciples that confess that Jesus came into this world as the flesh and blood only Son of the Creator of all things made are of God. Hence, neither Arian nor Trinitarian Christendom are of God; for the first [Arian] rejects the idea that the Creator of all things made entered His creation as a flesh and blood human being, and the second [Trinitarian] clings to dogma holding the Jesus came into this world fully man and fully God.

Light from the sun, energy from the sun reaches the earth in about eight minutes and enters plant life where photosynthesis occurs, thereby giving growth to the plants, with herbivores and omnivores consuming the plant growth to fuel their own growth. Plants have to do nothing to receive this energy from the sun. Hence, the *light metaphor* works nicely to illuminate godly procreation and growth: a seed is planted in the dust of the earth, where it is watered by rain falling from heaven [the first heaven—again, one signifier <heaven> must do triple duty]. When energy from the sun warms the soil, the seed sprouts, breaks through the soil, and sends forth two leaves. The only Son of ὁ Λόγος entered the creation of ὁ Λόγος where He said of Himself, “The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit” (John 12:23–24).

One thing is not another thing; so a metaphor is never true but only a way of illuminating the *truth* so that what can otherwise not be named in the world can be seen darkly.

Human infants are unable to handle dual referents, where one thing represents another *thing* as a symbol or a type of the other *thing*—where a miniature chair in a scale model room represents a full size chair in a real room, or using Plato’s example, where a painting of a chair represents a chair in the room, which in turn represents a chair in heaven (however, there are no physical chairs in heaven). Infant sons of God, made visible by human infancy, are also not able to comprehend dual referents, let alone use the principle of duality that has the visible, physical things of this world revealing the invisible, spiritual things of God to see themselves through the history of ancient Israel.

An earthly shadow is but *one* shadow whether twice seen or seen from multiple perspectives. But two heavenly things will cast this one shadow, with the two heavenly things that cast as its shadow the nation of ancient Israel being the Christian Church and holy mountain of God, with the Church casting its shadow backward in time because of where the *light* is presently located, and with the mountain of God casting its shadow forward in time because of where the *light* was formerly located, or located before ὁ Λόγος created the universe and all that is in it, then entered His creation as His only Son, with entering His creation as His Son representing His death in the heavenly realm and with Calvary representing His death inside His creation. Thus, when He was resurrected from death through first the Father making alive His inner self when He received life via the breath of the Father [πνεῦμα Θεοῦ] (Matt 3:16), and then the Father making alive His fleshly body by transforming the flesh into immortal spirit, the location of the *light* moves from behind the rebellion of the Adversary to in-front of the glorification of the firstfruits of God ... without the scale model of the glorification of human sons of God occurring in the glorification of the Son of Man, Head and Body, there would be no New Jerusalem.

4.

Now, back to what Jesus told Nicodemus: what must be accepted as true is that no one born of woman had ascended to heaven when Nicodemus came to Jesus—remember, the subject under question was the signs [miracles] that Jesus was doing in the first years of His earthly ministry, and Jesus had shifted the discussion to being born of God. Nicodemus understood enough of what Jesus said to ask how could an adult man enter his mother’s womb a second time where he would be miraculously born of God. Nicodemus accepted the premise that Jesus was miraculously born, but he understood none of the mechanics of spiritual birth—and this after Jesus had relayed to Nicodemus the earthly example of being born of God causing the person to be like the wind, invisible moving air [πνεῦμα], a concept beyond Nicodemus’ comprehension. Jesus then asked Nicodemus how, if he couldn’t understand an earthly example, could he

understand heavenly things, and Jesus proceeded to relate a heavenly thing which hasn't been understood by many.

Jesus gave but one sign that He was of God, the sign of *Jonah* [Ἰωv̄&], which has aspiration occurring behind the nasal consonant; whereas the name *John* [Ἰω&v̄v-] has aspiration occurring in front of the nasal consonant. This movement of breath [aspiration] is significant for from the nose to the heart forms the foundation for the assembly that Jesus built, with this movement seen in the juxtaposition of the Greek icons Πέτρος [Peter] and πέτρα [petra], where <Πέτρος> has the speaker exhaling through puckered lips and where <πέτρα> has the speaker inhaling with an open mouth (from Matt 16:18) ...

Comprehending the significance of John the Baptist is critical in understanding what Jesus told Nicodemus—and “this is the testimony given by John when the Jews sent priests and Levites from Jerusalem” (John 1:19) to John:

He [John] confessed, and did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." So they said to him, "Who are you? We need to give an answer to those who sent us. What do you say about yourself?" He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said." (Now they had been sent from the Pharisees.) They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?" John answered them, "I baptize with water, but among you stands one you do not know, even he who comes after me, the strap of whose sandal I am not worthy to untie." (John 1:20–27)

Deconstructing the question asked John, the reader discovers that the Pharisees expected the coming of three men to deliver Israel: the Messiah (the Christ), Elijah of whom Malachi spoke (Mal 4:5), and the Prophet of whom Moses spoke (Deut 18:15). They did not expect the Messiah to be the endtime Elijah, or to be the Prophet of whom Moses spoke. And they expected each of these three to be earthly men used by God; i.e., to be men like John the Baptist, who was a Levite and whose human birth was clearly of God.

The Apostle John does for endtime disciples in the 21st-Century (i.e., making straight the Way of the Lord) what John the Baptist did for outwardly circumcised Israel in the 1st-Century, in that the Apostle John “corrects” the errors of the Circumcision Faction as well as the errors of the mystery of lawlessness that choked life out of the Body of Christ ... the Way of the Lord was twisted beyond recognition by lawlessness; the Way of the Lord wasn't recognizable by early 16th-Century disciples, who set about blazing anew the trail leading to the Promised Land.

The passage from Isaiah that John the Baptist cites begins,

Comfort, comfort my people, says your God.

Speak tenderly to Jerusalem,

and cry to her

that *her warfare is ended,*

that *her iniquity is pardoned,*

that *she has received from the LORD's hand*

double for all her sins.

A voice cries:

"In the wilderness prepare the way of the LORD;

make straight in the desert a highway for our God.

Every valley shall be lifted up,

and every mountain and hill be made low;

the uneven ground shall become level,

and the rough places a plain.

And the glory of the LORD shall be revealed,

and all flesh shall see it together,

for the mouth of the LORD has spoken." (Isa 40:1–5
emphasis added)

The wages of sin is death (Rom 6:23). To receive “double for all her sins,” Jerusalem must twice die—for slavery/captivity is not the wage for sin, nor is national poverty. There is but one wage for sin, death, and for the dead to die, they must have two lives, not one. For death ends life: the person who dies once is dead, and the dead know nothing (Eccl 9:5). Only the living can die. And this becomes complicated for Jesus told a disciple, *Follow Me, and permit the dead to bury of themselves the dead* (Matt 8:22) ... the *dead* are those without life. For *the dead* to bury their own dead, *the dead* must be able to use shovels and picks, meaning that *the dead* who bury the dead of themselves are physically living but without spiritual life, *the life* Adam did not receive because he was driven from the Garden of God before he ate of the Tree of Life. For Adam received life when *Elohim* [singular in usage] breathed into this man of mud’s nostrils and Adam became a *nephesh* (i.e., a breathing creature)—Adam received life outside of the Garden of God, and this becomes an important point when it comes to the last Adam, Christ Jesus, who was born as a biological descendant of King David and not as a Levite who could serve in the priesthood.

The following analogy will disturb some readers: for Adam to be placed in *the earthly copy of Eden*, the heavenly Garden of God (Ezek 28:13), Adam has done to him what the anointed guardian cherub in whom iniquity was found had done to him, in that this anointed cherub was created outside of Eden and then placed

into the Garden of God (*v.* 14) to guard it as Adam was placed in the Garden *to work it and keep it* (Gen 2:15) ...

In Adam's creation from red mud, Adam becomes a type of that anointed guardian cherub, for Adam was placed in the Garden of Eden; thus, Adam represents the bridge between the anointed cherub who was placed by the Lord God *on/in the holy mountain of God* and Christ Jesus who became the high priest of Israel after the order of Melchizedek, but who was humanly born outside of the Levitical priesthood and by extension, outside of the temple.

As Adam walked around in the Garden of Eden to do work in dressing and keeping the Garden, the priesthood of Israel enter and leave the temple where this priesthood does the work of butchering the sacrifices made to the Lord—the temple is a type of the Garden of Eden, and again by extension, the temple is a type of Eden, the Garden of God. Therefore, when disciples rather than a wood and stone building form the temple of God, Eden the Garden of God becomes a community and not a location in heaven. The holy mountain of God on which Eden dwells becomes the pyramidal ruling hierarchy of the Most High God, with Eden serving as the core or hub around which governance radiates.

In understanding dual referents and scale models, the earthly Garden of Eden forms a copy and type of Eden, the Garden of God on the holy mountain of God, and in turns serves as a copy and type of the Temple of God, with the earthly temple forming a copy and type of the heavenly Temple ... the Apostle Paul wrote,

For we are God's fellow workers. *You are God's field, God's building.* According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. *Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.* (1 Cor 3:9–17 emphasis added)

The following correspondences hold — Eden, the Garden of God :: the Garden of Eden :: the tabernacle in the Wilderness :: the Christian Church :: heavenly Jerusalem, the Bride of Christ. The heavenly *Eden* into which the anointed guardian cherub who became the Adversary was placed serves as a copy and type of the living Bride of Christ: the holy mountain of God will be given life in the form of the Bride, again suggesting that the holy mountain of God was not “a

location” in heaven but a reigning hierarchy, with *mountain* serving to indicate pyramidal governance. Thus, earthly Mount Sinai that sees Moses enter into the cloud at its summit serves as a metaphor for Moses being to Israel as the Lord was to angels. And because the declarations made by metaphors really only suggest relationships, it cannot be said that the Lord was the brother of Lucifer and Michael as various sects of Arian Christendom have taught and still teach.

The holy mountain of God that served the conjoined deities *YHWH* was destroyed when iniquity was found in the anointed guardian cherub that is now the Adversary. This *holy mountain* will not be rebuilt from angels. Rather, the work that this *holy mountain* did before the rebellion will be done by glorified human sons of God post rebellion ... angels will be to glorified human sons of God as the nation of Israel was to Moses when Israel surrounded the base of Mount Sinai but could not ascend the mountain while Moses was commanded to ascend the mountain and enter into the cloud shielding the Lord from prying eyes. In analogy, Moses represent all human sons of God who enter into the presence of the Most High God.

Elohim's promise to Adam was that he, Adam, would die in the day in which Adam ate of the Tree of Knowledge (Gen 2:17), but Adam did not lose this life when he ate forbidden fruit; rather, the days of Adam after he fathered Seth were 800 years (Gen 5:4), and he was 130 years old when “he fathered a son in his own likeness, after his image, and named him Seth” (v. 3). So the *death* promised Adam differed in its apparent application from what humankind would have expected: Adam never ate of the Tree of Life so Adam never had indwelling *life* that could be lost when he ate forbidden fruit. The only life he could lose was his physical life, which he didn't then lose. But the heavenly day in which Adam then dwelt would not end until Calvary, and Adam was long dead before Moses lived. For death reigned over humankind from Adam to Moses (Rom 5:14).

So, for pedagogical redundancy, it will again be said, a heavenly *mountain* is not a geographical feature as an earthly mountain is—

Heavenly life isn't life as English speakers normally use the word;

Spiritual death isn't death as English speakers normally use the word;

A heavenly day isn't a day as English speakers normally use the word.

In each example word, what must be understood is that *life* is *life*, *death* is *death*, *day* is *day* as the word is normally used: the problem is that a twice born person has two lives, not one, so the twice born person is subject to two deaths, with time reckoned for one *life* on the seven day calendar regulated by the sun, and with time reckoned for the other *life*, the inner self, on the seven day calendar regulated by when the Son of Man enters and leaves His creation, with His entrance being as the rising of the physical sun and with His exit being as the setting sun.

What happened when Adam ate forbidden fruit was that he was driven out from the Garden of Eden and prevented from entering again (Gen 3:22–24), and

eventually, outside of the garden of Eden, Adam died ... when iniquity was found in that anointed guardian cherub, whose name is really not worthy of being mentioned, this anointed cherub was cast from Eden, the Garden of God, as Adam was driven from the Garden of Eden, with Eve being analogous to the Adversary's rebelling cohorts, the Adversary's *body*—and with Eve being analogous to the Christian Church, meaning that there must necessarily be two Christian Churches, one that becomes heavenly Jerusalem, saved through childbirth, and one that rebels against God and is destroyed upon Christ Jesus' coming as the Messiah. However, there was but one Church in the 1st-Century according to Paul (1 Cor 12:12 *et al*) even though both the Circumcision Faction and the mystery of lawlessness were at work throughout Paul's ministry. Paul simply didn't regard either as part of the Body of Christ, meaning that Paul would not today regard any of visible Christendom as part of the Body of Christ. It is only through understanding that all Christians—born of God or not today born of God—will be inwardly resurrected from death, filled-with and empowered by the divine breath of God at the Second Passover liberation of Israel that visible Christendom is not today dismissed as the fractured apostate church; for without understanding that the Father and the Son will not ignore visible Christendom but will compel all Christians to choose life or death that as Jesus' disciples we cannot out-of-hand dismiss lawless Christians as people without hope.

It is the reality that the Christian Church, as the Woman, will not be glorified, but will be saved through childbirth that has been overlooked by visible Christendom: as Eve gave birth to two sons (Cain and Abel), then a third son (Seth), the Christian Church at the Second Passover liberation of Israel will give birth to two sons, a spiritual *Abel*, righteous before God, and a spiritual *Cain*, who is devoured by the sin that lurks at his door.

Cain will look like *Abel* until the lawless one, the man of perdition, an Arian Christian possessed by the Adversary, is revealed 220 days into the seven endtime years. And the unveiling of this man of perdition marks the removal of the fifth seal by the Lamb (Rev 6:9–11). Spiritual *Cain*, accepting the man of perdition as his *head*, will begin to systematically martyr righteous disciples, the holy ones, those Christians who keep the commandments and their faith in Jesus (Rev 14:12). *Cain*, like the Adversary, was a murderer from the beginning ...

The lawlessness seen today in greater Christendom—evidenced by weekly worship on the day after the Sabbath [τῆ μιᾷ τῶν σαββάτων]—is symptomatic of the lawlessness that will be seen in *Cain* following the Second Passover, with the Second Passover representing spiritual childbirth (the birth of *Cain* and *Abel*) ... the birth of *Seth* occurs when the kingdom of this world is taken from the Adversary and his angels and given to the Son of Man halfway through the seven endtime years, with the world then being baptized in the divine breath of God (*cf.* Dan 7:9–14; Rev 11:15–18; 12:7–10; Joel 2:28–32; Matt 3:11), thus giving *birth* to spiritual *Seth*, the third part of humankind (from Zech 13:9), none of whom were previously *Christians*.

Looking out across visible Christendom, knowing sincerely good and decent Christians who do not realize that by worshiping on Sunday rather than on the Sabbath, they mock Christ Jesus and disclose to man and angels that they are not of God but are of the Adversary who sought *to ascend to heaven above the stars of God, setting his throne on high, on the mount of assembly, making himself like the Most High* (Isa 14:13–14) — knowing that so many sincere Christians will perish in the lake of fire because they will take sin back inside themselves when they have no covering for transgressions except their own obedience is a cause for mourning and wearing mourning garb, the rough clothing that the two witnesses wear.

Worshiping on the first day of the week, Sunday, is presumptuous at best; is Christians telling the Most High that they, too, are the Wave Sheaf Offering, that they do not need to be beaten into fine flour and baked with leavening as the two loaves of bread waved on the Feast of Weeks.

Pentecost—the Feast of Weeks—also occurs on the day after the Sabbath but seven weeks after the Wave Sheaf Offering, with these weeks representing the seven days of the Feast of Unleavened Bread, and the seven years of endtime tribulation. When the seven weeks between the Wave Sheaf Offering and Pentecost are laid over the seven days of the Feast of Unleavened Bread, the resurrection of the firstfruits will occur on the last day of Unleavened Bread, a traditionally underappreciated High Sabbath of God ... Israel's forty-year-long journey from Egypt to the Promised Land is condensed into the seven endtime years of tribulation, with the fourth day, the middle day, of this week of Unleavened Bread being representative of the kingdom of this world being given to the Son of Man, the shadow and copy of which was Jesus ascending to the Father as the reality of the Wave Sheaf Offering on the day after the weekly Sabbath, with a spiritual Sabbath [a High Sabbath] beginning Unleavened Bread and ending Unleavened Bread, with there being but five days between these two Sabbath days that represent the beginning and the end of the seven endtime years that precede the Second Advent.

The Christian—every Christian—whose day of worship is Sunday, not the Sabbath, consciously or unconsciously refuses to walk as Jesus walked; refuses to imitate Paul as he imitated Jesus; and worships a different *Jesus* from the man crucified at Calvary. And this Christian's worship of a different Jesus will make all the *difference* when judgments are revealed ... the holy mountain of God was leveled when democracy ripped through this holy hierarchy. And for the Christian to attempt to come before the Most High God on Sunday because Christ Jesus ascended to the Father one day after the Sabbath is democracy runamuck, is Christians contending that they are the equal of Jesus.

The Sabbath is a sign (Ex 31:13, 17), a mark, with Sabbath observance representing the Christian *marking* him or herself as belonging to the Lord God ... outwardly circumcised Israel was under a covenant obligation to keep the Sabbaths of God, with circumcision being the visible evidence of this covenant. Today, *Israel* is the nation circumcised of heart (see Rom 2:28–29), with no

outward marking of inner circumcision evident except the Christian's desire to keep the commandments by faith, by belief of God.

Circumcision of hearts occurs after hearts have been cleansed by faith—by a journey of faith that is spiritually equivalent in length to Abraham's physical journey of faith from Ur of the Chaldeans to Haran then on to Canaan, a journey from spiritual *Babylon* to heavenly *Jerusalem*, with Sabbath observance denoting when the Christian crosses a spiritual *Jordan River* to enter into God's presence. Therefore, Sabbath observance in the Affliction, the first 1260 days of the seven endtime years, will mark who is of God, just as the cross [the tattoo of Christ's cross — χξς'] will mark who is of the Antichrist during the Endurance, the last 1260 days of the seven endtime years.

But no Christian has to wait until the Christian Church, the last Eve, gives birth to *Cain* and *Abel* before beginning to keep the commandments of God, especially the Sabbath commandment. In fact, if the Christian waits until then (i.e., until the Second Passover), it is unlikely that the Christian will keep the commandments after the Second Passover, when the Son of Man will be revealed, stripped naked, stripped of the garment of Christ Jesus' righteousness known to Christians as *grace*. The Christian's habit of transgressing the commandments will be simply too difficult for the Christian to break. It will be easier—and will seem more logical—to continue in the lawless traditions the Christian presently holds, traditions that mark the Christian as a son of the Adversary, a son of Adam who is to be driven out of God's presence and delivered to the lake of fire when judgments are revealed.

What the Lord God told Adam occurred: the first Adam did, indeed, die in the dark portion of the day when he ate forbidden fruit, with this *day* being Day One of the "P" creation account, with the dark portion of Day One stretching from when "the Lord God made the earth and the heavens" (Gen 2:4) to when the only Son of the God who created earth and the heavens entered His creation to be born as the man Jesus the Nazarene.

There is an old adage that remains true: to *assume* is to make an *ass* out of *u* and *me*. And the assumption that has plagued humankind is the length of a day being twelve hours, or spiritually, a year, when *<day>* is the light or hot portion of a calendar denotation, be it a 24-hour day, or a day in the "P" creation account ... if a thousand years is as a day, then what is three and a half millennia, the period between Israel's Passover exodus from Egypt and the Second Passover liberation of Israel? Is this not the three and a half days between when the Passover lamb is selected and penned on the 10th day of the first month and when that lamb is sacrificed at dusk beginning the 14th day of the first month? Is this not the three and a half days between when Jesus was placed in the heart of the earth at the beginning of the 15th day of the first month to when Jesus, as the reality of the Wave Sheaf Offering, ascended to the Father shortly after dawn on the 18th day of the first month? Is this not time, times, and half a time—the 1260 days—of the Affliction, and the time, times, and half a time—again, 1260 days—of the Endurance in Jesus that immediately precedes the Second Advent?

A time, times, and half a time is a reckoning of time from God's perspective; so the unit in which the time is reckoned can vary, but the unit that is of importance to endtime disciples is the days of the "P" creation account; for at the beginning of the light portion of the fourth day, the holy firstfruits of God will be glorified, for they will be the greater and lesser light of this fourth day.

Because Christians have traditionally been terrible readers of Holy Writ; because Christians are traditionally undereducated and proud of their ignorance, the sign of Jonah has not been a readable *sign*. Two nights and one day (i.e., from Friday sunset until Sunday morning) does not make three days and three nights, but from Wednesday sunset until Sabbath sunset does. If greater Christendom willingly accepts two nights and a day as the sign of Jonah, not insisting upon a better reading of the sign, how is it possible for these Christians to understand spiritual birth? Greater Christianity, though, willingly accepts the lie that Eve swallowed, *You shall not surely die* (Gen 3:4); thus, the Church eats forbidden fruit through determining for itself what is right and what is wrong, what is good and what is evil. For again, Eve symbolically represents the angels that believed the Adversary and rebelled against the Most High God, thereby creating the need to cast these angels out from heaven, the reason for the Abyss and the creation of the universe in the Abyss, with the creation functioning as a glorious death chamber, with the production of the second heaven seeming to give to the chamber great antiquity thus keeping its inmates looking at the stars instead of looking to God; i.e., worshiping angels instead of the Father and the Son.

In whose House was the twelve-year-old Jesus when He was among the teachers, listening to them and asking them questions (Luke 2:46)? He was in His Father's house, the House of *Yah*, who gave up His life in heaven to enter His creation as His only Son to save the world ... it would seem reasonable for His disciples to at least read His words and make sense of them, for the word [λόγος] Jesus left with His disciples will judge whomever doesn't receive and believe His words. And the vast majority of Christians will be judged by a message they never read, never had preached to them, but a message they held in their hands, often between leather covers binding still shiny pages.

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