

This “Apology”

A Philadelphia Apologetic was first published in 2002 as a collection of “essays of definition” then republished in 2008 because of significant theological growth having occurred during the intervening years, enough that I felt the first edition needed to be replaced. But publication of a second edition didn’t see an end to the growth: within months of the edition’s release, I knew a third edition would have to be published before the second Passover occurred. I didn’t know until spring 2009, though, that revelation by realization forms the spiritual equivalent to the physical, *Thus says the Lord*.

A collection of *essays that define* does not stand alone in this world: to *define self* as a *Christian*, what it is to be “Christian” must become an agreed upon standard from which deviation can be measured. And biblically, a “Christian” is a person who walks as Jesus Christ walked ... to walk as Jesus walked, the person must inwardly live as an observant Jew, with the actions of the flesh reflecting the inner person’s desire to live as an observant Jew.

When the inner self desires to keep the commandments, the outer person will strive to keep the commandments; for when the inside of the cup is “clean,” the whole cup is *clean* or holy before God.

Outward circumcision doesn’t make the inner person *clean*; tracing one’s ancestry back to the remnant that returned from Babylon doesn’t make the inner person *clean*. Righteousness is not an attribute of the flesh, or of biology, or even of this world.

Ancient Israel, collectively, never understood that its ancestry and its circumcision (when the nation practiced circumcision and consecrating its firstborn) did not make the nation righteous. The Lord said to the nation through the prophet Ezekiel, “Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, declares the Lord God; so turn and live” (18:30–32) ... what the Lord said to ancient Israel also pertains to the endtime Christian Church: *cast away your transgressions, you Christians, for why will you die? Neither the Father nor the Son have pleasure in the death of anyone, especially in death of those of you who identify yourselves as Christians, so turn from your willful lawlessness and live*. Grace doesn’t cover the transgressions of the Christian who has presented him or herself as an obedient servant to sin (Rom 6:16). *You cannot serve sin and serve God, so why do you “Christians” try so hard to do just this, even to assembling together on the day [one day] after the Sabbath [ἐν τῇ μιᾷ τῶν σαββάτων — from Acts 20:7] ... the 1st-Century Church of God reckoned the days of the week from the number of days after or before the Sabbath, which makes no sense unless the Church was keeping the Sabbath as well as the Holy Days, for Greeks had their own reckoning of days. When writing to the obviously Greek Θεόφιλε (Acts 1:1), Luke reckoned when Eutychus fell from the upper window and was picked up dead and restored to life by the number of days after Unleavened Bread (Acts 20:6), then used Yom Kipporim [the Fast — Acts 27:9] as reference for when Paul sailed beyond Fair Havens. So it is open rebellion for you who claim to be individually and collectively the Body of Christ to keep another day other than the Sabbath; it is rebellion analogous to Israel’s rebellion against God when the nation was still in Egypt (Ezek 20:8).*

When sin no longer has dominion over a person (Rom 6:14), it is only the children of the Adversary that continue to willingly transgress the commandments (1 John 3:4–10), calling “evil” righteousness and the freedom they have to keep the law *liberty from the law*. It is Satan’s seed that populates so-called “Christian” churches on Sunday mornings; it is Satan’s servants that pose as ministers of righteousness (2 Cor 11:14–15)

from pulpits worldwide; it is Satan and his angels that the vast majority of “Christendom” worships and serves, with these “Christians” being too eager to fight each other and to kill genuine disciples who threaten their lawless ways and godless doctrines.

It is Satan and his angels that all of Islam serves; that most of Christendom and Judaism serves; that every other person in this world serves; for there is only one “name,” one authority by which men (and women) can be saved, and that authority is the stone Judaism rejected, Christendom rejected, and Islam has never known. That *name* or authority is Christ Jesus, whose word or message [ὁ λόγος] He left in this world as the judge of everyone who rejects Him (John 12:48); as the judge of Christians who mock Him by attempting to enter into God’s rest on the following day as Israel tried to do in the wilderness (Num 14:40). To the everlasting shame of Christendom, when truly born of God today’s Christians will (with very few exceptions) rebel against God whereas when born of God a significant percentage of observant Judaism and approximately half of Islam will turn to God and will be saved in the Tribulation and in the Endurance respectively ... when Christ Jesus returns, all of the world will profess to be “Christian,” even the “many” slain by the Lord (Isa 66:15–16; Rev 19:11–19), the many who have marked themselves for death by accepting the tattoo of the cross [χξς’].

The task I sought to accomplish in 2002 really couldn’t be done, because all definition of self comes from measuring *difference* from a standard—and for *Christians* no standard apart from Scripture is valid. When all of “Christendom” has rejected the standard then *difference* isn’t measured from “Christendom,” but from the foundation that Paul laid (1 Cor 3:10–11), with any *difference* causing the person to be rejected by Christ Jesus for the person is not *one* with the Christ as Christ is *one* with the Father.

Jesus said that many are called but few will be chosen (Matt 22:14); Jesus said, “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” (Matt 7:21); Jesus said, “Do not think I have come to abolish the Law and the Prophet” (Matt 5:17); Jesus said, “Truly, truly, I say to you, whoever hears my word [τὸν λόγον μου] and believes him who sent me has eternal life” (John 5:24); Jesus said, “But if you do not believe [Moses’] writings, how will you believe my words” (v. 47); Jesus said, “The one who rejects me and does not receive my words has a judge; the word [ὁ λόγος] that I have spoken will judge him on the last day” (John 12:48); Jesus said, “Whoever has my commandments and keeps them, he is who loves me. ... Whoever does not love me does not keep my words” (John 14:21, 24).

A “Christian” can profess to love Jesus, but unless this “Christian” also believes Moses’ writings, this “Christian” doesn’t hear the voice of Jesus, doesn’t know Jesus, doesn’t love Jesus, and if born of God, has already been cut off from the Body of Christ by the Father ... any *difference* from Christ Jesus is spiritually lethal—and it is this Jesus who said, “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” (Matt 10:34–35), and to set the inner new self against the tent of flesh in which this son of God dwells; for the tent of flesh remains consigned to disobedience because of the first Adam’s transgression. The inner new self, as if Oedipus, must slay the crucified *old man*, with the war fought between the inner self and the fleshly members of the body being the mystery that Paul said he didn’t understand (Rom 7:15 — read verses 7 through 25).

Until the second Passover, sin and death will continue to have dominion over the tent of flesh in which an inner son of God dwells. And it will be by the inner new self struggling to overcome the passions of the flesh that this inner son of God grows strong through growing in grace and knowledge. Or, as what has apparently happened to all of

“Christendom,” the inner new self perishes by being defeated by sin and returning to being its bondservant, with this return leading to the second death ... grace covers the losses the inner new self accumulates as this born-of-spirit son of God fights against the indwelling sin of the tent of flesh being consigned to disobedience; grace is the promised mercy (Rom 11:32), but grace ceases when the inner new self voluntarily submits to sin, with the foremost transgression of “Christendom” being its habitual flaunting of the Sabbath commandment.

There is no way for me to avoid being defined by others as *difference* is quantified, with disobedience being the benchmark for what it means to be a “Christian.” The more I walk as Jesus walked (1 John 2:6), the less I look like the world’s definition of a “Christian,” a sad but true statement.

Efforts by any person to define him or herself will be subject to the opinions of others, for all speech is political—and theological speech is perhaps the most polarizing form of political speech for theology separates the *elect* from the *damned*, with all compass points claiming election when in reality salvation is a matter of doing what a person is told to do when told to do it. Salvation is simple. What’s not simple is accepting that “Christians” are not really *Christian*, that the “Christianity” of parents and grandparents is not of Christ Jesus or the Apostle Paul. What’s not simple is walking contrary to this world in a self-aware text that has the endtime disciple realizing that he or she forms the shadow [left hand enantiomer] of the Elect in the Endurance ... Jesus knew that those things He did and must do were to fulfill Scripture; He was consciously aware of His position in Holy Writ. But few Christians have been aware that they both cast shadows onto the mental topography of ancient Israel and are themselves shadows cast by fully empowered disciples in the Tribulation and the Endurance. If a faithful endtime Christian wonders why things happen as they do, the disciple needs to realize that the disciple has a role to play that will serve as an example for those who come behind the disciple as ancient Israel in the wilderness served as an “example” (1 Cor 10:6, 11) so that “Christians” could see themselves as God sees them—Paul expresses the concept differently and from the perspective of the Church not yet rebelling against the Father and the Son. Forty jubilees later, endtime disciples have the *privilege* of seeing that ancient Israel was not only an example so that Christians should not desire evil, but was also the revealing shadow that made visible in this world what was invisible to the eye. The Church has rebelled against God as ancient Israel did, and the Church will, in the Tribulation, again rebel against God as Israel did in the wilderness.

When “the many” who disagree with a person for whatever reason cannot support their many positions, they turn to *ad hominem* attacks—and that will be the case with those who disagree with me; for those who place importance on the pronunciation of Jesus’ name, or who sincerely but wrongly believe that human beings are born with immortal souls, or who preach another testament of Jesus, or who assign personhood to the breath of God have no other basis for their attacks. There will be others who find fault with me because they believe they should have been called (or have been called) to unseal Daniel’s visions. There will be those who know me and who cannot believe that God would use me to do an endtime work for Him. But the evidence that I have been called to reread prophecy is the same as Paul’s claim of authority: “When you read this, you can perceive my insight into the mystery of God” (Eph 3:4).

Paul writes, “For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery” (Gal 5:1). Although this passage has been used by Evangelicals worldwide as their justification for not submitting to the law of God, they use the passage without any apparent realization that every person is the obedient servant of the one whom the person obeys, “either of sin, which leads to death, or of obedience, which leads to righteousness” (Rom 6:16).

Christians have been set free: sin has no dominion over the person who has been born of God, regardless of whether the person is born under grace (the first covenant) or born filled with the spirit under the New Covenant, when sin is not remembered but when unbelief condemns the Christian. The mantle of Christ's righteousness is not needed when sin is not remembered ... grace is needed today because sins are remembered; they need to be "covered"; there needs to be a sacrifice for them. Jesus' death at Calvary paid the death penalty in this world for the sins of the flesh (for transgressions of the law committed in this world), but Jesus will not be crucified a second time. He will not die in the heavenly realm for sins committed in that realm. He will not die for the sins of other sons of God, either angelic or the inner new selves that are born of spirit. He will cover with His righteousness His younger siblings, but He will not die a second time. The second death will be theirs, will be them being cast into the lake of fire if the sins of disciples in the heavenly realm are not given to their rightful owner, Satan the devil. And it is by whether the disciple believed the writings of Moses and heard the voice of Jesus and believed the One who sent Jesus (whose words Jesus spoke) that the disciple discloses his love for Christ: disciples are all sons of God as angels are sons of God so there are no male or female disciples.

Disciples are heirs, though, whereas angels are servants ... neither male nor female, disciples are circumcised of heart as male Israelites were circumcised in the flesh, thereby introducing the analogy that as female Israelites didn't seem to count in the ancient nation, whose survival was very much depended upon these uncircumcised women, angels as servants in the kingdom do not seem to count although there would be no circumcised [of heart] sons of God without the work of angels. And in the interplay of shadows and types—in modern women taking exception to the role of women in ancient Israel, questioning whether they want to serve a God that would allow women to be treated as servants—endtime disciples see the relationship between glorified sons of God that began life as the inner self of a person (made alive by receiving the breath [*pneuma*] of God) and angels who were created to be serve God. The apparent invisibility of women in the ancient nation is directly analogous to the invisibility of angels in this world. The preferential treatment of male Hebrew infants, circumcised in the flesh on the eighth day, is analogous to the preferential treatment of every circumcised of heart son of God, regardless of whether this *son* temporarily dwells in a male or female tent of flesh, in the kingdom where these sons, if glorified, are heirs.

No angel was created as an heir of God, but as the daughters of Zelophehad (Num chap 27) partitioned for an inheritance among their father's brothers (they asked to receive their father's inheritance), some angels will receive an inheritance among the sons of God that began life as human beings. A few angels will inherit as glorified disciples inherit—as women inherited in Israel, even to judging Israel as was the case of Deborah, a prophetess and wife of Lappidoth (Judg 4:4). But as very few women had positions of authority in ancient Israel, very few angels will be in positions of authority in the kingdom of God.

Again, as there would have been no male Israelite infants in the ancient nation to be outwardly circumcised without the work of scripturally invisible women, there would not be surviving circumcised of heart sons of God without the work of mostly invisible angels, but a shadow is not its reality: Jesus was not an angel before He entered His creation as His only Son (this is a teaching of some Arian Christian sects); He was not the "brother" of Michael and Lucifer. He was *God* [θεός] and one with the God [τὸν θεόν] as Eve was one with Adam. And as Eve was not Adam but was one with Adam, the Logos [ὁ λόγος] who was *Theos* [θεός] and who was with the *Theon* [τὸν θεόν] in the beginning (John 1:1) was still one with His Father [again, τὸν θεόν] on the day when He was crucified (John 17:3, 21). The resurrected Jesus told Mary that it was to His Father and

His God [θεόν μου — John 20:17] that He still needed to go. And while Greek linguists will point out that τὸν θεόν is the accusative case of the nominative case ὁ λόγος, the Apostle John used Greek case endings to establish *difference* between the Logos who was with the God in the beginning and the Most High, to whom the Logos was equal but did not count this equality a thing to be grasped (Phil 2:5–7). In the beginning there were two who functioned as one [spirit] as Adam and Eve were two who were one [flesh].

The garment of Christ Jesus' righteousness (i.e., the garment of grace) will be stripped away from disciples when the Son of Man is revealed (Luke 17:30). "Christians" will then be set free, with the Torah written on hearts and placed in minds according to the contractual terms of the New Covenant: the Christian will be well able to cover him or herself with obedience if this is what the Christian chooses to serve. If, however, the Christian chooses to serve sin when sin has no dominion over either the inner new creature or the tent of flesh, both the inner new creature and the tent of flesh will perish because of this Christian's unbelief. Therefore, the person who seeks in Paul's epistle to the Galatians *cover* for continuing in sin can (by twisting Paul's words) find that cover, but cannot save his or her life. This person today denies Christ, and when judgments are revealed, this person will be denied by Christ Jesus: this person makes salvation into a linguistic game that cannot be won by the person, for Christ Jesus determines whom He will marry by giving immortality to the fleshly tents of His Bride.

Salvation is not a "right"; it is not an entitlement. It is not like a high school diploma that can be earned by completing the required number of courses. It is a gift that is freely given by the Father, and then freely given by the Son. Both the Father and the Son have to give life to a human being before this person can enter heaven as a living entity. It is not enough to be simply born of God, the act of the Father raising the dead by giving to the person [either physically living or physically dead] a second breath of life. The Son must now cause the perishable flesh to put on immortality—and all judgment has been given to the Son, with the word [ὁ λόγος] or message He left with His first disciples being the judge of the disciple who does not hear His voice and believe the One who sent Him (cf. John 12:48; 5:24). And to hear Jesus' voice, the person must believe the writings of Moses (John 5:46–47). Therefore, let it be clearly understood, the person who believes Moses and who hears the voice of Jesus and believes the Father will pass from death to life without coming under judgment whereas the person who rejects Moses is also unable to hear Jesus' voice and is thus condemned because of the person's unbelief. This latter person denies Jesus and will be denied by Jesus before the Father. This person was born of God through being given a second breath of life, but this person did not value the gift of life enough that the person strove to walk uprightly before man and God. This person used his or her freedom to fashion for the person a new yoke of bondage to sin, a yoke not of wooden bars but of iron bars from which there is no escape.

In 2002, I had just heard the command to reread prophecy from the mouth of God, a claim that opens oneself up to being marginalized and ridiculed, not something that is particularly troubling but also not something to seek. Christ hated to be mocked, yet it was mocking that He had to endure that last day of His physical life. He had to remain silent while being mocked; He could not respond—His response will come when He returns, for then "those slain by the Lord shall be many" (Isa 66:16).

The claim of whether I heard words from the mouth of God rests on whether a second Passover liberation of Israel occurs in a manner foreshadowed by Israel's liberation from physical bondage in Egypt, a liberation from indwelling sin and death that will see the lives of firstborns again given as the ransom for Israel's freedom. And to shorten the waiting time to see whether my claim that a second Passover liberation of Israel will occur, pick a near year that has the 15th of Lyyar occurring on a Thursday (2011 is such a year) and judge my words by what happens. If a few such *near* years pass

without anything happening, then dismiss my words as nonsense, as the words of a madman. But understand, if I'm correct and if you are a firstborn (the first to open a womb) who does not cover him or herself with the blood of Christ on the dark portion of the 14th of Abib or on the 14th of Lyyar (if you are prevented from taking the Passover in the first month), you will not physically live to see the 16th of Lyyar of the year of the second Passover. Your next conscious thought will occur in the great White throne Judgment when you will give an accounting for all you have done, with this accounting either justifying you or condemning you. Or if born of God, your next realization will be of yourself in the lake of fire.

The Apostle Paul was chosen to routinely hear words from the mouth of God, what it means to have the Holy Spirit [breath holy] speak to Paul as one man would speak to another (Acts 22:14). I cannot make the same claim, but what I can say is that I twice heard words spoken across dimensions, once on that Thursday of the second full week in January 2002, and a second time a few months later as a four word answer to a question.

I did not seek the call to reread prophecy; I sought no sign to confirm the calling.

When Jesus was asked for a sign, any sign He would have given would have become a snare for Israel. So he gave only one sign, Jonah, who according to tradition was the son of the widow of Zarephath whom Elijah raised from the dead ... the sign of Jonah isn't a solar eclipse as some would have the spiritually circumcised nation of Israel believe; it isn't being in the grave for two nights and a day; it isn't resurrection Sunday morning. The sign of Jonah is, first, being dead for three days and three nights, then being brought back to life to be the spokesman for God. It is spiritually the movement of "breath" (i.e., the breath of life) from the nostrils to the heart and mind. One sign, two contexts, two meanings.

In believing the Gospels, disciples of Christ Jesus will acknowledge that Jesus was in the heart of the earth [i.e., the grave] for three days and three nights as Jonah was in the belly of the great fish for three days and three nights for to deny the physical aspect of the only sign that Jesus gave is to deny Jesus. But the Church is individually and collectively the Body of Christ and as such is also *Christ* as the head is Christ: what happened to the Head happens to the Body, which will be resurrected to life after the third day.

In the fall of 2009, while teaching a section of a second semester Composition course, with the course readings based on semiotics, I asked the class to comment on Aeon J. Skoble's review of the movie, *Forrest Gump* (1994). The review first appeared in *The Freeman* in 1995. It was anthologized in *Signs of Life in the USA*, edited by Sonia Maasik and Jack Solomon (Boston: Bedford/St. Martin's, 2009). And Skoble, in the review, argues that the movie is *unambiguously anti-intellectual, and subversive in its power to make one enjoy it anyway*. Skoble writes, "This film is subversive. It doesn't subvert the Constitution of the United States, but rather it is subversive of the human spirit" (3rd par), and concerning Jenny, Skoble writes, "I've rarely seen a characterization so hostile to inquiry" (5th par). About Forrest's role in society, Skoble writes, "This is not about self-esteem for the disabled, it is actually about radical leveling, a devaluation of ability" (7th par). About the central metaphor of the movie, Skoble writes, "There's no secret to excelling, the film tells us, just do what you're supposed to do" (8th par), and about the movie overall, Skoble says, "The anti-commerce message derives from the more general anti-ability theme. If intelligence and analytic ability are not portrayed in the most popular film of the year as important components of the good life, an intellectually lazy generation will tacitly take this as support for their disengaged condition" (11th par).

For the person who has never seen the movie *Forrest Gump*, the protagonist for which the movie is named has an IQ of 75; yet because he runs when he is told to run he obtains a degree (on a football scholarship) from University of Alabama, goes to Vietnam

where he wins the Medal of Honor because he won't leave behind his friend, then has a successful shrimp business because his boat is the only one that didn't sink in a hurricane, buys Apple stock when trying to buy into a fruit business. He spends three years running around the country with a cult-like following, but his childhood love Jenny eludes him for she questions authority and becomes the personification of the archetypal *Eve*, giving to Forrest "life" but losing hers to her inquiring nature. And therein is what *Forrest Gump* is, a late 20th-Century morality play, with Forrest representing Everyman, the allegorical protagonist of the 15th-Century English morality play named for its lead character.

Everything that happens to Forrest happens to someone somewhere as time and chance befalls every person [every man]. All of these *someones* represent the trees of a forest, as Forrest Gump becomes the metonymical naming phrase for humanity. Jenny, now, represents disbelief as she questions authority, dying an untimely death for doing so. And the subversive aspect of the film to which Skoble objects—the film's statements about the human spirit—have been generally unrecognized by moviegoers who have so little understanding of what appears before their eyes that they don't see themselves as the chiral image of Forrest ... generally, moviegoers have IQs higher than 75, so they do not realize that when looking at Forrest, they are seeing themselves from the perspective of a deity possessing greater intelligence than humans have.

Forrest is the left hand enantiomer of Everyman, whom Death summons to give an accounting of himself, with only Good Deeds going with Everyman to testify at his judgment. Forrest and Everyman are enantiomorphs, and all of humankind is represented by either Forrest or Jenny; so the movie is extremely subversive. It challenges the very premises by which the Adversary rules this world. It challenges the value and wisdom of questioning authority. It tells viewers to just do what they are supposed to do, but the film doesn't push beyond doing what mommas tell their children to do when Forrest's mother is read as the allegorical representation of the visible Church that dies before Forrest does.

Ultimately, the film is unable to answer the questions it raises just as Everyman is unable to escape judgment.

Jesus gave to His disciples the means for escaping judgment: "Truly, truly, I say to you, whoever hears my word [τὸν λόγον μου — *the word of me*] 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). But apparently most of humankind—most of the forest—neither wants to be great in the kingdom of the heavens, nor wants to escape judgment. The person who would be great in the kingdom keeps the commandments and teaches others to do likewise. The person who questions authority lacks faith, trusting instead in experience as Jenny does.

It takes faith to do what a person is supposed to do, faith that *truth* is what the person knows is right. It takes faith to trust the words of a man who died two millennia ago.

Every person is the obedient servant of the one whom the person obeys, and it doesn't take the IQ of a professor of philosophy [Skoble teaches philosophy] to have a pure spirit and the favor of God; for intelligence and ability do not produce faith. And without faith, no one can please God, whose ways are higher than man's by more than Skoble's intellect is beyond Forrest's ... the striving for financial success in this world is as spiritually futile as Forrest's running was economically futile, and college students know as little about God when they graduate as Forrest knew about calculus when he graduated.

Nineteen sixties America spawned many *Jennys*, each hell bent to challenge authority, each as the Adversary was when iniquity was found in this anointed cherub.

And therein is why *Forrest Gump* is subversive, for the antithesis of rebellion is doing what a person is told because the one telling the other what to do has greater intelligence, wisdom, and understanding. But how is a person to believe another if the first believes that he or she is the equal of the other. And it is this question that discloses the greatness of 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” (Phil 2:6–7). Can we be like Forrest, doing what we know is right because it is right, or must we be like Jenny, questioning authority until that questioning results in death?

In this world (*cosmos*), not questioning the authority of God is subversive, but not really when trees are thrown as if they are broomhandles. The following poem describes an event that happened in 1975:

THAT SNAG—

Threatening skies and snow on the Kenai—
Not much was happening in Alaska—
loaded wife and kids,
her sewing machine and five chainsaws,
into a decade old pickup,
started down the Highway
to look for a cutting job—

found a gyppo logging white pine,
a selective cut near the Divide—
all good sticks,
two bushel a tree or more—

my saws were a little small,
my bars a little short for timber so large—
I'd never fallen trees five, six, seven feet in diameter,
but I needed work so *sure I can do it*,
but I must confess
I prayed
before I started chips flying,
skiptooth chain gnawing,
centuries of growing—
when Lewis & Clark passed by
these pines were already tall—

a week became a month—
I still knelt
a moment or two each morning,
but I'd become comfortable
tipping over giants,
so my concern was where would we spend winter—
we were then tent camping—

the gyppo skidded with D-6s, skidded treelength—
a faller and a buckler with each Cat—
the buckler on the landing,

the faller setting chokers—
so when I tipped over a pine the Cat couldn't budge
I put in a Russian coupling at 66 feet—
for fellows who don't understand,
a Russian coupling's where a suspended log is cut
half in-two, then ringed so it breaks when jerked—
there were twelve feet under this pine,
still more than four feet across where I cut—

when ringing that pine,
I cut
a little too deep—
heard the crack, threw my saw
and the log threw me—
I landed on my saw dogs—
the wetness of blood, air felt deep in the flesh—
but I didn't see that the pine had snapped
a red fir snag three feet across—
the catskinner hollered, *LOOK OUT*—
but I couldn't get up—
felt like I was being held down
no matter how much I fought—

I rolled over,
rolled a couple of times—
looked up to see the snag falling across me—
flat on my back,
nowhere to go,
I put up my hands as if to catch it—

it bounced up maybe twenty feet,
fell across me a second time
then took off,
hurled out over the canyon
two hundred yards or more,
rising and falling
in the same arc I would've given a broomhandle—

I stood—
blood coming from my thigh,
both wrists badly sprained—
the catskinner was ashen,
looked as if he died,
but after a minute he said,
You've got somebody looking out for you—

I wanted to tell all
that had happened to me,
wanted to tell of miracles,
but the only words that came were,
You're right.

The catskinners' name was Ernie Flodein (the last name spelled phonetically), and I was falling for Vowels Logging of Princeton, Idaho, in October, November of that year. We were cutting out of Clarkia, not far from the Montana line in case someone wants to verify the incident. And after seeing this fir snag thrown as I might hurl a push broom handle, the snag having the same proportional distance, and the same rising and falling motion as a broom handle hurled sidearm, my faith was not based on speculation, or unmaterialized hope ... if I hadn't fought to get up; if I hadn't rolled suddenly and violently to the side, rolling under the snag; if I had remained unable to move, the snag would have fallen to the side of me, and we would have talked about the "close call" for some months before it was forgotten. But as it turned out, the snag fell across the top of me, should have killed me, in the first of several occasions when phenomena occurred that defy physical explanations.

For a very long time and not now based on seeing what I would not have seen if I hadn't rolled directly into the path of the snag in fighting to get to my feet—off Akutan Island's Lava Point, with five feet of green water going over the top of the wheelhouse, I look toward the shore (about a mile away) and knew I could walk that far whereas two seas earlier I had wondered if I could—I find a *difference* between myself and disciples "leftover" from the Adversary dining upon the Church of God in the early 1990s. When I returned to the university at midlife, entering University of Alaska Fairbanks' graduate English program in 1988 without an undergraduate degree, I knew what would happen to those pastors and faculty members Ambassador College (AC) was then sending to other universities to earn post-graduate degrees in theology. The untested faith of these still young AC faculty members would not withstand the ideological contortions through which their faith must pass without being broken. Even in Alaska, I felt pressure to academically conform to departmental expectations. But my faith had been tested; it had been bolstered by glimpses across dimensions.

Once I became acquainted with the writings of Charles Pierce, I could academically challenge all bipolar schema; e.g., Marxism and theoretical Feminism ... the Linguistics Department at Brigham Young University (BYU), in an unpublished and mostly uncirculated paper, gave me the silver bullet I needed to stop the arguments of Marxist professors, an argument that Herman Melville anticipated in *Moby-Dick* when the narrator demands that the Right and the Sperm whale heads be turned loose.

What I do, what I write is subversive; for I would have a Christian walk as Jesus walked, not through abstract tokenism, but by living as an outwardly uncircumcised Judean. I would have you do what Jesus said without questioning instructions to keep the commandments or to wash feet at Passover. But today, a while before the second Passover liberation of Israel, you question authority as Jenny did. You question my authority to write what I do—and that's fine for now, but don't ever say that you were not warned about what is sure to occur.

Moses' authority was not just questioned but challenged repeatedly, and what happened: the Lord determined to build from Moses a nation greater than Israel, not a nation biologically descended from Moses as he [Moses] then imagined, but a nation constructed from believing his [Moses'] writings. Likewise, Jesus' authority was challenged, and Jesus Himself was rejected by His own people. But that nation that was being constructed from Moses continued forth. The prophet Ezekiel records the Lord telling the exiled elders of Israel that when a land sins against the Lord, if Noah, Daniel, and Job were in the land, these three righteous men could only save themselves; they could not save either son or daughter. The Lord would bring His four disastrous acts of judgment upon the land—sword, famine, wild beasts, and pestilence (Ezek 14:21)—and these three righteous men would then see the reason for what the Lord would do to the

land, for in some of the survivors will be the same sort of righteousness as is seen in Noah, Daniel, and Job, a righteousness that comes from the need to *get right with God*.

When Hilkiah found the Book of the Law [the Torah] in the 18th year of King Josiah, the biological descendants of the patriarch Israel had rebelled against Moses: as sin at Mount Sinai was given the opportunity to kill the nation that left Egypt when Moses was in the cloud—and did kill the nation (i.e., prevent the nation from receiving life)—sin killed the house of Judah when the Book of the Law was lost in the temple. Moses was lost to the people of Israel, and the people descended into the spiritual abyss from which the only escape would have disaster coming upon the people.

Paul's authority was questioned; John's was challenged. And the late 1st-Century Christian Church turned away from Moses and by extension, from the word [ὁ λόγος] Jesus left with His first disciples. The Body of Christ died; the Christian Church died. And the theological union that today calls itself *Christian* is an apparition, a relic that has as much connection to the Body of Christ as a pig's bone has to Jesus' physical body ... visible *Christianity* should be understood within the context of the Native American ghost dance of, now, more than a century ago: visible Christendom can be likened to a magic shirt able to stop bullets. Well, no bullets were stopped, and no *Christian* has gone to heaven. For the past 1900 years, all who died professing the name of Christ Jesus are today dead in their graves.

Every person will be saved or condemned by words, thoughts transformed into audibly spoken or silent utterance. The person who believes Moses' writings and who hears and believes the words of Jesus will pass from death to life; however, the person who hears Jesus' words but doesn't keep them—today, that is all of the visible Christian Church—will be judged and condemned by the word Jesus left with His disciples. And this condemnation is certain, for the Father will make alive every Christian, filling every Christian with His breath, thereby causing the Torah (now as lost to Christians as it was to the house of Judah when Josiah first became king) to be written on hearts and placed in minds. But as “the Lord did not turn from the burning of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him” (2 Kings 23:26), the Father will not turn from His wrath and from His intention to deliver all of Christendom into the hand of the man of perdition for the destruction of the flesh. In the days of Josiah, despite his reforms and his turning to the Lord, despite all of the things that Josiah did right, the Lord would not accept national repentance, for He knew the hearts of the nation. “And the Lord said, ‘I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, and the house of which I said, My name shall be there’” (v. 27).

In the wilderness of Paran, the Lord would not accept Israel's repentance (Num chap 14), but decreed that except for Joshua and Caleb, all of the nation numbered in the census of the second year would perish because of national unbelief (Heb 3:19). Likewise, all of Christendom will be liberated from indwelling sin and death, then stripped of grace, and delivered naked except for the covering of individual obedience into the hand of the man of perdition. Every Christian will have an equal opportunity to reject the Adversary as his or her king, but the great falling away [the rebellion of day 220 – 2 Thess 2:3] is certain. And this Rebellion is certain because of Christians of all flavors have rejected Moses, from whom the Lord intends to build a great nation.

When a remnant of Israel returned from Babylon, Moses was no longer ignored. But Israel, having a law that would have led to righteousness if pursued by faith [the Moab covenant] pursued righteousness through the works of their hands and never obtained the covering they sought. And Christendom, which by faith initially found the righteousness that eluded the natural nation, fled from Moses as fast as it could when the prince of this world inserted *family values* into the essentially anti-family *word* Jesus

left with His first disciples ... if Noah, Daniel (a eunuch), and Job could not save sons or daughters, then what chance did a Hellenist in Corinth have of saving his or her children? What chance did a Christian in the late 20th-Century have of saving sons and daughters?

Within the context of God showing mercy upon whomever He chooses, having mercy on some, compassion on some, but wrath on others, the Apostle Paul rhetorically asks, *Why does God still find fault with human beings; who can resist His will.* Paul answers himself by going on to ask, *Who are you, O man, to answer back to God?* (Rom 9:19–20). “Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use” (v. 21)?

Where does biological descent enter into an individual salvation?

Does a potter consult the clay before shaping it into a vessel? If the potter does not, and no potter asks permission of the clay before working it, whatever input or influence the clay has in what the potter will do with the lump comes from characteristics inherent to the lump.

Clay is a descriptive term given silicates that are typically less than 2 μm in size, and are distinguished by their flake or layered shape, their affinity for water, and their plasticity. Clay is not silt, or just any stone flour, but one of three or four specific groupings of microscopic stone particles. And to make clay *workable*, clay is wedged or pugged to remove air bubbles and to evenly distribute moisture. Hence, if human beings are as clay in God’s hands (Isa 64:8), then human beings can only tell God what He will do with them by their initial *workability* while they undergo wedging and kneading; for once the lump is centered on the wheel head and begins to take shape, God makes from the person what He chooses.

In this age when most potters purchase their clay from common suppliers, the digging and preparing of the clay as part of the process of *throwing* a wheel-spun vessel is lost from the analogy of disciples being vessels created for honored or dishonorable use. For most Christians, the analogy begins with the lump of clay centered on the wheel and beginning to take shape. This is what the prophet Jeremiah saw (Jer 18:2–4) when he went to the potter’s house to hear the words of the Lord. But if Jeremiah had arrived earlier and had stayed longer, he would have seen the potter prepare the clay from its rawest form to the firing of the vessel. As it was, Jeremiah saw a vessel spoiled in the potter’s hand and reworked into another vessel as it seemed good to the potter.

Disciples made into vessels intended for dishonored use are not vessels that have been spoiled by the Master Potter’s hand—this would make Christ responsible for the condemnation of a disciple. Plus, these vessels did not spoiled themselves while they were being formed, thereby giving them power over the Potter. Men are not more powerful than Christ. But there are teachers of Israel that use Jeremiah’s visit to the potter’s house to give human *free will* godlike stature ... no human being by the force of his or her *will* can add an inch to the person’s stature; nor can any person compel God to give to the person a second breath of life. No person can come to God unless the Father draws the person, and prior to the second Passover, there are no sons of God who have not been individually drawn from this world by the Father.

From the same lump of clay, God will make vessels of two kinds, one for honored use and one for dishonorable use (a chamber pot to be broken because of its uncleanness). The Apostle Paul asks, “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” (Rom 9:22–23). Well, what if this is the case? What if God has drawn and called some disciples from this world for the expressed purpose of fulfilling all Scripture (John 17:12), including prophecies about disciples betraying one another?

What if God has called some disciples for the purpose of destroying them when the temple is dedicated? Who is to complain (besides the disciples slated for destruction)?

I don't want to leave the above question unattended: the Father would be a respecter of persons if an equal opportunity for salvation is not given to every person. Therefore, disciples who are workable clay are not called for the purpose of condemnation ... the two kinds of vessels are vessels of mercy that will be for honored use, and vessels of wrath that will be for dishonorable usage. Disciples are not today selected and individually drawn from this world to be vessels for dishonored usage, but rather, when selected and drawn the disciple tells the Master Potter what kind of a vessel can be made from the person. The disciple tells Christ what He, Jesus, can do with the person.

Free will begins and ends when the clay is first placed on the potter's wheel.

If God has made of humanity two kinds of vessels, is one of these kinds that portion of humankind with no knowledge of God? Again, there will be teachers of Israel who would have disciples believe that *Christians* are vessels of mercy while every other human being is a vessel of wrath, but these same teachers do not agree among themselves as to which of them are genuine *Christians*, and which *Christians* [along with all Muslims, Buddhists, Hindus and pagans] are also, because of their dead faith, vessels of wrath prepared for destruction from the foundation of the earth. Plus, has the person with no knowledge of God been prepared by God to be spun into either a vessel of mercy or a vessel of wrath? What if the person without knowledge of God turns suddenly to God and pleads for mercy? Will God not grant this mercy? According to what the Lord told Jeremiah, He will, indeed, repent of the harm He had intended.

The teachers of Israel who would have disciples believe that Christians are all vessels of mercy inevitably argue that the clay lying undisturbed in the earth has been prepared for wrath, and this is simply not true. Only the clay on the wheel will become a vessel of wrath, or a vessel of mercy. Until dug, the clay neither knows God, nor has been prepared by God to be spun. Thus, the clay needs knowledge of God before being centered on the wheel head, and spun into either a vessel of mercy or of wrath.

It isn't all of humanity that is presently being made into vessels of wrath or of mercy; rather, it is only those whom the Father has drawn from this world. Everyone else's time has not yet come ... according to the visible Christian Church, anyone can become a Christian by simply saying the *sinner's prayer*, but this is not what Scripture says: only the person to whom the Father has given a second breath of life can come to Christ. Until the second Passover liberation of Israel, no one else can come to Christ. So genuine Christianity is not only anti-family, it is anti-democratic, what Korah and his friends found out when they challenged Moses. Christianity, as practiced by Christ Jesus, is anti-American (as well as being anti every other government of this world). And Americans don't like any ideology that is intolerant of tolerance, that is seemingly anti-intellectual and prevents challenging authority.

The word [ὁ λόγος] Christ Jesus left with His first disciples is much more subversive than any morality play, Medieval or Modern or Post-Modern.

The consequences of God patiently enduring vessels of wrath created for destruction will have these vessels spoiling the clay, souring the lump from which the clay is taken for vessels of mercy. Logic would have God destroying rather than enduring vessels sculpted for dishonored usage ... if God has endured lawlessness in vessels that He has prepared for destruction for the purpose of demonstrating His wrath, is His wrath reserved for only these vessels? Will the remainder of humankind escape His wrath?

The reality of preparing vessels for wrath is that all of humankind will become either vessels of wrath or vessels of mercy when the kingdom of this world is given to the Son of Man; all of the clay will be dug and brought to the wheel. No person can remain neutral, suffering as a civilian during a war fought in the person's homeland. Therefore, God's

patient enduring of vessels of wrath forms the condition necessary for pouring out His breath [πνεῦμα θεοῦ] on all flesh [i.e., baptizing the world in spirit — Joel 2:28]. His enduring of what He intends to destroy sets the stage for forming every person into either a vessel of wrath or of mercy, but His enduring ends with Christ *coming in fire, with chariots like whirlwinds, rendering God's anger in fury and His rebuke with flames of fire* (Isa 66:15) . The slain of the Lord will be many on the day of His return (v. 16). Vessels prepared for destruction will be destroyed, for these vessels of clay cannot contain His wrath.

What if God broke off faithless cultivated olive branches to graft onto the Root of Righteousness wild olive scions, knowing in advance that these wild scions will bear worthless fruit? Does He seek their worthless fruit, small, bitter, all skin and pit? Or does He seek righteousness from both the wild scions as well as from the cultivated branches?

What God seeks when grafting a wild scion onto Righteousness is fruit that grows contrary to nature: domesticated fruit from a wild branch, this fruit produced by faith working against the *natural* ways of fruiting spurs ... if Jesus seeks figs when it is not the season for figs, it is not unreasonable for Him to expect wild scions to produce domesticated fruit. The same working of faith holds true for both.

If wild scions do not produce fruit that will make the broken off cultivated branches jealous (Rom 11:11, 14), faith has not produced its desired fruit—and these wild scions will become vessels of wrath through which God can demonstrate His justice and His power, demonstrating that He will send even His own lawless sons into the lake of fire.

Paul uses several analogies to make a simple point: when God began working with the patriarch Abraham, God selected one man from all of humanity to form from this man a “cultivated” variety of humankind that would be easily worked into vessels for honored use in His household. Abraham bore fruit that God found desirable in the same way that one apple [or olive] seedling in tens of thousands bears fruit worth propagating through continued selection. God did the selecting of a man in the same way that, say, Luther Burbank selected fruit varieties. And God did the propagating through delivering a son of promise to first Sarah, then two sons of promise to Rebekah, with one of Rebekah’s sons being hated [or a son of wrath intended for dishonorable use] and one son being loved. Then from the loved son came the cultivar *Israel*, a man and a nation that prevails with God—only one lineage out of all humankind became the selected cultivar; only one lineage would bear the fruit of righteousness, and this lineage rejected the righteousness that is based on faith (Rom 10:6).

What happens to a selected cultivar that grows *branch sports* that bear worthless fruit? Are not these branches sawn off and thrown into the fire? So what happens when most of the branches bear worthless fruit? Are they left on the good trunk, or are they all sawn off? They are sawn off, and the trunk sets leaf buds where the cuts have been made, and from these leaf buds will eventually grow new branches that will bear fruit true to the cultivar in the *natural* world.

If, however, generation after generation continues to produce worthless fruit, with the faith of Abraham lost through the leafy branches taking pride in being descended from the patriarch; if all of the new growth on a cultivar is leafy branches growing upright as suckering shoots from framing branches, the tree will bear no fruit—suckering shoots grow few fruiting spurs, so they must be pruned away to let sunlight rest on lateral branches. Thus, when these leafy branches, bearing no fruit of righteousness, began to count their uprightness as righteousness, the cultivar is prime for radical pruning, even to God sacrificing the only righteous Branch on the cultivar so that from this branch would come the scions that returned the cultivar to bearing the fruit of righteousness.

Growing upright as a water sprout brings forth no fruit of righteousness, only leaves and bag worms—and Israel in earthly Jerusalem grew upright as a water sprout.

Not all clays will make fine vessels; not all cultivars bear fruit of equal value. And Paul mixes metaphors as he conveys what he has received by revelation: the visible things of this world reveal the invisible things of God, but are only shadows of realities in a supra dimension that bears in complexity to our known world the relationship of clay to flesh. Therefore, only through metaphors can the realities of heaven be described in this world. The means by which life is imparted in the heavenly realm isn't through physical breath; yet, *breath* is used as the metaphor for this means, for through breath life comes to flesh, made from the elemental elements of the earth. Hence the juxtaposition of inert stone and flesh [living stone, made alive through the addition of *breath*] somewhat accurately conveys the relationship between living human beings and glorified sons of God. And this relationship is further refined through employing an additional metaphor, that of seed-bearing vegetation: Jesus said of Himself (John 12:24) that He must die as a grain of wheat dies in order to produce much fruit, with this *fruit* being righteousness in servants (*vv.* 25–26). So the mixing of metaphors is unavoidable, for what is without breath does not reproduce itself. It is, thus, the inclusion of *spiritual breath* [*pneuma 'agion*] that transforms the metaphor of *phyllosilicate* minerals rich in silicon, aluminum oxides, hydroxides, with trapped structural water, in layered stratum, into the clay on the Master Potter's wheel, clay that will bring forth the fruit of righteousness.

But the clay on the Master Potter's wheel will be made into vessels of wrath as well as into vessels of mercy—the same clay dug from the earth, the same spiritual breath added to make the clay workable ... where is the difference? Does the clay have absolutely no say in what it will be? Can it not appeal to the Potter for mercy? And it is the *hard determinism* of the clay having no say in what it will be that causes the visible Christian Church to shy away from *predestination* (προορισμός) as taught by Augustine and Calvin, accepting instead [while rejecting the man] the teachings of Pelagius.

Unfortunately, once the Master Potter begins shaping the clay, the time for decision has passed: the clay has made up the mind of the Master Potter as to what He will make from the centered ball. It was during the centering process that the clay influenced the Potter by the clay's workability.

Both vessels of wrath and vessels of mercy will bring forth the harvest of righteousness, but they will do so through differing means.

If the Lord required of Abraham, to whom the promises were given while he was still uncircumcised, the sacrifice of his firstborn son of promise after circumcision—and if God willingly sacrificed His firstborn Son at Calvary—then is it beyond the Father's love to not also sacrifice the Body of His firstborn son as well as the Head, making first the Body perfect through its liberation from the sin that presently dwells in the flesh? Shall the Head live without the Body? Shall the Christ not reign over many kings and lords? Indeed, He will. And who are these kings and lords if not today His students and servants? Is it not enough for the student to be like his or her Teacher, and the servant like his or her Master (Matt 10:24–25; John 12:25–26)?

If the student is like his or her teacher, then will not the student be likewise sacrificed as an acceptable sin-offering “in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit” (Rom 8:3–4)? Is the head only of a lamb sacrificed? Is not the body also sacrificed with the head? Of course it is. Then, if the Body of the Lamb of God was not yet formed when the Head was sacrificed, does the Body escape being sacrificed because it was not at Calvary to physically die on the rocky outcropping as the Head died?

How shall the Body escape if it were to escape?

If sin is condemned in the flesh, is not the flesh then condemned because of the sin in it? Why has the flesh of disciples died if not because liberation through Jesus' death at Calvary is of the inner new creature and not of the flesh?

The self-conscious life that causes a person to be a human being forms both the *old creature* and the *new creature*. This conscious awareness is not the flesh, is not of the flesh, but derives from an outside cause, a biologically defensible argument as animal *instinct* becomes better understood. The conscious awareness of *creature* dwells in a tent of flesh, and crucifixion with Christ is of the self-aware life that causes a person to be human. Crucifixion is, obviously, not of the flesh, which remains in bondage to sin (Rom 7:21–25). But before the coming of the Lord, the fleshly tents of His Body will, collectively, be liberated from bondage to sin as the natural nation of Israel was liberated from bondage to Pharaoh. Lives will again be given (Isa 43:3–4). The lives given at this second Passover liberation of Israel will be of the firstborns of spiritual Babylon, the reigning kingdom of the world—and the giving of these lives will form a type and shadow of the sixth trumpet plague (Rev 9:13–19). The giving of these lives will not be this sixth trumpet plague although the many false prophets of Israel will claim it is.

I have written it many times in this apology, but I'll say it one more time so there is no mistake: the seven endtime years of tribulation will begin with the liberation of the Church, the Body of Christ, from bondage to sin through the empowerment of disciples by the Holy Spirit, and immediately preceding this liberation, the lives of men will again be given as ransom for Israel as they were in Egypt. Then approximately three and a half years later, the third part of humanity will be liberated from bondage to sin and death, this liberation preceded by the sixth trumpet plague.

When the collective tents of flesh composing the Body of Christ are liberated from sin, the Body will then form an acceptable sin offering for the condemning of sin in the flesh of Israel—

Just as the sacrifice of the Head that came from heaven to be born of water set *the new creature* free from the law of sin and death, the sacrifice of the Body of Christ that comes from dust and water to be born of spirit will set all of Israel free from sin and death.

But the sin-offering does not set free human beings that are not then of Israel. For them, a ransom still must be paid.

Israel is analogous to the clay in the potter's house, with the remainder of humanity being analogous to undug clay wherever it might be found.

Sacrificed together, Head and Body, the Lamb of God will liberate both *the new creature* and the tent of flesh in which *this creature* dwells from sin and death. No longer will the born anew Israelite die from "natural" causes even though this Israelite remains dwelling in a tent of flesh, and this is a mystery that has been poorly understood: when the Body of Christ is liberated from bondage to sin, the death of the flesh will only come from outside the disciple. The empowered disciple can be martyred, that is killed by others. But this liberated disciple will not die from the indwelling of sin in his or her flesh, for no sin will dwell within the person unless the person takes sin back into himself or herself. Then, no sacrifice remains for the person, who has committed blasphemy against the breath of God [πνεῦμα θεοῦ]. The lawless disciple will die when Christ kills him or her upon His return. The flesh of this lawless disciple will visibly perish, and the spiritual life this disciple had will be cast into the lake of fire.

The whole of humankind is as undug clay, and is as forests of wild olives, with the common element being that God has not intervened to either dig the clay, or to root out the wild rootstock. God consigned the world to disobedience (Rom 11:32) when He drove Adam from His garden before Adam could eat of the Tree of Life (Gen 3:22–24). A flaming sword kept Adam from returning to the garden where *Life* grew with *Knowledge*

of Good and Evil. It is this juxtaposition around which the mysteries of God have grown as a hedge to prevent the wild descendants of Adam from working their way to salvation. So from then till now, most of humanity has life as spiritually lifeless clay, buffeted by the winds and waves of time, weathered veins eroded by the cares of this world; has life as one tree in a rainforest, roots starved for nutrients, branches striving for height to catch a few rays of light, stretching for fifteen minutes of fame.

Mercy is to wrath as honor is to dishonor.

When every person has been born of God, humankind will be without indwelling sin. But before all of humanity is liberated from sin and death to become the great nation promised to Abraham, lives will again be given as they were before the liberation of Israel from Egypt and the liberation of the Church from sin. For a second time within three and a half years, a third of humankind will be slain by angels of God, or by angels released by God. And it is this second sacrifice of humanity that causes the man of perdition to declare himself God (Dan 12:11; 2 Thess 2:3–4) shortly before the kingdom of the world becomes the kingdom of the Most High and of His Christ.

God is love; so how does the Father enduring with much patience vessels of wrath express this love? Again, how does the Father creating vessels for wrath express love? Linguistically, to destroy these vessels is why He has endured them with patience. But why prepare vessels for destruction? Where is love in preparing vessels to be broken in the course of their intended use? And the many questions reflect the long standing dilemma of Christianity: if God gave to circumcised Israel the choice of life or death, good or evil (Deut 30:15–20), has He not also given this same choice to uncircumcised Israelites? If God is not a respecter of persons—and He is not—He must give to both the same choice.

When the Apostle Paul wrote to the saints at Rome, the Father had not long-suffered the lawlessness of disciples, but of the circumcised nation that had been cultivated as a tree on Judean hillsides for a millennium and a half. And from this cultivated tree, one Branch only bore righteous fruit, with that fruit set as a flower bud on a fruiting spur that grew when Israel left Egypt ... it takes a year and a half for a spur to bear fruit. The spur grows from spring to late summer, when it sets a flower bud for the following spring's blossom. That blossom, if pollinated, sets fruit that ripens during the summer and is harvested a year or so after the bud is set. And moving from analogy to spiritual reality, a year can be likened to a thousand years. The approximately 1500 years between when Israel left Egypt (approximately 1450 BCE) and when Jesus began His ministry (ca 27 CE) is analogous to the year and a half from new growth on the fruiting spur to ripe fruit. Likewise, the approximately 1500 years from the beginning of Jesus' ministry to when a remnant of spiritual Israel left spiritual Babylon to rebuild the house of God in the Jerusalem above is analogous to the length of time the circumcised nation was in physical Judea before the physical coming of the Righteous Branch. These three millennia can be represented by the three day journey into the wilderness for which Moses asked, and by the three days that Jesus lay dead in the heart of the earth. Therefore, employing this analogy, the righteous Body of the Lamb appeared [and has since grown from] when a remnant of the Church left spiritual Babylon with the Protestant Reformers in the same way that the righteous Head of the Lamb appeared among the circumcised nation in the 1st-Century CE. The circumcised nation, here, equates with the Church in spiritual Babylon. But the righteous Body will not be restored to life until the seven endtime years of tribulation begin. Thus, the years between, say, 1527–28 (when Andreas Fischer accepted the Sabbath) and 2018, represent a period of growth for the Body in a manner analogous to Jesus' earthly body reaching physical maturity.

But not all of the Body is the Body (Rom 9:6–8): when the Reformers expelled Radical Anabaptists from the Reformed Church, they expelled the Body from the Body, and there was then twins conceived in the womb of Isaac (Gal 4:28–31), with both twins garmented by Christ’s righteousness. But one twin was hated, and one loved. Thus, the Body of the Son of Man became a divided Body, with the glorified Jesus remaining its uncovered Head.

Yes, the Body of Christ is now divided in the womb of Isaac, but this Body cannot remain divided. The hated son shall not inherit with the loved son.

The divided Body must be separated from the Head before it can become the Bride, and when separated, this divided Body will be sacrificed by God as the Bridegroom was sacrificed.

But two cannot marry one Bridegroom; thus, one son must die.

The loved son will live spiritually, but die physically [or be willing to].

The hated son must die spiritually while living for a time physically.

Thus, the loved son is given in sacrifice as the Body of the Lamb, and the hated son will be given in sacrifice as bulls and goats were when the temple was dedicated.

Except for a remnant (Rev 12:17), both sons will experience death, either physical or spiritual, during the first half of the seven endtime years.

The love of God is not the love of humankind, as God’s ways are not the ways of men. Today, the portion of the Church that remains in spiritual Babylon is reckoned as the scribes and the Pharisees were to Christ, and as the beasts were to the first Adam. No helpmate was found among the beasts for the first Adam; no helpmate was found among the hypocrites [spiritual beasts] for the last Adam; and no helpmate is found for the Body of Christ among the lawless Church in Babylon.

The hated son will be a man of the fields: he will be a great evangelizer, well able to engage the ideological beasts of this world, but lawlessness will overtake him and will again take him captive. And this lawlessness will cause him to slay his righteous brother—and the cause of the lawlessness will be the Sabbath commandment, the least of the commandments.

The hated son, today, still in the womb of the last Eve, remains in spiritual Babylon, serving its king while singing praises to Christ Jesus. It is this hated son who, when born in a day, will cover himself with his own hairy righteousness rather than walk uprightly before God. It is this hated son that will slay or attempt to slay his righteous brother as Cain slew Abel ... this cannot be said too many times, for perhaps, the evil this hated son does to his righteous brother will cause the natural branches to, by faith, profess that Jesus is Lord, thereby saving themselves. Both the righteous son and the natural branches will be pursued by this hated son once the seven endtime years begin.

The Bride of Christ doesn’t try to enter God’s rest on the following day as did the circumcised nation that left Egypt. But today, the hated son, even while still in the womb, attempts to enter God’s rest on the following day. When born in a day, attempting to enter God’s rest on the following day will constitute blasphemy against the Holy Spirit.

The Father’s love is manifest in His wrath and in His power, and in showing mercy to those vessels He has prepared beforehand for glory. But since He is not a respecter of persons, the lump of clay from which both vessels prepared for honored and for dishonorable use are formed must be offered the choice of life or death. The circumcised nation was offered this choice on a single day (Deut 30:15 — compare with Num 13:25–14:42), not on many days. On one day (evening actually), the nation that left Egypt rebelled against God because of its unbelief, and chose not to enter God’s rest but to choose another leader and to return to Egypt (Num 14:4). And when this nation made

that choice, God sealed that choice by pronouncing a death sentence upon everyone twenty years old and older when Israel left Egypt.

When the last Eve gives birth to a nation in a day, that nation will be like righteous Abel;

But as iniquity was found in an anointed cherub, iniquity will be found in the man of perdition, a man like ancient King Saul;

On this day (i.e., day 220 of the Tribulation) the liberated hated son will choose death over life—and God will send a great delusion over the many disciples that constitute the great falling away so that the hated son cannot repent.

On that same day, the liberated loved son will choose life, and probable martyrdom at the hand of the hated son.

For all disciples, past, present, and future, on one day choice was, is, or will be given and made—and that day is *the day of salvation* for the Israelite. On that one particular day, the Potter lets the clay tell the Potter what the clay can be. From that day forward, the Potter works the clay into the vessel the Potter desires to make from the clay. From that day forward, the lump becomes a vessel for honored use, or for dishonorable use. The lump becomes a bowl or a chamber pot, a vase or a crock, a lamp or a burial urn. The choice of bowl, vase, or lamp rests entirely with the Potter. Likewise, the choice of a chamber pot, crock, or urn is the Potter's. The clay had all the say in its outcome that it will be allowed, and this say was given and accepted when the clay was yet nothing but a lump, a spiritual infant too young to practice guile.

By its workability, the clay tells the Potter what to make from it.

As the nation that rebelled in the wilderness of Paran (Num chap 14) chose its fate through its unbelief on a particular day, and as the disciples constituting the great falling away will choose their fate through their unbelief on a particular day, every disciple through belief or unbelief will choose his or her fate on a particular day. There were many days on which the nation that left Egypt could have chosen to believe God; there will be 220 days on which the disciples constituting the great falling away could choose to believe God. But eventually, time expires, and as in a sporting event when the clock runs out, *the day of salvation* ends. A decision is forced upon the Israelite—and the decision to choose death is not reversible, for God will not allow repentance after experiencing His goodness. Rather, He will now shape the lump into a vessel of wrath, a vessel for dishonorable use.

Therefore, as a potter takes a ball of clay and places it in the center of a turntable [the wheel head], thereby giving to this lump of clay his or her undivided attention as the wheel begins to revolve rapidly, God draws a human being from the world, centers the person's orientation, and gives to the person His undivided attention. God expects no more from the person than the potter expects from his or her ball of clay, and expects no less.

The clay is pressed, squeezed, and pulled into shape as the wheel head revolves rapidly, with this process of pressuring imparting to the clay rotational symmetry so the clay remains stable and doesn't wobble side to side. The nature of the wheel limits form to radial symmetry along a vertical axis, a facet of visiting the potter's house imbedded within the words of the Lord the prophet Jeremiah received, but missed by Protestant Reformers: events in the visible world occur along the horizontal or "x" axis, for these events form the *shadow* of events in the invisible, timeless heavenly realm. Thus, from humankind's perception of the passage of time, all phenomena have a beginning and an end along an "x" axis time continuum. But from the perspective of the supra-dimensional heavenly realm, movement is along the vertical or "y" axis; for spiritually, no time passes between when a phenomenon begins and when it ends. Hence, shadows of heavenly

events (like the shadow of a man standing) lie across history whereas the event itself is like the shaping of a vessel that has radial symmetry, this symmetry remaining constant even though the shape of the vessel changes as the potter works the clay. Therefore, only by observing the shadow cast along the “x” axis can the person confined within time “see” the changing shape of the vessel along the “y” axis.

Practical application of the above concept allows disciples born of Spirit to see how, collectively, they appear to God and to the angels in the heavenly realm. To itself, the Church will always see itself as the acceptable Body of Christ, loved by the Father for the Head’s sake. But when Jeremiah went to the potter’s house, the words he heard were,

If at any time I [YHWH] declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it. (Jer 18:7–10)

And in applying these words, the Church collectively looks like the ancient circumcised nation of Israel, which, because of its unbelief, was rejected by God. He who initially declared only *good* toward the Church, a nation that was not before a people, has now declared that the righteous requirements of the law are in force, these requirements demanding that the sinner receive the wages for his or her uncovered sin. But the collective Church, hearing only what it wants to hear from God, scours whatever is good and decent from the consciences of disciples, labeling pursuing *good* as *legalism* that should be avoided in all situations. Instead of causing its firstborns to pass through physical fire as the circumcised nation did, the Church now collectively erases the laws of God from the hearts and minds of spiritual infants, thereby condemning these infants to the spiritual lake of fire if these laws cannot be rewritten on those delicate tablets of flesh.

The potter first works the raw clay to distribute moisture and force out air. A little water will keep the clay flexible and from cracking; too much and the clay will not hold symmetry. And the Master Potter works the raw clay in a similar manner: He takes a lump of clay and centers that lump on his [or her] wheel before shaping a vessel [God draws a person from the world and centers that person on His potter’s wheel]. If the clay is too stiff or too wet, the potter is limited as to what he or she can make from the lump. Likewise, if a disciple lacks the faith to hold its shape [i.e., too wet, too much of the world present] the Master Potter cannot make from the lump the same vessel as He can from a more firm lump. And if the lump resists being shaped, the lump becomes common stoneware that, when fired, will whet iron, but is used for purposes without honor.

The analogy circles back upon itself as if it were centered on the wheel head: the broken off branches of the cultivated olive are burned to *fire the clay*, thereby transforming *greenware* that is very brittle and can only be handled with care into a *bisque* or *biscuit ware*, which has ceramic permanency but is still in need of a glaze and a second firing ... when a vessel is shaped for honored or dishonorable use, God sets the vessel back to dry until it is leather hard. The only modification that can be made to the vessel is through a final sanding or scraping prior to firing. The vessel will not become what it is not although the vessel can still be easily broken: the Apostle Paul tells disciples to live lives worthy of their high calling, for even though they have been shaped into vessels of honor, they can still be broken by neglecting the work begun in them.

It is from the remnant of the Church that left spiritual Babylon in the 16th-Century that the Body of Christ has grown although this is not to say that there were not vessels made for honored use prior to when this remnant left Babylon: just as there were

honorable circumcised Israelites scattered among an idolatrous people throughout the 1500 year history of the circumcised nation before the coming of the Branch, there were worthy disciples scattered throughout the first 1500 years of the Church's history. But in both cases, the nations as wholes have been lawless and idolatrous, with this remaining the case as much of the Anabaptist remnant settled in now burgeoning communities on the Babylon side of the Jordan where children of the remnant continue to toil in Babylonian captivity.

When the twelve spies returned and Israel rebelled against God, Moses prayed for the nation, quoting the words of the Lord back to Him, saying ““The Lord is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and fourth generation.” Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now” (Num 14:18–19). The Lord had said of Himself that He was slow to anger and abounded in steadfast love, but He would not allow any adult of this rebelling nation to enter into His rest, except for Joshua and Caleb (*vv.* 20–23). Enough was enough. No repenting would change His mind (*vv.* 40–42). The nation would die in the wilderness, but not before an uncircumcised nation was raised up to take its place virtually man-for-man (*cf.* Num 2:32; Num 26:2–4, 51).

The wrath of God and His mercy is seen in the Book of Numbers, where a circumcised nation is replaced by an uncircumcised nation because of the unbelief of the circumcised nation (Heb 3:17–19). Wrath fell on vessels that had been prepared for wrath by testing God ten times. Mercy was given to children dwelling in the same tents as their fathers. But this mercy was conditioned upon these children being circumcised once they entered into God's rest (Josh 5:2–7).

A Jew is not one who is circumcised outwardly, but one circumcised inwardly (Rom 2:28–29). Thus, before God no distinction can be made with hands or made through biology (Gal 3:27–29). The promise came to Abraham while he was still physically uncircumcised: his faith was counted as righteousness. By faith he left the land of his father and left his father's household to follow God, so his faith was manifest by those things that Abraham did; for faith without works is dead rhetoric. It was by works [offering up Isaac] that Abraham's faith was made complete (Jas 2:21–24); for despite Abraham's faith being counted to him as righteousness when he believed the Lord about his heirs being as the stars of heaven (Gen 15:6), it wasn't until his belief that his offspring would be like stars was tested through his willingness to sacrifice his promised seed was his righteousness made complete; i.e., established in heaven as an eternal “thing.”

The physical precedes the spiritual in all things, including righteousness. Abraham's faith that was counted to him as righteousness when he believed the Lord about his offspring being like stars was righteousness in this world; was the equivalent of physical righteousness. But in making this righteousness complete by offering up Isaac, what was of this world and in this world (his belief that his seed would be like the stars) became established in the heavenly realm, where what is of God will never perish ... Abraham demonstrated to God in deed (in works) that he truly believed the Lord—and Christendom today demonstrates in deeds that it truly does not believe God even though it professes faith, professes love, professes a personal relationship with Christ Jesus. Christendom today, with very few exceptions, will not even keep the weekly Sabbath, let alone the High Sabbaths.

Today, the person drawn from the world by the Father—as clay dug from an embankment—must make a choice. Good and evil has been set before this person while

he or she remains a shovelful of clay. From this shovelful, God will make either a vessel of wrath to be endured for a season, or a vessel of mercy to be honored in His household.

If by faith, the shovelful of clay chooses to live as a Judean, keeping the commandments of God and walking in all His ways, loving God with heart and mind and neighbor as self, God finds this shovelful of clay to be workable, and makes from this lump a vessel of honor. But if the shovelful tells God that it wishes to remain as it is, a Gentile in a land of Gentiles, then God will make from this latter lump a vessel of wrath to be broken upon Christ's return.

A disciple can utter words about the love of God, can know Scripture, can sing praises about the glory of God, but if the disciple, by his or her lack of faith, chooses not to live as a Judean when choice was given on the person's day of salvation, the disciple is now a vessel of wrath—and you can determine which you are, a vessel of honor or dishonor, by whether you will today live as a Judean. If you earnestly contend for the lawlessness of the Church in Babylon; if you will not keep the commandments, but call keeping the commandments *legalism*, then prepare yourself to be broken upon Christ's return. You have been warned. God had that much love for you.

The love of God is such that He will work all of the world's supply of clay into vessels before the world is baptized by fire, thereby turning the world into a very hot kiln where those vessels that were initially fired at Christ's return will have their glazes set ... *biscuit ware* is normally a plain red, white, or brown, its color coming from the clay used. These vessels are then adorned with glazes and fired again at a higher temperature.

This apology is truly a subversive document, for in defining myself I have also defined every other son of God who will be glorified: in 1972, I chose to live as a Judean, walking in this world as Jesus walked ... I haven't always walked as I should, but it has never been my intention to walk in any other way than how Jesus walked. And about thirty years later, when I was as long in the faith as Jesus was old when His ministry began, the calling to reread prophecy came, and with it this ministry.

The essence of Christianity is rebellion within a rebellion: disciples born into disobedience, the rebellion of the Adversary, must rebel against the old dragon, Satan the devil, by turning to God and keeping His commandments by faith. Disciples are to question neither the authority given to the Adversary (they are not to physically rebel as in an armed insurrection) nor the authority of God, but are to choose to obey God while under the dominion of the Adversary, with this obedience to God costing the disciple his or her physical life—if not the premature loss of breath, then the loss of those things for which the servants of Satan strive in this world. If a person is not willing to give up all he or she has in this world, the person is not worthy of Christ, the Bridegroom who will only give mortal flesh immortality if He wants the person as His Bride.

To the *Jennys* of this world; to those who have doctorates in theology, in philosophy, Christianity as practiced by the first disciples will seem anti-democratic, anti-family, anti-Feminist, anti-gay, anti-tolerance. But to *Everyman* (to Forrest), Christianity will ultimately come down to Christ Jesus taking from each person his or her present mindset [a spiritually retarded mindset] and giving to the person His mind and His nature. All who insist upon celebrating diversity and intellectual inquiry and rebellion against God will be made into spiritual livestock destined to be sacrificed when the living temple of God is dedicated at the Wedding Supper. All who, without questioning, do what the person knows is right will become the Bride; so salvation doesn't depend upon intellect or ability, but upon faith and that faith made complete by being manifested in the actions of the person.

Doing what a person is told is not the way of this world; is not the way human minds work today. And this resistance to doing what a person is told is *prima facie* evidence that all have been consigned to disobedience (Rom 11:32). This resistance comes from

the Adversary, whom this world celebrates as its prince and will continue to celebrate as its prince (Rev 9:20) until the single kingdom of this world is given to the Son of Man halfway through the seven endtime years of tribulation.

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