

A Philadelphia Apologetic

Homer Kizer



About the Cover Photo

Platanthera camtschatic

In 1983, I crossed Kodiak Island's Ugak Bay, climbed Gull Point, and above the island's tree line, in the domain of wind and eagles, I photographed the orchid used on the front cover of both the first and second edition of *A Philadelphia Apologetic* and on this new edition. I chose to use the flower on the first edition because of what "orchids" represented in Koine Greek. However, I decided to use the same photo on the second edition for an altogether different reason: the Christianity of Christ Jesus and of the early Church requires a hosting mental landscape and culture. Until the single kingdom of the world becomes the kingdom of the Father and His Christ (*cf.* Rev 11:15; Dan 7:9–14), Christians cannot establish a kingdom of God here on earth. They can only, by attempting to do God's job for Him, establish another division within the single kingdom of the Adversary; they can only make themselves agents of the prince of this world. Being a *Christian* requires separating oneself from this world while still living in it and taking sustenance from it—Homer Kizer.

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Volume One

This Journey Home—

an oddity for I Am—
twice born—
the namesake of my father—
after the war,
I drew breath
on an Indiana farm—
a son has returned
as a salmon to the water
of nativity—
as wind spilling
over mountains—
a williwaw
in a clay jar.

Introduction

When humankind can get no farther from God, the midnight hour of the long spiritual night that began at Calvary will be upon Israel: the reality—the right hand *enantiomer*—of the tenth plague will occur, with the plague count reversed from when Israel was a physically circumcised nation in Egypt. The Lord will again give the lives of human beings (Isa 43:3–4) as the ransom price for His firstborn son (Ex 4:22), now the circumcised-of-heart Body of Christ. And firstborns not covered by the blood of the Lamb (approximately a third of humankind) will die suddenly, and without natural explanation. It will be the death of these firstborns (and firstborns only, an artificial selection that is not of nature) that convinces an unbelieving world God exists, and circumcised-of-heart Israel is today the reality of naturally circumcised Israel in Egypt. The seven endtime years of tribulation will form for the greater Christian Church the right hand *enantiomer* of Israel's forty year long journey from Egypt to Canaan, with these seven years causing Israel's exodus from Egypt to no longer be remembered (Jer 16:14–15; 23:7–8).

Humankind can barely entertain the idea that Mayan 2012 prophecies might be true; for the boundaries of thought are policed by ideologies. Thus, more has been and will continue to be written about *what will really happen* in 2012 than about what will happen if “the stars of the sky fell to earth as the fig tree sheds its winter fruit [its first crop] when shaken by a gale” (Rev 6:13) ... if in the wrath of the Lamb (*vv.* 16–17) stones fall from the sky as the *breba* fig crop is shed in a gale, and if Jesus expects to find winter or first crop figs when He looks for fruit before it is the season for fruit, the juxtaposition of winter fruit being cast to the ground and falling stars (stones) would seem to be a causal relationship, especially in the context of servants of the Lord being martyred (*vv.* 9–11), which would be a casting down of the fruit for which Jesus sought when it was not the season for fruit.

Humanity really isn't able to contemplate the death of a third of humankind, let alone the shaking of heaven and the sky vanishing as “a scroll that is being rolled up” (Rev 6:14). Human beings will simply give up their desire to live: eventually, God will have to deny humankind the easy out of death (Rev 9:6); for God will take the lives of those who rebel against Him, but not until the end of seven years of turmoil, years unlike any the world has previously experienced. Until then, even including the second Passover when lives are again given as the ransom price for Israel's liberation from indwelling sin and death, human death comes directly or indirectly from the Adversary, with God having consigned all who are descended from the first Adam to disobedience and death because of the man of mud's unbelief.

God delivered humankind into the hand of the Adversary to be the Adversary's bondservants so that He could have mercy on all (Rom 11:32), with His extension of mercy to the descendants of Adam forming the shadow and type of glorified firstfruits judging angels, for the physical precedes the spiritual (1 Cor 15:46) as the visible reveals the invisible (Rom 1:20). Men and women must, however, be judged before fallen angels, now condemned to death as humankind is, are judged by the glorified Body of Christ. Disciples must first judge themselves (judge the physical), using the word [ὁ λόγος] Jesus left with His disciples (John 12:48) as the criteria by which they judge, before glorified disciples judge angels (judge the spiritual). If disciples are not able to righteously judge themselves and by extension, judge the Church, then disciples will never receive the opportunity to judge angels, for they will not be in the kingdom.

As the second or last Adam was the first human being not to die (i.e., resurrected to life), the first or great horn (king) of the spiritual king of Greece [a federation of fallen angels] will be the first fallen angel to die. As the two witnesses will be the second and third human beings

resurrected to life, with their resurrection establishing the defeat of Death, the false prophet and the beast being cast into the lake of fire (Rev 19:20) will be the second and third of the fallen angels to perish ... a *thing* is established not by the testimony of one witness but by the testimony of two or three. It will be the resurrection of the two witnesses at the halfway point (day 1260) of the seven endtime years that establishes the defeat of Death, the fourth horseman of the Apocalypse and the fourth king of Daniel chapter seven; therefore, throughout the Endurance, Death will have been dealt a mortal wound, and the third part of humanity (from Zech 13:9) born of God when the kingdom of this world is given to the Son of Man (Rev 11:15; Dan 7:9–14) need only endure to the end to be saved (Matt 24:13; 10:22), with this good news or gospel of salvation coming to all those who endure in faith being the message that must be proclaimed to the world as a witness to all nations before the end comes.

Casting the beast and the false prophet (both kings in the federation of fallen angels identified as the king of Greece) into the lake of fire will establish for all angels that they can die—just as *man* can live, angels can die. What the resurrection of Christ Jesus did in introducing the reality that humankind can live, the sudden breaking of the first or great horn of the king of Greece does in introducing that reality that angels can die. What the resurrection of the two witnesses does to establish that humankind can live, casting the beast and the false prophet into the lake of fire does to establish the mortality of fallen angels.

The mystery of God has the movement from death to live forming the mirror image of the movement from life to death: in a mystery of God that has not been well understood within Christendom, *the dead* (i.e., all of humankind not yet born of spirit — from Matt 8:22) being resurrected to life forms the shadow and copy of living entities (both angelic and human sons of God) being cast into the lake of fire where they will perish and be no-more forever.

Because the physical precedes the spiritual, a human being is born “dead” (without spiritual life) and must be raised from the dead and given life by the Father (John 5:21), who makes alive the inner self or creature. Then, only after being “born” of God, the person must be given life by the Son, who will or won’t cause the perishable flesh to put on immortality (again, John 5:21), before this son of God enters the heavenly realm. Both the Father and the Son must give life to the human being in what constitutes a double case of death preceding life. And as both the Father and the Son must give life to what was created or born dead (i.e., born physical), both the Father and His glorified sons must condemn to death what was created alive in the heavenly realm; i.e., angelic sons of God that left their habitation of obedience.

The mental landscapes of the peoples of the Book have spatial boundaries that limit thought, with the social space enclosed by these boundaries being the production of religious and political experience. Representation of these landscapes as montages of images and expectations appear as mingled overlapping crescents, with the immortality of a human soul forming the common crescent or currency by which disobedience [a.k.a. Sin] buys and sells both the early harvest of human firstfruits and the main crop wheat harvest ... unless *the dead* are raised from death and given a second breath of life, death is permanent: Adam and Eve were driven from the Garden of God before they ate of the Tree of Life. A human being when born of woman has no immortal soul; eternal life is the gift of God in Christ Jesus (Rom 6:23), with the indwelling of Christ or the breath of Christ [πνεῦμα Χριστοῦ] being the “vessel” (the jar) able to contain the “fire” representing eternal life. (Being born of spirit is not regeneration of an already existing immortal soul, but the initial receipt of indwelling eternal life; hence *the dead* are not now in heaven or hell, but are either physically alive or they “sleep” in the dust of the earth.)

As physical life comes from *fire* in the form of cellular oxidation of sugars, eternal life comes as invisible fire from God. Without the indwelling of Christ, eternal “life” coming to a human being in the form of the breath of God [πνεῦμα θεοῦ] would consume the person, for this “life” is seen by the prophet Ezekiel (see 1:26–28 in particular and note that the torso of the human-like entity seated on the throne appeared as gleaming metal encasing fire).

The cellular oxidation of simple carbohydrates that sustains physical life forms the shadow and type [dark image] of spiritual or eternal life coming to a person as fire from God, with the relationship of life sustain by physical fire [exothermic oxidation of carbon-based molecules] being the left hand *enantiomer* of (or to) optically invisible eternal life received as a second breath of life in a like manner to how physically circumcised Israel (the nation circumcised in the flesh) is the left hand *enantiomer* of Israel becoming the optically invisible nation circumcised of heart after hearts have been cleansed by faith ... a *Christian* is not the visible tent of flesh of a person, but the inner new self that has been made alive through receipt of a second breath of life. What the world sees and identifies as “Christians” are not *Christians* at all, but are the fleshly “houses” in which few (if any) sons of God dwell. In far too many of these “houses” the children of the Adversary, calling themselves “Christians,” dwell (1 John 3:8–10).

The fire that comes from God as a second breath of life will devour the person unless it is held in a container that has also come from heaven—and a person’s fleshly body is not such a vessel.

Manna was not loosely placed in the Ark of the Covenant, but a jar of manna was placed in the Ark, with Jesus identifying Himself as the true Bread that has come down from heaven. The indwelling of Jesus, now, must be “contained” within a disciple in a jar-like vessel, with this vessel being the spirit or breath of Christ [πνεῦμα Χριστοῦ]. And it is this vessel that “holds” eternal life within a disciple. Without this vessel being in the person, the breath of God would consume the person: before Jesus was glorified and apart from Jesus, humankind did not, does not, and cannot have indwelling eternal life.

Paul wrote that when baptized into Christ, disciples are neither Jew nor Greek, male nor female, free nor slave (Gal 3:28); yet the fleshly bodies of these disciples remain male or female, circumcised or uncircumcised. These bodies or tents of flesh remain alive through cellular oxidation of sugars; so when a disciple is born of God, it isn’t the flesh that puts on immortality, but the inner man or creature; i.e., the “software” that causes a person to be a person, to have the *mind of a man*, what was taken from ancient King Nebuchadnezzar for seven years. Nebuchadnezzar wasn’t given the body of a beast for seven years, but was given the mind or “nature” of an ox, with the word *mind* used metonymically to represent both the nature and breath of a person.

Two often unfamiliar words need to be understood:

The word *chiral* describes an object that cannot be superimposed on its mirror image as the left hand cannot be superimposed on the right hand;

The word *enantiomer* represents one of two mirror images of each other that cannot be superimposed one onto the other as a person’s left and right hands are opposed forms of the same shape;

Left and right hand *enantiomers* are *enantiomorphs*.

Physically circumcised Israel and circumcised of heart Israel are *enantiomorphs*; for the Israelite that is outwardly circumcised forms the non-symmetrical mirror image of the inner new self that is circumcised of heart and that is a *Christian*. If the flesh represented the “Christian,” then ancient Israel and the Church would form *achiral* images of one another when the Church returns to being a sect of Judaism. But because the outwardly circumcised Israelite dwelling in a house in Egypt, together, Israelite and house, forms the shadow and copy of the “Christian” [if truly born of God] that the world

sees, the image of the Church cannot be superimposed on Israel for the assembly that is today the Church is an assembly of inner new selves, and not an assembly of tents of flesh—the Church is not now a city, but will be the city identified as New Jerusalem when disciples receive glorified bodies. The Church is today, individually and collectively, the temple of God, with the inner new self (selves) forming the right hand *enantiomer* of the Levitical priesthood as the glorified Christ Jesus functions as the reality of, or forms the right hand *enantiomer* of the high priest. Because the Church is the Body of Christ, the temple of God is *Christ*, uncovered Head and covered (by grace) Body. And this is what all who look for another physical temple to be constructed in the modern State of Israel before the Messiah comes fail to understand: the temple for which they look is now here on earth.

The first Adam was the left hand *enantiomer* of the last Adam, as the flood of Noah's day is the left hand *enantiomer* of the world being baptized in spirit (Joel 2:28) when the kingdom of this world is given to the Son of Man (Rev 11:15; Dan 7:9–14). Likewise, the first Passover (when Israel was liberated from physical bondage in a physical land ruled by a physical king or Pharaoh) is the left hand *enantiomer* of the second Passover, when disciples are liberated from indwelling sin and death, with Sin represented by the third horseman of the Apocalypse and Death being the fourth horseman. The Law written on two tablets of stone and placed in a wood Ark of the Covenant forms the left hand *enantiomer* of the Torah written on the hearts and placed in the minds of disciples, with the promise of resurrection equating to Aaron's budded staff and with the jar of manna equating to the indwelling of Christ Jesus; thus "sin" as the transgression of the Law under the first covenant forms the left hand *enantiomer* of unbelief condemning disciples under the New Covenant. And the many foreign wives of King Solomon form the left hand *enantiomer* of ideologies that enter into Christ Jesus' millennial reign to prepare peoples to rebel against Christ when the Adversary is loosed after the thousand years ... if a person will accept it, King Saul represents, as the left hand *enantiomer*, the man of perdition during the Tribulation, and King David represents, again as the left hand *enantiomer*, the Lamb of God during the Endurance.

Moses and Aaron form the left hand *enantiomer* of the two witnesses in the Tribulation, the first 1260 days of the seven endtime years of affliction, with the two witnesses forming the *chiral* shadow and copy of the Lamb and of the Remnant in the Endurance, the last 1260 days of the seven endtime years, with the Tribulation and the Endurance being *enantiomorphs*.

The ultimate expression of *chirality* in Scripture is the image of "man," created in the image of God, looking up at God, who is looking down at him.

You have, now, in a few words the essence of what will be addressed on many pages and in many differing ways; for to understand Scripture as Paul understood the mysteries of God, *meaning* must be taken from Scripture via typological exegesis based upon *chirality*.

The Son of Man, to whom all judgment has been given, did not come in the form of the man Jesus of Nazareth to judge the world but to save it. But the word [ὁ λόγος] or message Jesus left with His disciples will judge and condemn all who do not hear His voice and believe the One who sent Him once the Father has raised this "all" from the dead. The ministry of Christ—uncovered Head and presently covered Body—isn't about saving the flesh, but about inheriting a kingdom not of or from this world; for this physical world and all that is in it is passing away. This world is merely the left hand *enantiomer* of the world to come.

Life coming from death (as will be the case for human beings) and *death coming to life* for angels that left their first habitation are left and right hand *enantiomers*.

Thus, disciples as sons of God must first “judge” themselves as physical human beings before they are able to judge angels for the physical precedes the spiritual: disciples of Christ Jesus judge themselves when they do or don’t do what they know is right. And when Jesus comes again, He will reveal the judgments that have been made (1 Cor 4:5), with those who have been born of God condemning themselves by not receiving the words of Jesus, who said not to think that He came to abolish the Law [Torah] or the Prophets (Matt 5:17).

Before a disciple can receive the words of Jesus, the disciple must believe the writings of Moses (John 5:46–47); for the Book of Deuteronomy stands as one witness against every Israelite (Deut 31:26), with the disciple him or herself being the other witness. And again, by the testimony (or witness) of two or three, a thing is established, regardless of whether “the thing” is condemnation of the person or of an angel, or the granting of life. For this reason, the disciple who believes Moses and who hears Jesus’ words and believes the One who sent Jesus passes from death to life without coming into judgment (John 5:24) ... there are not two or three witnesses that stand against the disciple, so there is no need for judgment.

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