

July 1, 2009 ©Homer Kizer

Old Wine is Better Separation—

What then shall we say to these things? If God is for us, who can be against us? *He who did not spare his own Son but gave him up for us all*, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? (Rom 8:31–35 emphasis added)

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“He who did not spare His own Son”—if God did not spare Jesus, His firstborn Son; and if “all who are led by the Spirit of God [πνεύματι θεοῦ] are sons of God” (Rom 8:14), why would God not spare one Son, His First, but spare other sons? That would make God a respecter of His sons, favoring younger sons over His First. And if Jesus is the same yesterday and today and forever (Heb 13:8), so is the Father, meaning that He has not been a respecter of persons and will not be one in the future; thus, He will not spare even the Elect but will give them up to die as Jesus died before being resurrected to glory.

The above is not what Christians want to hear: what Christians of all flavors want is physical protection from the evil that is to come on the earth when the kingdom of Babylon falls.

The spiritual kingdom of Babylon is the present kingdom of this world that will be taken from the king of Babylon (Isa 14:4) and given to the Son of Man (Dan 7:9–14; Rev 11:15–18) halfway through the seven endtime years of tribulation. And in desiring to protect themselves physically by either believing that they will be bodily raptured to heaven or that they'll go to a place of physical safety, Christians are as the first thief to speak was at Calvary: the first thief said to Jesus, “Are you not the Christ? Save yourself and us!” (Luke 23:39), and too many endtime Christians say to Jesus, *You are Christ! Save us from the evil to come; deliver us from temptations and trials; let no evil fall on your beloved! And by the way, give us the wealth of this world as you gave the wealth of Egypt to Israel ...* they pray not for the understanding, wisdom, and maturity that they need, but for physical life and things that are passing away. They waste their prayers as the first thief wasted his breath that he was about to lose.

Dogmas such as the *rapture* or *place of safety* develop from love for “self,” not from love for neighbor: there is no love in believing that because of a few magic words said, a person will be *saved* while acquaintances and adversaries will

perish by the hand of God. Yes, in the letter to the church at Philadelphia, the Lord tells the angel that Philadelphians will be kept from “the hour of trial that is coming on the whole world, to try those who dwell on the earth” (Rev 3:10), but they are kept from this *hour of trial* because they have kept Jesus’ “word about patience endurance,” or better, Jesus’ message about the Endurance [τῆς ὑπομονῆς], the last 1260 days of the seven endtime years when all who endure to the end shall be saved (Matt 24:13; 10:22) because the world will have been baptized in spirit (Matt 3:11; Joel 2:28) when Satan was cast from heaven (Rev 12:7–10) and the kingdom of this world was given to the Son of Man (Rev 11:15–18; Dan 7:9–14). All who remain alive when the world is immersed in the breath of God [πνεῦμα θεοῦ], the same breath of God as descended upon Jesus as a dove (Matt 3:16), will belong to God and will be the people of God, called forth from Babylon (Rev 18:4). This means that there will be no more Muslims or Hindus or atheists: there will only be the one great nation promised to Abraham (Gen 12:2) through Christ Jesus, his seed (Gal 3:29). And Philadelphians will have done a work for the Lord—delivering the endtime gospel of the Kingdom—that no one else was willing to do. And from Philadelphia will come the Remnant that keep the commandments and have the spirit of prophecy (Rev 12:17 with Rev 19:10); thus, delivery of the endtime gospel comes from having the testimony of Jesus, and with the delivery of this endtime message about patient endurance comes being kept from the woes, the seven month long “hour of trial” that will test all of humankind.

But the Tribulation is more than one hour (i.e., seven months) long so even those who are of Philadelphia will be tried when the fifth seal is opened, as well as when the sixth seal is opened.

The fifth installment of *Old Wine is Better* promised that this installment would address the separation of the Head from the Body, a separation not of love but of dependence. Ultimately, this installment of *Old Wine is Better* is about the Endurance, and about the third part of humankind (Zech 13:9) that will be born of God when Babylon falls. None of this third part will previously have been “Christian”; yet this third part will form the majority of the harvest of firstfruits that began when Jesus ascended to the Father as the Wave Sheaf Offering, the first handful of ripe barley that was waved before God before the barley harvest could begin (Lev 23:10–11).

Can a sheaf of grain be waved without the sickle having first been taken to the ripe grain? No, standing grain in a field cannot be waved; only cut grain can be waved. Likewise, can two loaves of bread baked from the early grain harvest be waved (Lev 23:17) without the grain being cut, thrashed, and milled into fine flour? Disciples are represented by the two loaves that are waved before God on Pentecost (the Feast of Weeks). And if the sword or sickle was taken to the Wave Sheaf Offering, the sword and the flail, the millstone and fire will be taken to disciples, who are “baked” with indwelling sin (yeast or leavening), killed by the fire. The seven endtime years of tribulation are about thrashing and milling the early harvest of God, and no disciple will be glorified (passed through the fire) who hasn’t first been thrashed and milled.

Why did the Lord of hosts bring the sword against the man who stood next to Him? Answer, the harvest of the earth could not begin until He did; for once sin

was made alive through giving the commandments, sin would not be defeated until the Son of Man came from heaven. Human men (and women) cannot, of themselves, defeat sin, but will inevitably be sons of disobedience, consigned to disobedience by God so that He can have mercy on all (Rom 11:32) born of water.

The premise held by rabbinical Judaism that God would not give commandments that could not be kept is flawed ... perhaps God would not have given the commandments if Israel in Egypt had listened to His voice and had put away those things that defiled the nation; if Israel in Egypt had believed him as Abraham had believed the Lord. But even after the first Passover, Israel at Marah—three days' journey into the wilderness, where Israel was to worship the Lord according to what Moses told Pharaoh (Ex 3:18 *et al*)—grumbled against Moses, and by extension against the Lord. They did not believe the Lord, even though “the Lord made for them a statute and a rule, and there he [the Lord] tested them, saying, ‘If you will diligently listen to the voice of the Lord [*YHWH*] your [*Elohim*], and do that which is right in his eyes, and give ear to his commandments and keep his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the Lord, your healer” (Ex 15:26). Thus, where Israel was to worship the Lord at a place of bitter waters, Israel grumbled about the water and did not worship the Lord, but was as bitter water that could only be made sweet by the tree [the stake] the Lord showed Moses, this log or tree representing Christ Jesus by whose stripes Israel would be healed (Isa 53:5).

Understand, the nation that left Egypt with a high hand and that witnessed the divided waters swallow the Egyptian army typologically represents disciples called by the Father and the Son passing through the peoples of this world following the second Passover: disciples are themselves water, with Israel being typologically represented by bitter waters or undrinkable water whereas Jesus is water that gives life (John 4:14; 6:35), with the breath [*πνεῦμα*] of God being what makes a person alive (6:63), and with the words that Jesus spoke being breath [*πνεῦμα*] and life [*ζωή*]. Christians have been bitter water for 1900 plus years, but by the 18th of Lyyar of the year of the second Passover, they will be filled with spirit and will have drunk the living water and will finally be under the new covenant that has their sins being remembered no more. And every Christian can see him or herself in the ancient nation of Israel leaving Marah and going to Elim. There will be a honeymoon period, a first love period where Christians will truly be in love with the Father and the Son, but this honeymoon will be short lived; for on day 220 of the Tribulation, most of Christendom will rebel against God, with God then sending a strong delusion over the rebels so that they cannot repent, turn to God and be saved (2 Thess 2:3, 11–12).

After healing the bitter waters of Marah on the 18th of Abib, at about the hour when the glorified Jesus appeared to ten of His disciples, breathed on them, and said, “Receive the Holy Spirit [*πνεῦμα ἅγιον*]” (John 20:22), Israel went to Elim where there were twelve springs of water and seventy palm trees (Ex 15:27), significant numbers, then set out from Elim a month after leaving Egypt—set out on the daylight portion of the day that would become the second Passover (Num 9:11, 14). And the people of Israel grumbled against the Lord about not having anything to eat ... it wasn't enough that they grumbled about no water to drink when it was time to worship the Lord, but on the 15th day of the second month,

they grumbled about what they were to eat. And the Lord gave to Israel manna to eat, with this bread from heaven being a type of Christ Jesus, the true bread that came down from heaven. Jesus said,

Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh. (John 6:47–51)

The Pharisees and Sadducees grumbled as loudly as Israel had in the wilderness, and as Moses told Israel that the Lord had heard their grumbling against Him (Ex 16:8), Jesus heard what was said by not just the Jews but by those who followed Him as disciples Jesus had not chosen (John 6:66–70).

What truly turned away disciples is what Jesus said when clarifying His words:

The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate and died. Whoever feeds on this bread will live forever.” (John 6:52–58)

Jesus is the second Passover Lamb of God, eaten by disciples on the night He was betrayed (the dark portion of the 14th of Abib), and Christians who do not eat His flesh in the form of the blessed bread or drink His blood from the cup of forgiveness do not have Jesus abiding in the Christian, do not have indwelling life that has come from heaven, and will not be raised up on the last day, as of this day or of any day prior to the second Passover liberation of Israel. The Christian Church that the world knows and identifies as “Christian” prior to the second Passover simply is not of God!

Understand, the Christian who does not take the sacraments of bread and wine on the dark portion of the 14th of Abib (with Abib beginning with the first sighted new moon crescent following the vernal equinox) does not have his or her sins covered or passed over, but will, if truly born of God, perish in the lake of fire because of unbelief, what kept the nation that left Egypt out of the Promised Land (Heb 3:19) and what kept Pharisees from salvation in the 1st-Century. For it is simple unwillingness to believe God that prevents Christians from taking the Passover sacraments on the night that Jesus was betrayed—they would rather believe men who come claiming to be of God than to believe the only source material that Christians have, the Bible. Sure, the men (and women) who come in the name of Christ and who teach Christians to stumble over the Sabbath

commandment and to fall away from the Passover covenant claim to teach what is written in the Bible, but to their shame, they do not! They teach falsely, and they are worthy of greater condemnation than the saints at Corinth were worthy of condemnation in eating and getting drunk on the Passover while other brethren went hungry (1 Cor 11:17); for they teach a counterfeit gospel that hinders the little ones from coming to Christ; a lawless gospel that will have them, these teachers, denied by Christ when judgments are revealed despite the “great works” they have done in Jesus’ name (Matt 7:21–23).

Out of love from those human beings that today claim to be Christians but who do not have the indwelling of Christ, who do not take the sacraments on the night that Jesus was betrayed, who do not have their sins covered by grace but by not having been born of God—out of love for those who claim identity with Him but remain children of the devil because of their practice of sinning, of transgressing the commandments, principally the Sabbath commandment, Jesus will fill these *Christians* with His breath and thus liberate them from indwelling sin and death following the second Passover, but to do so, lives of men (all natural firstborns) will again be given as they were given in Egypt prior to the liberation of Israel from physical bondage to Pharaoh (Isa 43:3–4). *And because these Christians would not listen to Jesus prior to the second Passover, the Father will deliver them into the hand of the prince of this world for the destruction of the flesh as Paul commanded the saints at Corinth to do with the man who was with his father’s wife* (1 Cor 5:5). Yes, the Father will bring the sword against endtime Christians who, through being filled with the breath of Christ [πνεῦμα Χριστοῦ], are without indwelling sin as He did against Jesus.

Daniel records the angel saying of the little horn,
He shall speak words against the Most High,
and shall wear out the saints of the Most High,
and shall think to change the times and the law;
and they shall be given into his hand
for a time, times, and half a time. (7:25)

Zechariah records,
“Awake, O sword, against my shepherd,
against the man who stands next to me,”
declares the Lord of hosts.
“Strike the shepherd, and the sheep will be scattered;
I will turn my hand against the little ones.
In the whole land, declares the Lord,
two thirds shall be cut off and perish,
and one third shall be left alive. (13:7–8)

Jesus identified Himself as this Shepherd: “You will all fall away because of me this night. For it is written, “I will strike the shepherd, and the sheep of the flock will be scattered”” (Matt 26:31) ... if God did not spare His firstborn Son, the Shepherd of the flock, but struck His Shepherd with the sword, and if this same God promises to turn His hand against the little ones, the flock, with two parts perishing when given into the hand of the little horn, does God favor one Son over others? Or does God treat each alike? He treats them alike, for the glorified saints will be like their elder brother in the kingdom of the heavens.

When the fifth seal is opened (Rev 6:9), those who have been “slain for the word of God and for the witness they have borne” will stir and cry out as a sleeping person does when morning approaches and the person has slept long enough. And they will be told “to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been” (v. 11). So there will again be martyrdom of saints, but why? Can’t the saints be “harvested” without bruising them? Are saints olives to be pressed for oil, or grapes to be crushed for wine ... when the third seal is opened (vv. 5–6), the third horseman (i.e., Sin) ventures forth to buy and sell wheat and barley, the two grains crops of the Promised Land, but this horseman is told not to harm the oil and the wine, the two already processed crops. In typology, the harvest of firstfruits at Christ’s return equates to the early barley harvest of the Promised Land while the harvest of humanity in the great White Throne Judgment (the harvest of all who were not born of spirit prior to Christ’s return) equates to the main crop wheat harvest of Judean hillsides. So, yes, all of the harvest of the Promised Land will be crushed and pressed, or thrashed and milled; for only the Wave Sheaf Offering was without sin and without need of further processing.

The previous statement has greater significance than has been understood even within Sabbatarian Christendom: the seven weeks between the Wave Sheaf Offering and Pentecost represents the entirety of the two millennia long harvest of firstfruits, with Jesus as the reality of the Wave Sheaf being the First of the firstfruits and the only one of the firstfruits that is without sin and able to be waved before God in “as is” condition. The remainder of the harvest of firstfruits will be thrashed and baked and waved as the two loaves on Pentecost (i.e., the Feast of Weeks). Even then, these two loaves are baked with leavening, with leavening being yeast, and with this yeast killed by baking. Therefore, in the model for, or type of the resurrection of firstfruits at Jesus’ return on the last day of Unleavened Bread (with the seven days of Unleavened Bread representing both the seven weeks between the Wave Sheaf Offering and Pentecost as well as the seven endtime years of Tribulation), the Tribulation serves as the thrashing and grinding of the endtime firstfruits, with the Endurance serving as the milling of the third part of humankind, born of God when the Holy Spirit is poured out on all flesh.

Again, no disciple who has truly been born of God in this present era will escape being crushed and pressed as grapes and olives are, for it isn’t the flesh that will enter heaven (1 Cor 15:50) but the inner new creature that is as oil is in olives or as juice is in grapes, with grape juice undergoing a fermentation process that has the yeast bound to the grape skin doing its work of converting sugars into alcohol before this yeast starves ... yeast consumes sugar as cellular oxidation within a person consumes sugars in carbohydrates; thus, yeast feeds on the molecules that sustain life (through the oxidation of sugars) in human beings in a manner analogous to sin “feeding” on the obedience needed to sustain life in the heavenly realm, with oxygen received through human breath being analogous to the fire received through the breath of God [πνεῦμα θεοῦ]. Thus, when either the supply of oxygen is cut off, or the body runs out of carbohydrates that it can turn into sugars, human life ends; breath will be lost and death will occur (or has

occurred). Likewise, when the obedience of the inner creature ends, the fire received from God will go out and spiritual death will occur, with disobedience consumed in the lake of fire thereby ending even the rebellion that briefly sustained the new creature.

In typology, yeast represents sin that is unbelief, the cause of disobedience or lawlessness; for yeast “feeds” on the very same carbohydrates that sustains human life when oxidized at the cellular level, with these carbohydrates or sugars representing belief of God leading to obedience by faith. Thus wine comes when the wild yeast has no more food—when sin can no longer convert obedience into disobedience, or when a disciple believes God and cannot be dissuaded from believing God.

Disciples will be crushed and pressed, thrashed and ground into fine flour to expose hidden unbelief that will eventually manifest itself as disobedience and rebellion, but the Father and Son do not need to explain themselves to mortal human beings. However, out of love for the saints, the Lord told Israel through the prophet Amos, “For the Lord God does nothing / without revealing his secret / to his servants the prophets. / The lion has roared; / and who will not fear? / The Lord God has spoken; / who can but prophesy?” (3:7–8) ... a person can no more hear a lion roar nearby and not feel fear than the person to whom the Lord has revealed a matter not prophesy or reveal the matter to Israel. Thus, the one to whom the Lord has spoken is without choice but must speak, must deliver to Israel what has been spoken in secret to the person, with revelation coming to saints as it came to Peter.

When Jesus asked His disciples, “Who do people say that the Son of Man is” (Matt 16:13), the disciples relayed the speculations of others to Jesus. But when Jesus rephrased His question and asked, “But who do you say that I am” (v. 15), Peter answered, “You are the Christ, the Son of the living God” (v. 16). And Jesus told Peter that “flesh and blood has not revealed this to you, but my Father who is in heaven” (v. 17). Yet Peter has not knowingly had the matter revealed to him by a vision or by audibly spoken words: Peter said to Jesus, when asked if he and the other disciples would leave, “Lord, to whom shall we go? You have the words of eternal life, and we have believed, and *have come to know*, that you are the Holy One of God” (John 6:69 emphasis added). So according to Peter, knowledge that Jesus said was a revelation from the Father came to him, Peter, through *coming to know a matter*, or by realization. And it is revelation by realization that forms the pattern of how revelation is given to endtime *prophets*, born of God, for the words spoken to the inner son of God must “work” their way from the subconscious mind to the conscious mind where the words spoken in secret will materialize as *realizations*.

To the first Adam were born three named sons; to the last Adam will be born three named sons, the three parts of the little ones. Of the first Adam, Cain killed Abel and was marked and sent away from the presence of the Lord (Gen 4:15–16). A third son was then born of the first Adam, Seth, about whom Adam said, “God has appointed for me another offspring instead of Abel, for Cain killed him” (v. 25). For Adam, it was because of Cain killing Abel that Seth was born in the likeness of him, after his image (Gen 5:3). Seth was, thus, Adam’s firstborn son even though Seth was the third to open the womb.

To the last Adam, Christ Jesus (Rom 5:14; 1 Cor 15:45), will be born a righteous son, a third part of the little ones who will have no indwelling sin or death following the second Passover liberation of Israel. All of Christendom will be this son, made alive to breathe on “his” own when filled with the divine breath of God [πνευμα θεοῦ]. And this son will be analogous to the sudden creation of the angels as sons of God (“sons” as in they have no parent but God). ... The great falling away or Rebellion comes out from the third part of humanity that is suddenly born of God, and born filled with spirit [πνεῦμα] or the breath of God [πνεῦμα θεοῦ], this breath being a non-oxidizing fire like the pillar of fire Israel saw by night in the wilderness.

Understand a mystery of God: as the Father created the angels suddenly, with every angel given the mind of God, the glorified Jesus who does *what He sees the Father do* (John 5:19) fills with spirit the Christian Church that will suddenly be as Abel was and as angels were before iniquity was found in an anointed cherub (Ezek 28:14–15). Therefore the Rebellion or great falling away (2 Thess 2:3) will see the birth of a spiritual Cain in a manner analogous to the rebellion that occurred when the dragon swept down a third of the stars of heaven and cast them to earth (Rev 12:4) and will occur again (Dan 8:10) when the *daily* is taken away.

Christ Jesus does what He sees His Father and our Father do: as a life-giving spirit (1 Cor 15:45), He fills with His breath Christians, represented by the first Eve, so that these *Christians* are without sin as angels were before some left their positions of authority, with these positions represented as dwellings (Jude 6). But as the first Eve had pain in childbirth and whose desire was for her husband, the last Eve is cursed with pain in childbirth (this pain being the Tribulation) and with her desire being for Christ, which doesn’t seem like it ought to be a curse but becomes one when the Church misidentifies Christ, mistaking the fallen old dragon for the Son of Man.

Birth separates a child from his or her mother, but certainly not from the love of the mother—and for the fetus that has done nothing but grow in the womb, birth is dramatic: the warm, wet world suddenly changes into one cold and distant. Paul writes, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God [τοῦ θεοῦ — *of the God*] is plain to them, because God [ὁ θεὸς — *the God*] has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made” (Rom 1:18–20). For Paul, the visible, physical things of this world reveal the invisible spiritual things of God; so in human birth (a thing made) is seen the birth of a son of God, a realization central to understanding that men are not born with immortal souls. [As Eve believed the serpent that she would not die (Gen 3:4), the Christian Church believed the old serpent, Satan the devil, that individually and collectively Christians and the Church would not die. Individually, Christians would not die because they are born humanly with immortal souls; collectively the Church would not die because Jesus said that the gates of Hades would not prevail against it. But Paul said that eternal or immortal life was the free gift of God in Christ Jesus, and the gates of Hades did not prevail

against Jesus' physical body that was resurrected to life after three days and will not prevail against His spiritual Body that will be resurrected to life after the third day.]

Human birth and spiritual birth are analogous except there is one more dimension in spiritual birth than with human birth thereby giving to spiritual an additional element that makes the birth cycle of a butterfly more representative of spiritual birth ... a butterfly has four stages of life: egg, larva (caterpillar), pupa (chrysalis), and adult. In comparison to spiritual birth as a son of God, the egg stage of a butterfly compares to a once born [i.e., born of water] human being, a son of disobedience, a person who consists of σῶμα (flesh) and ψυχῆ (shallow breath or human breath). And in this stage "fertilization" occurs (i.e., the breath of God [πνεῦμα θεοῦ] is received), but there is no visibly significant growth.

A butterfly's growth occurs once the egg hatches into a larva or caterpillar; a Christian's spiritual growth occurs after the son of disobedience is "born" as a son of God. And as a caterpillar is always hungry, devouring all it can, a Christian should be hungry for the word of God, devouring knowledge of God as fast as this son can. A caterpillar matures through a series of instars, at the end of each the larva moults the old cuticle (body skin) and a new cuticle hardens and colors. The visible development of wing patterns begins in the last instar, thereby making this last instar analogous to a σῶμα and ψυχῆ and πνεῦμα human being displaying evidence of the fruit of the spirit, becoming mature in faith.

Again, in comparison to a butterfly, the egg equates to a son of disobedience, a human being consisting of σῶμα [the fleshly body] and ψυχῆ [life-sustaining shallow breath], and the caterpillar to a disciple composed of πνεῦμα, σῶμα, and ψυχῆ (1 Thess 5:23), with fruit of the spirit evident for all to see.

Understand, Adam's creation began a process that has living, breathing humankind being as unfertilized ova in a womb ... before a son of God can be "born," or receive life from the Father through receipt of His breath in a manner analogous to *Elohim* [singular in usage] breathing "life" into the nostrils of the man of mud (Gen 2:7), the ovum (i.e., the son of disobedience) into which the Father places life must first be created. And this ovum is the individual descendants of the man of mud, each "fertilized" one at a time until the world is baptized in the spirit of God [πνεῦμα θεοῦ] (Joel 2:28; Matt 3:11). Thus, when God said, "Let us make man in our image, after our likeness" (Gen 1:26) and *Elohim* "created man in his own image ... male and female he created them" (v. 27), God discloses that in order for humankind to be in the image of *Elohim* human beings must be male and female; for the creation of Adam and by extension, the sons of Adam was the work of the Helpmate, a subject to which this installment will shortly return.

A woman is born humanly with all of the ova she will ever have, suggesting that a finite number of human beings will be born prior to the coming of the new heaven and earth. If this is the case, then there will not be an overpopulation of the earth. Attempts to control population is of the Adversary and is the Adversary attempting to prevent the birth of sons of God.

For a disciple, physical death equates to a butterfly larva's transformation into a pupa or chrysalis anchored to a substrate and moulting for a last time. The

chrysalis usually cannot move, and within the chrysalis metamorphosis occurs. Glorification of the disciple equates to a butterfly's imago stage.

Sons of God are not butterflies, but it is only as worms that do not die, worms that await their change when the mortal flesh puts on immortality that growth truly occurs—it is as human beings with the indwelling of Christ Jesus that sons of God mature as younger siblings to Christ Jesus, the First of the firstfruits of God. When they are glorified, it will not be “baby gods”; they will be as they always will be, for the timelessness of the heavenly realm doesn't permit change of the type seen between a two year old human being and a twenty year old young man. All change in the heavenly realm must be able to coexist with what was and what will be; thus, as a person learns when going from taking a college undergraduate degree to taking a masters degree to taking a doctorate, all the while remaining essentially the same physical human beings, sons of God after being glorified will learn, will do many things, but they will not grow in maturity.

Human physical maturation forms the chiral image of spiritual maturity, and both have to occur in this earthly realm where “change” is not only possible but dictated by the decay of dark matter. Growth occurs in this world, which functions as a womb in the darkness of the bottomless pit.

Thus, the linguistic identifier *YHWH Elohim* needs be deconstructed before comprehension of spiritual birth will occur: John writes, Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν· πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν — *In beginning was the Logos, and the Logos was with the God, and God was the Logos. This one was in beginning with the God. All things through him came to be, and with him came to be not one thing* (John 1:1–3). If John, the disciple whom Jesus loved, is to be believed, in the beginning were two, the God [τὸν θεόν] and the Logos [ὁ λόγος] who was also God [θεός] ... in John's sentence construction, the definite article for θεός is missing; thus θεός shares the definite article for ὁ λόγος, leaving no doubt that the ὁ λόγος was God (θεός), but was not τὸν θεόν, but was of — πρὸς — or with *the God* (τὸν θεόν).

If the Greek icon “πρὸς—*pros*” conveys the sense of the English icon “of,” rather than the sense of the English icon “with,” then the dilemma wrongly resolved by acceptance of the “trinity” as a doctrine can be appreciated; for Eve was *of*—πρὸς Adam as disciples are spiritually of the last Adam. If the Logos [ὁ λόγος] is *of*—πρὸς the God [τὸν θεόν] as Eve was *of* Adam, the position of theologians accepting Arian dogma that has Christ Jesus being created of God as Eve was created of Adam, then who “awakened” the God [τὸν θεόν] as *Elohim* awakened Adam? Who awakened the Father after three decades so that He could resurrect Jesus from the dead as *Elohim* resurrected Adam from a deep sleep? The analogy of Arians breaks down rather quickly, which is apparently why Trinitarians carried the field of misunderstanding so long ago ... if the physical precedes the spiritual as Paul asserts (1 Cor 15:46), then the creation of physical Eve from a physical Adam precedes the creation of a spiritual Eve [the Church] from a spiritual or last Adam [Christ Jesus], and does not address the Logos [ὁ λόγος] being *of*—πρὸς the God [τὸν θεόν] as Eve came from Adam or as Athena sprung from the head of Zeus (does not address the Logos being of the God for

this relationship precedes Eve coming from Adam and would have the spiritual preceding the physical).

However, because demons have given pre-creation narratives to various individuals, Joseph Smith being among these individuals, with these narratives claiming that the Logos was a created being like the angels Lucifer and Michael, understanding that the Logos [ὁ λόγος] who was *of* and *with* (πρὸς) the God (τὸν θεόν) — as Eve was *of* and *with* Adam — is essential, with God not being not one individual but one house. Exactly how the Logos is *of* the God is outside of Scripture (which is why Trinitarians cannot explain their triune deity) and as such is not information given to humankind. But the relationship between the Logos and the God can be likened to marriage in which two are one: in human terms, the Helpmate [Eve] would bring into existence and give life to all things. It was not the God [likened to Adam] that gave life to all things, with “all things” being likened to ova in the ovaries of Eve; thus, when the Logos enters His creation as His only Son and becomes the last Adam, He needs the Father to raise the dead (said otherwise, to give spiritual life to the non-living) so that He can then give “life” to these sons of God when judgments are revealed. Both the Father and the Son must give life (John 5:21) to physically living human beings before these spiritual ova emerge in heaven as a butterfly emerges from its chrysalis. Therefore, a disciple is “born of God” when the disciple receives a second breath of life, the breath of the Father [πνεῦμα θεοῦ], and this disciple is not fed across a placenta but is fed the milk and meat of Scripture; but this same disciple must be “born of the Son” when judgments are revealed and the mortal flesh puts on immortality. And for endtime disciples, the Church must be born of spirit when disciples are filled with or empowered by the spirit of Christ [πνεῦμα Χριστοῦ].

The writer of Hebrews says, “For when God [ὁ θεός] made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself” (6:13), and Peter writes, “Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ [πνεῦμα Χριστοῦ] in them” testifying beforehand “predicted the sufferings of Christ and subsequent glories” (1 Pet 1:10–11). Thus, the God who spoke to Abraham and whose spirit David had (Ps 51:11); and whose spirit Moses had (Num 11:17), and whose spirit was on the prophets and in all who were servants of the Lord (Isa 42:1)—this God was the Logos [ὁ λόγος], who entered His creation (John 1:3) to be born as His only Son (John 3:16), the man Jesus of Nazareth (John 1:14); for no one other than the “man” who stood next to the Lord of hosts had ever seen the Father (v. 18), whom Jesus came to reveal. Although there were none higher than this Logos who, “in the form [μορφῆ] of God [θεοῦ], did not count equality with God [θεῶ] a thing to be grasped, but made himself nothing, taking the form [μορφῆν] of a servant [δούλου — *of a slave*], being born in the” appearance of a man (Phil 2:6–7), this One [οὗτος — from John 1:2] was not the Father, who was and is His God [θεόν] and our (i.e., disciples’) God [θεόν] (John 20:17). ... The One who was in the form of God and was equal to God could have no one greater to swear by but Himself, but this One was the Logos who entered His creation as the man Jesus, His only

Son. Disciples are not the sons of the Logos when they are born of spirit [πνεῦμα], but the sons of the God [τὸν θεόν] who is their Father and the Father of the glorified Christ Jesus. And it is the Father who did not spare Christ Jesus, but brought the sword against Him in the form of death on a cross (Phil 2:8); it is the Father who will bring the cross against disciples, who have adopted the image of this instrument of death as their symbol for Christ thereby making Christ their representation of death, a juxtaposition that will take a moment to comprehend—and a moment will be given.

Now, to the Hebrew icons: *Elohim* is the regular plural of *Eloah*, which deconstructs to the radical /*El*/, the icon for God as in *El Shadai* (*God Almighty* — from Gen 17:1), and the radical for aspired breath, /*ah*/. Thus, *Eloah* is (God + breath), and *Elohim* is (God + breath) + (God + breath) an undetermined number of times. But the number of times is disclosed in *YHWH*, which deconstructs to the radical /*YH*/ and /*WH*/, with /*YH*/ or *Yah* used in the natural position and *YHWH* seen in the spiritual position in the thought-couplets of Psalms 146:1, 148:1, and 149:1. So the multiple was two in the beginning, with these two being the Logos [ὁ λόγος] and the God [πνεῦμα θεόν], both being God and having the form of God and having none higher, with these two functioning as one deity in heaven as a man and his wife are one flesh in this world.

But the Logos [ὁ λόγος] did not remain in the heavenly realm as Eve remained at the side of Adam, but entered His creation as His only Son to become the First of the firstborn sons of the Father—and this is where the analogy of human birth fails, for a mother doesn't become her child; yet the man Jesus is the first and only Son of the Logos [ὁ λόγος], who was God [θεός] and was with the God [πνεῦμα θεόν] in the beginning. When the breath of the God [πνεῦμα θεοῦ] descended upon Him as a dove (Matt 3:16), He became the First of the firstborn sons of the God [πνεῦμα θεόν].

Hence, the God [πνεῦμα θεόν] and the Logos [ὁ λόγος] function as father and mother to disciples in bringing to “birth” many sons of God. The Logos created the “dead” in creating the first Adam, and the Father raises the dead (i.e., gives a second breath of life to human beings so that these individuals have “life” in the heavenly realm) by drawing the person from this world (John 6:44), giving to the person the earnest of His breath or spirit (the fire that burns within Him), as a human father fertilizes an ovum with his sperm ... again, a physically living human being, descended from the first Adam who received the “breath of life” from the Logos [ὁ λόγος], is merely a spiritual ovum—and as very many more “eggs” are dropped by a human woman than are born as children, only a percentage of spiritual ova will become glorified sons of God.

Unlike in human gestation where a *zygote* (a fertilized egg cell) carries DNA from each parent, a son of God is not half human and half God, but is all *God*: it was for this reason that the Logos [ὁ λόγος] entered His creation, thereby “dying” in the heavenly realm, to be born of the Father, with disciples receiving “eternal life in Christ Jesus” (Rom 6:23). Disciples do not carry DNA (which is of the flesh), but the indwelling “fire” of the Father and of the Son, the inner and outer fire that will give life to the disciple in heaven. Presently disciples have only the earnest of these fires, kindled in the presence of the Most High; for the container

(i.e., the vessel of flesh) cannot hold more than the first few flames without glowing as Moses glowed when he returned from being in the presence of the Lord. And Moses didn't cease glowing a day later, or forty years later. Paul writes that disciples are to be "very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end" (2 Cor 3:12–13)—the outcome of Moses was to be glorified, with in-burning fire glowing in a vessel that could not hold this fire. Only a vessel that has come down from heaven can hold the fire that is of heaven, and the vessel that came from heaven is Christ Jesus. Therefore, if Christ doesn't dwell within the person, the person cannot hold the breath of the Father so this "breath" will not be given to the person; for the spirit of God [πνεῦμα θεοῦ] will destroy the person who rejects Christ ... when a person has tasted the goodness of God and has begun to keep the commandments by faith, then rejects Christ, no longer believing that he or she must walk as Jesus walked but can walk stride for stride with never-born-of-God sons of disobedience, the spirit of God sears the conscience so that the person cannot repent, turn to God and be saved. Simply put, no matter how much friends and acquaintances want to work with the person and help get the person back into fellowship *for the person has the spirit of God*, the spirit that the person has destroyed the person, and Christ will not be crucified anew. The vessel that held the spirit ceased to exist when the person ceased walking as Jesus walked.

The above is theologically difficult: before Israel can defeat sin, brought to life through the commandments, a vessel or container had to be given to Israel that would hold the fire that comes from God, the means by which sin is reduced to ashes. This vessel or container is Christ Jesus. Thus, the Israelite in whom Christ dwells can hold the fire of God that defeats unbelief. But once this fire of God has been given to a person, this fire will destroy the person if the person rejects Christ Jesus, with this rejection coming through disobedience. In other words, once a disciple is born of spirit and begins to keep the precepts of the law by faith, there is no going back, no returning to disobedience. If this person ceases keeping the Sabbath and returns to Sunday observance as some have, the person ceases to walk as Jesus walked and as Paul walked. This person rejects Christ, and rejects the only container that will hold the fire of God that is within the person. Therefore, that fire devours the inner new self. The person cannot be renewed to Christ. The person perishes as a stick (a brand) in a fire is consumed by the flames, and once consumed, the person cannot again be made alive spiritually. So the disciple that ceases to, say, keep the Sabbath after having begun doing so does not have long before this person is forever dead spiritually, with the resurrected person to perish in the lake of fire.

The "instincts" of every genuine disciple is to try recovering those who have wandered from the truth: James writes, "My brothers, if anyone among you wander from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul [ψυχὴν — *breath* or *life*] from death and will cover a multitude of sins" (5:19–20). But it is easy (relatively speaking) to recover the disciple who has succumbed to weakness and has committed adultery with body and mind; it is impossible to recover the disciple who, through the person's diligent personal Bible study, has come to

earnestly believe that the Father is the one whose feet Abraham washed, and the one with whom Jacob wrestled. This person denies Christ, and will be denied by Christ. And in denying Christ, the fire received from the Father sears reason, sears understanding, comprehension, humility. The person becomes even more certain that he or she has correctly divided the word of truth; so this person strives to be a teacher of Israel without having been called to teach.

For the above person who mistakenly believes that the Father is the Creator of all that has been made, let it be known: a son is not his father, a truism too self-evident to state. A son of God carries the breath of His Father. But Jesus, the Son of the Logos, did not receive the breath of God [πνεῦμα θεοῦ] until it descended upon Him as a dove following His baptism by John. Jesus was not the Son of the Father until He began His ministry. Before then, He was only the Son of Logos, the Spokesman for or Helpmate to the Father.

Because the Logos gave life to Adam, the first of the spiritual ova that would (after receiving a second breath of life) be born of God, the Logos is as mother to every son of God. But the Logos had to then become one of these ova before the Father could give His breath, the fire that sustains life in heavenly beings, to these ova that are of themselves too fragile to receive this fire. Thus, the Logos left the heavenly realm to enter into death, first as a spiritually lifeless man, then as the Firstborn Son of the Father on the cross. But once the glory He had before was returned to Him, Jesus could dwell within every disciple as the container or vessel worthy to hold the fire that is of the Father. Hence, the person who does not willingly walk as Jesus, an observant Jew, walked discloses by his or her unwillingness to walk as Jesus walked that this person doesn't have Jesus dwelling within the person and is not, by extension, a disciple and a Christian.

Again, the Christian Church today does not walk as Jesus walked and is not of Christ and has not been born of spirit, but is of the devil, not what the Church wants to hear but is necessary to state.

The broad Christian Church contends that Jesus, as the only Son of the Creator, was both fully man and fully God thereby being both the Son and the Father in an unexplainable triune deity that has individual breaths having personhood. In a reiteration of the obvious, a son is not his father; the Son is not His Father; sons of God are not their Father. And disciples who have received eternal life from God "in Christ Jesus" (Rom 6:23) are *in Christ Jesus*, the vessel that holds the fire that has come from the Father, with the garment of Christ Jesus' righteousness (i.e., grace) functioning as a womb.

The linguistic icon "god" [in Greek, ὁ θεός] is not an individual but the name of a house, as *Israel* and *Judah* were names of two houses, with the names taken from individuals. Thus Jesus' Father's house is "God" ... Jesus said to his disciples, πιστεύετε εἰς τὸν θεὸν [*Believe in the God*] καὶ εἰς ἐμὲ πιστεύετε [*and in me believe*]. ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου [*In the house of the Father of me*] μοναὶ πολλαὶ εἰσιν [*rooms or stayings (as in stays of execution) many are*] (John 14:1–2).

"God" is τῇ οἰκίᾳ τοῦ πατρὸς μου—the *house of the Father of me*, with "me" being Christ Jesus. The house is named from the Father, but is no more the Father than the house of Israel is the patriarch Israel. And it is this relationship

between house [οἰκία] and the Father that has confused so many for so long—and will continue to confuse for these words will not be understood by milk drinkers.

Christianity thinks it is alive and filled with the spirit today, but it is not; for the Church is one assembly, not many bickering and quarreling assemblies, some bearing arms against others. The Church is not divided as if a beast offered for sale in the shambles, with a roast going to one house and a steak sizzling in another. The Church as the Body of Christ will walk as Christ Jesus walked, and as Paul walked when he imitated Christ Jesus. This means, simply, that the Church will appear outwardly as a sect of observant Judaism, the 1st-Century sect of the Nazarenes, criticized by Pharisees for not keeping the traditions of the fathers, but well spoken of when it comes to keeping the ten living words spoken by the Lord from atop Sinai; for the Church will, by faith, keep the precepts of the law, hearing the words of Jesus first spoken by the Logos [ὁ λόγος] to Moses in the hearing of all Israel. The Church will believe the One who sent Jesus into this world as the only Son of the Logos—this Logos was God [θεὸς] and was with the God [τὸν θεόν] in the beginning (John 1:1).

Although Christianity today imagines itself as the living Body of Christ, it is merely a spiritually lifeless corpse that actually serves the prince of this world as a slave to sin. It can deny the truth, or ignore it, but nothing will change the fact that on a near second Passover, Israel will be liberated from indwelling sin (in the cases of those few disciples who are alive) and from indwelling death that has come from practicing sin (for the vast majority of the broad Church). In a very short while, all of today's protestations that Christendom can mutter about truly being a living, dynamic faith will be blown away like as fog on a falling tide. Only then will the vast majority of Christians be able to read these words—and they won't believe them even then ... *how could God have possibly allowed His Church to worship Him in error for so long? That's not right!* But Christians will have to accept the reality that Christianity is no more of God than Islam is, or they are doomed to join the Rebellion; for the Rebellion is about them not accepting this reality.

Was Paul's salvation affected by all in Asia leaving him (2 Tim 1:15) while he still lived? It wasn't, was it? Will the two witnesses' salvation be affected by the Rebellion? It won't be, will it? What the Lord told Moses at Sinai still pertains: "Whoever has sinned against me, I will blot out of my book ... in the day when I visit, I will visit their sin upon them" (Ex 32:33–34).

Under the New Covenant, sin will be remembered no more; sin will be blotted out. But so too will the person over whom the Lord sends a strong delusion be blotted out; for the delusion will cause the person to "believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness" (2 Thess 2:11–12). Thus, *sin that is remembered no more when Israel (having the Torah written on the nation's hearts) believes the truth, transforms into the sinner who will be remembered no more when this person doesn't believe the truth*; so the seemingly unconditional clause in the New Covenant (Heb 8:12; Jer 31:34) about sins not being remembered actually has a condition: Israel must believe what has been written on hearts and placed in minds, with this belief manifested in works or made complete by works.

If the watchman sounds the alarm, the blood shed by those who do not heed the alarm is on their own heads. Likewise, if the witness testifies of another Passover, the blood of uncovered firstborns is on their own hands. The watchman or witness called by God neither benefits from being believed, nor is harmed by not being believed.

As Israel in Egypt would not put away the detestable things upon which their eyes feasted nor cease defiling themselves with the idols of Egypt, the broad Christian Church will not put away its detestable feasts nor cease worshiping idols, with the cross being the idol sure to condemn the Church to death. Nevertheless, the Lord told Israel at Marah when Israel could not drink the bitter water that if the nation would listen to His voice and do what is right in His eyes, He would heal the nation, with death being the foremost wound that needed healed. But healing was given on condition of hearing the voice of the Lord whom both Peter and Paul identify as Christ Jesus, and doing what was/is right in His eyes. Thus, for Christians, healing the injury caused by death, or by death entering this world through the first Adam, comes by hearing the voice of Christ and doing what is right in His eyes, not the disciples', *in the period between the second Passover and the Rebellion, when sin is made alive in those Christians who are of the great falling away.*

The prophet Isaiah, writing of the Holy One, said, "But he was wounded for our transgressions ... and with his stripes we are healed" (53:5). John records Jesus saying, "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh" (6:51). Matthew records, "Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, 'Take, eat; this is my body'" (26:26). Therefore, with the taking of the Passover sacraments, Israel (the circumcised of heart nation) is "healed" by eating the bread that represents Jesus' body: all who eat will live forever if they hear the voice of Christ and do what is right in His eyes.

But Christianity will not eat or drink from the cup on the night that Jesus was betrayed; thus, Christianity will be, because of its unbelief, delivered into the hand of the man of perdition for the destruction of the flesh. And there is nothing in these words that will change that reality.

There needs to be one more installment of *Old Wine is Better* to complete the thought that the old wine is the belief of Abraham that was counted to him as righteousness before sin was made alive with the giving of the commandments.

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