

Chapter Three Of Water & Wind

Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?” Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” (John 3:3–8)

1.

If someone were to have told those fishermen with their wasp-waist Langley reels that the rain that soaked underwear even through oilskin coats, tin pants, and slickers was baptism, they would have laughed at the person, as they should laugh. Baptism is more than being sprinkled, or even submerged—

When attempting to retrieve an Okie Drifter from near the top of an alder growing close to a twenty-foot-high cut face (cliff), the edge of the cut face gave away. I fell, hit once on my back about halfway down, and bounced into the swollen waters of Salmon River eight feet or so from the shore. When I surfaced, I couldn't move my legs and I was well out into the river. The current had already swept me downstream thirty yards, but it had also swept me near the tip-most branches of an uprooted willow. I grabbed the twigs and let the current swing me around the tree top, then I pulled myself along the tree until I reached its rootwad. By then, I could move my legs. I crawled ashore and lay on the cold sand next to the roots that grasp nothing, and I began to shiver violently.

Baptism isn't involuntary submersion.

We were still living in the cabin across the river from Rapid Inn when I fell; we hadn't moved to the old Seventh Day Adventist church up Slick Rock Creek—I fell in about a mile downstream from Cain's alder sawmill on the North Bank side, or about three miles from home. The weather was clear and cold, a January day in 1959. I was on foot. And after retrieving my rod from where I had left it atop the cutbank, I walked home, hurrying as fast I could for I was still in wet clothes and I was very cold. My back hurt and I was blue by the time I shed wet pants and shirt, but the enduring memory of falling is surfacing and seeing my hat floating downstream (by then already ten yards away), and knowing I wanted

to keep the hat, wanted to retrieve the hat but also knowing that it was lost forever as it bobbed down the middle of the river. I could only watch it drift farther and farther away.

Since the disintegration of the former Worldwide Church of God, I have watched Sabbatarian disciples drift farther and farther away from Scripture. I would retrieve them if I could, but my arm is not long enough. They are as my hat was, bobbing along in the current. And I have been spiritually as I was then, clutching hold of a handful of twigs, with an uprooted tree keeping me from being swept downstream and swept away.

No infant, no coerced convert is “baptized” when sprinkled or submerged. All they are is wet and subject to pneumonia.

The Churches of God have traditionally taught that the Holy Spirit is received after baptism and the laying on of hands after the pattern seen in Acts 19:5–6, but this is contrary to what is seen in the case of Cornelius ... if the visible things in this world form the shadow and copy of invisible heavenly things (again, Rom 1:20), then since the baptism of Cornelius is a visible “thing,” the receipt of the Holy Spirit followed by the baptism of Cornelius and his household forms the shadow and copy of how Gentile converts first receive the Holy Spirit and are then baptized. The order is not the other way around, baptism then receipt of the Holy Spirit [πνεῦμα ἅγιον]. What is recorded in both Acts chapter 2 and in Acts chapter 19 pertains to Israel, which is no longer a physical nation but a spiritual nation consisting of disciples who have circumcised hearts (Rom 2:28–29). The pattern for Gentiles is the story of Cornelius and his household, an especially important point to remember when the Holy Spirit is poured out on all flesh halfway through the seven endtime years.

Today, no person *of the nations* (what being a Gentile means) will cease being of the nations and will voluntarily become a Judean unless the Father first makes an overture to the person by drawing the person from this world by giving to the person the earnest of the spirit ... earnest money given to close a real estate deal is real money, not pretend money. It is not the promise of money being given in the future, but it is real money that commits the buyer to purchasing the property. It is partial payment for the property, with the full payment due when the deal closes. Likewise, receiving the earnest of the spirit is receiving real life in the heavenly realm through receiving a real second breath of life, the divine breath of the Father [πνεῦμα θεοῦ], with this receipt being commonly called “being born again,” or “born anew,” or “born from above.” This real life is of heaven, but it dwells in a tent of flesh in the inter-dimensional realm seen in Scripture as the bottomless pit. It still needs a glorified body in which to dwell before it can enter heaven where the Father waits, and it will or won’t receive a glorified body when judgments are revealed for the Son also has to give “life” to the person the Father raised from the dead (John 5:21).

Is there anyone who thinks that giving earnest money is a stirring up of money the seller already has, or money possessed by the seller but buried in a hole [*hell*] in the backyard? Of course not—so why is it difficult to believe that receiving the earnest of the spirit [πνεῦμα θεοῦ] is receiving a second breath of life that gives to the person a new nature or new self? When I gave a Realtor earnest money for a piece of property, I gave the Realtor real money and for me

quite a bit of money. I didn't have the Realtor tell the seller that he (as the case was) already had the money I would be giving him, that by me giving him earnest money I was redirecting his moneys from the hole into which they were presently consigned to a new assignment in heaven. If I had, what did I give him? Oh, I saved his money so that it wouldn't be lost to him ... what if he didn't have any money to begin-with? Would he have had any money after I redirected what he didn't have? Am I indulging in foolishness as the Apostle Paul did in his second canonized epistle to the saints at Corinth?

Paul writes, "I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable" (1 Cor 15:50) ... if it were true that human beings are born with immortal souls (it is not true), the perishable would inherit the imperishable. Paul specifically says this is not the case. No one born of human parents inherits immortality. Eternal life is the gift of God; so unless a person has been born as a son of God—born through receiving spiritual life via receipt of the divine breath of the Father—the person has no life but that which comes from the cellular oxidation of sugars.

In the Genesis Temptation Account, the serpent comes to the woman who stands beside her husband (invisible in the account until after forbidden fruit is eaten), and the serpent asks the woman if *Elohim* [singular in usage] actually said that she should not eat of any tree in the garden. The question seems innocent enough, but the serpent knows what scholars have missed. The serpent knows that Adam did not tell Eve what *Elohim* had told him; thus the woman answers, saying that they could eat of every tree except the fruit of the tree in the midst of garden, that they could neither eat of that tree nor even touch that tree—

Elohim never said anything about touching the tree. His instructions to Adam were, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Gen 2:16–17).

Again, nothing is said to Adam about touching the tree, and Eve does not receive instructions concerning the tree from *Elohim* but from her husband who apparently added to what *Elohim* [still singular in usage] said.

- Despite the best intentions of a teacher of Israel, if this teacher adds to Scripture he or she sets disciples up to fail to obey God.
- The serpent, more crafty than any other beast, knows that Eve can touch the fruit of the tree of the knowledge of good and evil and not die.
- If the serpent can get Eve to touch the fruit and not die, the serpent knows she will not believe she will die if she eats. This is akin to telling teenagers that marijuana causes blindness or some other disabling condition.
- By extension, lies told about Jesus of Nazareth by well-intentioned pastors such as Jesus abolished the law or that Jesus was born on December 25th harm disciples; for when disciples find what they have been told is not true, they believe nothing.

Human beings lied-to by Christendom believe nothing: it is not that they voluntarily become Jewish or Muslim, the other two faiths based on *the Book*, but they do not again believe anyone (there will always be exceptions). They revert to

humanism or to some other *ism* that can be scientifically tested, not realizing that “truth” must always be accepted on faith just as meaning must be assigned to words. Perhaps the person who kicks the rock only imagines that he or she stubbed the person’s toe. How does anyone know that human perception is not generated by a computer program as seen in the movie *The Matrix* (1999)?

The crux of Scripture is that “human nature” is not biologically produced but comes from God, who can take from the person his or her *nature* and give to the person the *nature* of an animal as in the case of Nebuchadnezzar (Dan chap 4). The predatory natures of the great predators will be taken from them (Isa 11:6–9) when Satan, the present prince of the power of the air and the spirit [τοῦ πνεύματος] now at work in every son of disobedience (Eph 2:2), is cast from heaven (Rev 12:7–10) and the kingdom of this world is given to the Son of Man (Dan 7:9–14; Rev 11:15–18). Thus, that which makes a cat a *cat* and an ox an *ox* and a person a *person* comes from God, who has consigned humankind to disobedience (Rom 11:32) so that He can have mercy on all ... in consigning humankind to disobedience, God delivered humankind to the Adversary for the destruction of the flesh as Paul commanded the saints at Corinth to deliver the man who was with his father’s wife to Satan for the destruction of the flesh (1 Cor 5:5). Because of the disobedience of Adam, death through sin entered the world and spread to all men (Rom 5:12). All of humankind has sinned and come short of the glory of God (Rom 3:10, 12; 1 John 1:8, 10).

The lie of the old serpent, Satan the devil, told to the last Eve is the same lie that the serpent told the first Eve: “You will not surely die” (Gen 3:4). The lie told to the last Eve is twofold: individually Christians will not die because they are born with immortal souls, and collectively the Church will not die for Jesus said that the gates of Hades would not prevail over His Church, which Paul says is His Body ... but Jesus’ earthly body, the shadow and type of His spiritual Body, did die and lay concealed in the heart of the earth for three days and three nights. Likewise, His spiritual body, crucified as He was, will die and lay concealed in the heart of the earth for three spiritual days, with Jesus being the light of day one (2 Cor 4:6). The gates of Hades did not prevail over Jesus’ earthly body for He was resurrected from death after the third day. And so will it be with Jesus’ spiritual Body, which will be resurrected to life when filled with the Holy Spirit.

2.

When fishing was slow or when there were too many men with wasp-waisted Langley spinning reels lined up on the rock outcropping under Red Bridge’s west side, Mike O’Malley or I (sometimes both of us) would sit on the creosoted timbers joining the wood arches of the bridge. We would be under the bridge deck and somewhat concealed from the prying eyes of anyone walking across the bridge; thus, Mike would use the opportunity to hook (by whatever means, fair or foul) Chinook that slowly swam near his bait as the big fish that made it upstream this far waited for a freshet. Even the smell of rain would cause them to shoot on up to spawning beds between Slick Rock Creek and Widow Creek ... above Widow Creek, spawning Chinook were noticeably smaller, usually ten to twenty pounds. Rarely was a really large Chinook caught in the deep hole under the concrete bridge by Rapid Inn, or in the hole below the falls behind Rapid Inn.

Under the bridge deck, our eyes shaded from glare, we could see into the water twelve or more feet so when sitting under the bridge on the east side of center, I could see swimming fish and how they responded to my bait ... I recently read a thread on someone's blog about salmon fishing in coastal rivers. The posts were about using scents as necessary aids when fishing roe for Chinook, and about wearing rubber gloves to keep "human scent" off roe. Maybe there is sometime to the use of scents: we were convinced that spitting on our eggs produced more bites, and while sitting under the bridge and watching how the slowly circling fish responded to our baits, I could see how harmful using salt was. From then on, I only used Borax on my eggs. All of the other secret ingredients that fishermen with more money had and used just seemed to turn Chinook off, causing them to avoid the bait.

Were my observations "scientific"? No, but I caught fish when no one else was, and I became convinced that the "freshness" of the bait was of most importance. Thus, I fished filets of bullheads (sculpins or *Cottidae*) whenever I caught one as well as crawdad tails with very good success. I used sand shrimp with so-so success. And I used fresh roe (just taken from a fish) if I could afford losing bait to pre-migrants. Nothing worked as well as roe immediately taken from a fish, and nothing was as hard to fish for we didn't use bait bags but egg-loops tied on the shanks of our hooks.

Sitting under the bridge, I watched how Chinook responded to our offerings as fisherman watch bass in pro-shop aquariums take crankbaits. It doesn't take long before the observer knows what doesn't work; knowing what does work takes longer.

One Sunday afternoon, sitting on the timbers under Red Bridge, hoping to hook a Chinook, able to see down into the water, to see a fish bite, I didn't see the truck driver walking the bridge. Oh, I heard him, but I didn't pay him any attention. I wasn't snagging so I wasn't concerned about him ... the driver walked the bridge twice before taking the load of alder across.

My hands always smelled of salmon eggs when I fished bait. Dried goo encrusted fingernails and coated fingertips, the handle of my reel and the grip of my rod. As I think about it, my hands didn't smell like me but like salmon eggs (as did my jeans) so maybe the person who has clean hands ought to wear rubber gloves—and I'm reminded of why commercial trollers use WD-40 on their hoochies and plugs. If more fish can be caught using the fish-oil sprays, then fewer fish should be caught if a plug fell in oily bilge water, right? Wrong! When fishing Chinook, all oils attracted attention, and WD-40 stayed on plugs lasted longer and cost less than those expensive oil-based sprays bass fisherman use, or so hand-trollers tell me.

It was one of McFarland's log trucks that took the load of alder across ... the load was heavy. The wood bridge creaked, sagged, groaned, its complaints loud. It seemed to shiver as if its old growth fir fibers were being pulled apart—

The load was not one McFarland would have wanted to run across a set of scales: green fir weighs about four pounds per board foot, alder seven. Usually a short logger hauls alders, but this load was some of the nicest saw logs Cain's mill had ever bought. Forty-eight footers, straight, near three-foot butts: McFarland was hauling for a local gypso working up Slick Rock Creek. The driver only had to

pull onto Highway 18, cross the concrete bridge over Slick Rock Creek, turn immediately onto North Bank Road and cross Red Bridge before he reached Cain's mill. The shovel operator must have had fun loading the truck, for the load was very high and long.

Evidently the driver knew how heavy the load was: he eased the truck over Red Bridge, taking long enough that it seemed like a freight train was passing overhead ... the driver didn't know I was under the bridge deck. Later, I learned that the driver insisted everybody stay off the bridge while he crossed.

While that load was passing overhead, I was "filled" with concern, an expression that doesn't begin to convey the apprehension and fear I felt. I didn't know whether I should be afraid, but I hadn't imagined Red Bridge sagging as a suspension bridge does but it was. That concerned me greatly for there was a lot of bridge above me; so any use of *filled with* would and wouldn't have been true. I was afraid to move and afraid not to move and in the end I look down at my bait to see a fifteen pound Chinook attempting to carry it off ... I was too slow responding to hook the fish.

The expression, *filled with the Holy Spirit*, is used by Christians as inappropriately as I used *filled with concern* in the preceding paragraph—meaning must be assigned to words; they don't come with little backpacks that can be opened to see what meaning the user intended. And this is the lesson of the Tower at Babel where differing linguistic icons were suddenly assigned to the familiar linguistic objects: the bricks used to build the tower didn't change, but what the bricks were called did, the changed icons received supernaturally.

For communication to occur there has to be shared meaning for words; thus, readers find themselves grouped into *communities*, separated one from another by the meanings each community assigns to particular *icons*, oral or inscribed. Therefore, *filled with the Holy Spirit* does not mean the same thing to different communities; so when the phrase is used sloppily by those who have not been born of spirit but play "pretend" with God, the phrase does more harm than good ... the Greek word πληθω (*pletho*) incorporated in ἐπήσθησαν (Acts 2:4), translated as "were filled," and in πλησθήσεται (Luke 1:15), translated as "he will be filled," can be translated as "imbued" or "empowered" or with the sense of "supply." A drinking glass *filled* with water has no room for air in the glass. Likewise a disciple *filled* with the divine breath of God (i.e., the Holy Spirit) has no room for sin and death inside himself (all disciples are sons of God, so the masculine pronoun is correctly used), and if this disciple has no sin and death within himself, the disciple has been liberated from indwelling sin and death or the law of sin and death that Paul found in his members. Thus disciples *filled with the Holy Spirit* are liberated from indwelling sin and physical death. They are not yet immortal, but they will not die from internal causes for death is the wages of sin (Rom 6:23) and if there is no sin within the disciple there is also no death. The liberated disciple will die by martyrdom, which is what's revealed in the fifth seal (Rev 6:11).

Red Bridge is not and never was "red," so why did everyone in the area call the bridge by that name? Certainly if I told Mike O'Malley to meet me under Red Bridge, there was no doubt in his mind about where I wanted him to meet me. Likewise, if I told him to meet me under the "Cement Bridge," he would have met

me under the bridge over Salmon River at Rapid Inn, and not Highway 18's cement bridge over Slick Rock Creek, a nameless bridge that required describing.

Each of the holes on the river had a name, some descriptive such as *Cedar Tree*, some historic as in the *Mattress Hole* (in the 1920s, a mattress factory was located near the hole, or so I was told), some named for the property owner as in *Thompson's Landing*. The holes didn't have signboards identifying them. Their names were part of a code that gave meaning to the river described generically as "a short coastal river, approximately 20 mi (32 km) long, on the Pacific coast of northwest Oregon in the United States. It drains a forested region of the Coastal Range along the coast near Lincoln City" ("Salmon River." *Wikipedia*. 16 Feb 2009) ... twenty miles? Is that all the long Salmon River is? To 12, 13-year-old on a bicycle, twenty miles is quite a ways.

Visible Christendom will claim that so-&-so is a "spirit-filled Christian," or that so-&-so "is filled with the Holy Spirit" when that is simply not the case for in the same breath Christendom will say that so-&-so is under grace ... the person who has been liberated from bondage to indwelling sin and death as ancient Israel was liberated from physical bondage to Pharaoh—this person no longer needs the mantle of Christ Jesus' righteousness, for this person will be righteous as Christ Jesus was.

The mantle of grace is the righteousness of Christ Jesus put on daily as a person puts on a garment (Gal 3:27) or as ancient Israel offered the *daily*, the twice daily sacrifice of a lamb. Putting on this mantle of grace is made necessary by indwelling sin in the fleshly members of the disciple ... disciples individually and collectively form the Body of Christ (1 Cor 12:27), covered by grace as if covered by a garment, while the uncovered Head is the glorified Jesus. This relationship has not been well understood, for the image of a man in his personhood represents *Christ*, the Son of Man, that stands today with its uncovered Head in the heavenly realm and with its covered Body in this earthly realm, the covering of grace both concealing the Body from the prince of this world and concealing the Body's imperfections from the Father.

Grace is not unmerited pardon of sin. If it were, there would have been no reason for Jesus to have died at Calvary for when the glorified Jesus breathed on ten of disciples and said, "Receive the Holy Spirit" (John 20:22), He also said, "If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld" (v. 23). Receipt of the Holy Spirit gives to the synagogue [ten Israelite males can form a synagogue anywhere] the authority to forgive or withhold forgiveness of sin, an authority Jesus had prior to Calvary. Rather, Jesus died at Calvary to pay the legal demands of the record of debt every son of disobedience has incurred so that when born of spirit as a son of God, there is no condemnation by the law of sin and death. The disciple is born free to keep the commandments: obedience to God gives the law no power over the person; thus the person is not under the law or under condemnation by the law. So grace is Jesus' obedience [righteousness] covering the newly born son of son while this son learns to walk uprightly before God. Therefore, willful transgression of the commandments removes the person from being under grace and returns the person to being under the law (Rom 6:16).

A person gets up in the morning and dresses, covering the person's genital area for the sake of modesty, and by doing so, the person hides from the world outward circumcision or the lack of circumcision. In the same way, a disciple gets up in the morning and by prayer puts on Christ Jesus' righteousness, and by doing so the disciple covers his [all disciples are sons of God] inner circumcision; thus, the disciple is not naked before God.

- Circumcision makes a person naked before God—the head of the person is uncovered.
- A circumcised person's only covering is his obedience to God.
- Because ancient Israel was not obedient, a temporary covering of animal sacrifices was added until the legal demands of the law were paid by the God [θεὸς] of Abraham, Isaac, and Jacob.

Therefore, a circumcised firstborn son of God needs to cover himself with obedience to God. There is no other covering that will permit this “naked” son of God to remain in God's presence—as Adam and Eve were driven from the garden of God though clothed with animal skins and became as a person of the nations is today, the circumcised Israelite whose nakedness is not covered by obedience will likewise be driven from God's presence. Grace is the garment of Christ Jesus' obedience that today “covers” inwardly circumcised sons of God, but the Son of Man will be revealed or disrobed (Luke 17:30) in the near future. Then, circumcised firstborn sons of God's only covering will be their obedience and it is this revealing of the Son of Man that is central to being filled with the Holy Spirit.

The Apostle Paul employed poorly understood imagery: the Son of Man bears the likeness of a man. As the humanoid figure King Nebuchadnezzar saw in vision represents *Babylon*, the name of the figure taken from its head, *Christ* is also represented by a humanoid figure, with Jesus forming this figure's Head and with disciples forming the figure's Body, with the Head and the Body to be joined in marriage, making the Body like a man's wife. But a man doesn't marry his body so a separation has to occur that transforms the Body into the Bride.

Because of indwelling sin, the Body needs to be covered by grace. Continued indwelling sin precludes a son of God dwelling in a tent of flesh from effectively covering himself with his own obedience. But when the Son of Man is revealed (Luke 17:30), the Body will be disrobed. Disciples will no longer be under grace, but will be made naked before man and God ... spiritually circumcised Israel will be liberated from indwelling sin and death at a second Passover after the pattern of physically circumcised being liberated from physical bondage. Spiritually circumcised Israel's liberation will come through each born-of-spirit Christian being filled with the Holy Spirit so that there is, within the person, no room for indwelling sin. The person can be likened to a clay cup that is filled to its brim with the divine breath of God. Hence, the liberated Israelite who takes sin back inside himself will commit blasphemy against the Holy Spirit, which isn't a personage but is the divine breaths of the Father and the Son—

- The Greek linguistic icon [word] πνεῦμα (*pneuma*) represents moving air or a moving invisible force that is like air in its usual assignment of meaning; hence, the icon is used for both wind and deep breath, or blown breath.

- The most direct translation of πνεῦμα (*pneuma*) into Latin is *spīritus*, which has the usual assignment of meaning as “breath” or “breath of a god.”
- The English word *spirit* comes from the Latin *spīritus*.
- The English word “breath” comes from the Middle English word “*breth*,” which has Germanic origins and refers to a vapor as in warm air from the lungs condensing as a vapor on a cold morning, or the vapor that rises from a simmering pot.
- Thus, *spirit* in English is not used for human “breath,” but for the “breath of a god.”
- However, *spirit* has been used so sloppily in English that it no longer represents the “breath of a god,” but the “god.”
- Hence the Holy Spirit — πνεῦμα ἅγιον — has become a “god,” the third personage of a triune deity that doesn’t exist in Scripture.
- In Scripture, “God” [θεὸς] is the name of the “house” of the Father and the Son, as “Chanel” is the name of the fashion house begun by Coco Chanel.

The Apostle Paul separates the *breath—pneuma* of Christ Jesus from the *breath—pneuma* of the One who raised Jesus from the dead when he writes, “Anyone who does not have the Spirit of Christ [πνεῦμα Χριστοῦ] does not belong to him. ... If the Spirit of him who raised Jesus [τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν] from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you” (Rom 8:9, 11).

When liberated from indwelling sin and death, the disciple who takes sin back inside himself commits blasphemy against the Holy Spirit, with this blasphemy not being forgiven (there is no reason for the son of God to return to sin if this son loves God more than he loves his own physical life). The *spirit-filled* son of God will stand or fall based on whether he walks uprightly before God, with the disciple who has practiced walking uprightly while under the cloak of grace able to so walk when made naked.

Thus, a man doesn’t cover his head when he enters into God’s presence for he is the likeness of the uncovered head of *Christ*, whereas a woman covers her head for she is the likeness of the covered [by grace or by the natural animal skin covering] body. Uncircumcised Gentiles, male and female, are covered by their natural animal skin covering of the male’s head. And the practice of natural Israelite men to wear a *kippah* when entering into God’s presence discloses their rejection of Christ Jesus’ obedience as their covering regardless of contorted logic that has a *kippah* being worn to remember God is the higher authority ... a *kippah* is worn in lieu of animal sacrifices as a temporary covering for Israel’s sin. Wearing a *kippah* puts a natural Israelite male in same relationship with God as an uncircumcised Gentile has. And a *Thagiyah* worn by an Arab male serves the same purpose although again, differing logic will be used to explain why the *Thagiyah* is worn.

A son of God dwelling in a male tent of flesh will not cover his head when entering into God’s presence; therefore, Paul wrote, “Every man who prays or

prophesies with his head covered dishonors his head [Christ Jesus — from *v.* 3], but every wife who prays or prophesies with her head uncovered dishonors her head [her husband]” (1 Cor 11:4–5). Excluded from Paul’s use of “every man” are those men who have not been born again, for their head is not yet Christ Jesus. Paul is not addressing Jews or Muslims, but the saints at Corinth who were born of spirit as sons of God. Therefore, the outwardly circumcised Jew or Muslim needs an outward covering when praying, just as a Christian wife needs an outward covering of the head. The intact foreskin of a Gentile male is his outward covering of his head. But no outward covering (other than obedience) of anyone will be needed when the person has been filled with the Holy Spirit and thus liberated from indwelling sin and death, with Israel’s liberation to occur at the beginning of the seven endtime years of tribulation, and with the remainder of humankind’s liberation to occur when the Holy Spirit is poured out on all flesh halfway through these seven endtime years. Until then, disciples are not *filled* with spirit but only have the earnest of the spirit ... they are as clay cups partially filled, the reason why disciples are to grow in grace and knowledge.

Pentecostal disciples claim to “fall under the spirit” when speaking in tongues, not realizing the spirit entering them is demonic for their father is Satan the devil, according to the Apostle John, who said that by whether a disciple kept the commandments, a disciple can identify who is a son of God and who is a child of the devil. And Pentecostals refuse—yes, refuse—to keep the commandments and are thus “Christian” in name only. There is no way that any Pentecostal fellowship could be confused with a sect of Judaism, and Christianity in the mid 1st-Century was recognized as a sect of Judaism by supporters and detractors. So either Jesus changed, or Christendom and especially Pentecostal Christianity left the Father and the Son as disciples in Asia left the Apostle Paul (2 Tim 1:15). There is no third alternative. This is truly an “either/or” case. And the reality is that Christendom left the Father and the Son, and Pentecostal Christianity is even farther away from the Father than are other rebellious sects and denominations.

The earthly shadow of being spiritually filled with the Holy Spirit [*πνεῦμα ἅγιον*] is seen in Acts 2:4, Acts 10:44–45, and in Acts 19:6 ... speaking in tongues is not speaking gibberish, but in other languages. Luke records,

And they [the disciples] were all filled with the Holy Spirit and began to speak in other tongues ... Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because *each one was hearing them speak in his own language*. And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” And all were amazed and

perplexed, saying to one another, “What does this mean?” (Acts 2:4–12 emphasis added)

The miracle was in the hearing: the sound that was coming from the apostles’ mouths was heard as recognizable words in the first language of natural Jews and proselytes from around the Mediterranean.

Again, Red Bridge was not *red*, so the meaning assigned to the name didn’t include “color” being assigned to the icon “red.” Rather, the two icons were welded together to produce a mental image of a particular wood bridge at a particular location. The assignment of meaning was based on familiarity. So whatever sound the disciples uttered when the first disciples were filled with the Holy Spirit is immaterial, for meaning was assigned by the gathered Jews and proselytes to the utterances.

Disciples—every disciple—can speak the words of Jesus as He spoke the words of the Father, and these words tell of the mighty works of God. When disciples are filled with the Holy Spirit and thus liberated from indwelling sin and death, their words will be heard in every language. Whether the miracle will be the gift of speaking every language as the chiral image of the miracle of hearing in a first language, or whether the miracle will be both Jews and proselytes able to read (see) uttered words, when disciples are invisibly filled with spirit they will proclaim the mighty works of God in power and with authority.

The twelve disciples of John whom Paul rebaptized at Ephesus typologically represent the 144,000 natural Israelites who follow Jesus wherever He goes once the Holy Spirit is poured out on all flesh ... once the shadow of a division of humankind is visibly seen being filled with the Holy Spirit, the Holy Spirit no longer has to be directly transferred to that division ... Jesus breathed on ten of His first disciples and said, “Receive the Holy Spirit,” thereby directly transferring the Holy Spirit to these ten disciples, but seven weeks later when the first disciples were filled with the Holy Spirit, the three thousand who were baptized that day did not receive the Holy Spirit by a direct transfer through the laying on of hands—there were not enough disciples to baptize and lay on hands for so many converts in the time allowed. Rather, the three thousand, unlike those Jews who mocked and said the disciples were filled with new wine (Acts 2:13), directly received the Holy Spirit and thus only needed to be baptized and outwardly signify that they had taken judgment upon themselves. And this same relationship is seen with the Gentiles: Philip proclaimed Christ to the Samaritans. Many believed and were baptized by Philip in the name of the Lord Jesus (Acts 8:16), but no Gentile had yet been empowered by the Holy Spirit. So Peter and John came from Jerusalem to directly transfer the Holy Spirit to these Samaritan converts through the laying on of hands (*v.* 17). However, this is not the case with Cornelius and his household who are empowered by the Holy Spirit prior to being baptized.

The above leaves only the twelve Jews who were baptized with John’s baptism:

[W]hile Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard

that there is a Holy Spirit.” And he said, “Into what then were you baptized?” They said, “Into John's baptism.” And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. There were about twelve men in all. (Acts 19:1–7)

These twelve disciples who had only been baptized into repentance were as Andrew, one of John's disciples (John 1:35, 40), was before Andrew followed Jesus and stayed with Him. The Holy Spirit was directly transferred to Andrew when Jesus breathed on him; likewise, the Holy Spirit was directly transferred to the twelve when Paul laid hands on them (Acts 19:6). These twelve form the shadow of the broken off natural branches of Israel being grafted to the Root of Righteousness after the fullness of the Gentiles has entered into the assembly of the Lord (Rom 24–25), with this fullness coming in before the second Passover liberation of Israel. Thus, during the first 1260 days of the seven endtime years of tribulation, the natural branches of Israel will not need to have the Holy Spirit directly transferred to them as occurred when Jesus breathed on Andrew or as occurred when Paul laid hands on the twelve, but rather, the natural branches upon repentance and accepting by faith that Jesus is Lord and believing that the Father raised Jesus from the dead will receive the Holy Spirit, and will receive it in full measure, thereby making them spiritual virgins, a status not afforded to disciples who have been under grace even though no sin is reckoned against a disciple under grace ... a wife should not be a virgin after marriage, nor is the last Eve a virgin as she readies herself to bear two sons, a spiritual Abel and a spiritual Cain. But those human beings who are born empowered by or filled with the Holy Spirit after the seven endtime years begin (as opposed to those who are empowered when these endtime years begin) will be spiritual virgins who must maintain their purity until the Wedding Supper.

A man doesn't marry his own body: a separation of the Body of Christ from the glorified Jesus will occur when disciples are filled with the Holy Spirit at the second Passover liberation of Israel.

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