

The following suggested or possible grouping of Scripture passages are offered to aid beginning fellowships. The readings and limited commentary are, hopefully, obviously thematically related. And the concept behind this High Sabbath's selection is the nature of the Holy Spirit.

Readings for First High Sabbath Of Unleavened Bread 2009 April 10, 2009

The person conducting services should open services with two or three hymns, or psalms, followed by an opening prayer acknowledging that two or three (or more) are gathered together in Christ Jesus' name, and inviting the Lord to be with them.

The person conducting services should read or assign to be read scriptural passages, with the first passage read being all of Leviticus chapter 23; followed by Deuteronomy chapter 16.

Commentary: Last year's high day message began: **Within Christendom, Moses and the Law of Moses have fallen on hard times; yet the testimony of Jesus is, "If you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words" (John 5:46–47). The answer is you won't. And Jesus again makes this point in the Lazarus/Dives parable (Luke 16:31).**

When coming to Scripture, a person comes with certain "frames" that limit thought, thereby allowing the person to quickly make sense of incoming data, accepting certain data, rejecting other data. Every person encounters too much stimuli to address each bit [byte] of incoming information. A filter is needed that allows in what is "important" in certain categories and rejects everything else—and these mental frames serve to filter incoming data. Thus, if a person's frame separates the Law of Moses from the Gospel message of Grace, then the person will read the words of Jesus, can hear these words read, but cannot comprehend what the writer of Hebrew records, "Therefore, while the promise of entering his [Christ's] rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them [Israel — the nation that left Egypt], but the message they heard did not benefit them, because they were not united by faith with those who listened" (4:1–2).

Yes, the good news came to disciples just as the good news [gospel] came to ancient Israel, but as the gospel did not benefit ancient Israel because of Israel's unbelief (Heb 3:19), the gospel has not benefited Christendom, which has used "the gospel" to reject those things which Jesus taught, thereby making *Christianity* the enemy of Christ Jesus ... did not Jesus teach that the person who relaxes the least of the commandments and teaches others to do likewise will be called least in the kingdom whereas the person who keeps the commandments and teaches others to do the same will be called great (Matt 5:19)? Didn't Jesus teach that unless a disciple's righteousness exceeds that of the Pharisees, who had the law but did not keep it (John 7:19) and were, thus, hypocrites (Matt chap 23), the disciple will not enter the kingdom (Matt 5:20)? Didn't Paul teach

that the uncircumcised person who kept the precepts of the Law would have his uncircumcision counted as circumcision (Rom 2:26), that a Jew was not circumcised outwardly but was circumcised of heart (vv. 28–29)? Didn't Jeremiah record that the day was coming when the Lord would punish all those who were circumcised merely in the flesh, that all of Israel were uncircumcised of heart (Jer 9:25–26)? Didn't Jesus teach that the *Christian* who would have disciples ignore the commandments or openly transgress the commandments is an *anomian* who will be denied entrance into the kingdom when judgments are revealed (Matt 7:21–23)? Indeed, the testimony of the prophets from Moses to Christ Jesus is that Israel must keep the precepts of the Law whether written on hearts or only heard with the ears and read with the eyes; for grace only covers the disciple who strives to keep the commandments (Rom 6:16).

Disciples have been set free from consignment to disobedience (Rom 11:32; 6:14 — i.e., sin no longer has dominion over disciples) so that the disciple can keep the commandments, not so that the disciple can ignore the commandments and return to being the bondservant of sin and death (Rom 6:16).

But *Christianity* teaches disciples to spurn keeping the commandments and instead do evil so that good may come from it, a teaching the Apostle Paul condemned while he still lived (Rom 3:8).

No, you say? That is not what *Christianity* teaches. Then answer if you can: how many 21st-Century disciples took the Passover sacraments of bread and wine on the night that Jesus was betrayed? Worldwide, did seven thousand wash feet on the dark portion of the 14th of Abib, with the month of Abib beginning with the first observed crescent after the spring equinox? If there were seven thousand, that's all there were ... seven thousand in a world of nearly seven billion; one person in a million. That is how rare a "Christian" truly is in this world, for "the many" who have appropriated the name of Christ (i.e., have come in Jesus' name) do not do things that Christ Jesus did and thus have "led many astray" (Matt 24:5).

This year, especially, when the Wave Sheaf Offering will coincide with Christendom's *Resurrection Sunday*—this season, especially, when the thoughts of a third of the world are focused on Christ Jesus; when observance of Easter identifies a *Christian* to other *Christians* (it does, however, no good to focus thoughts on Christ, appropriate His name, then attach His name to a theological mule, a religion that is the offspring of Greek paganism, a hybridized religion that long ago failed to enter into Christ's rest while the promise of entering stood)—this week, especially, endtime disciples who believe Moses' writings and by extension hear Jesus' words would seem to have utterly failed in their foremost commission to do business with their knowledge of God until Christ returns. But that is not true! No one has failed. The disciple who today comes before God has not failed, but has succeeded in mentally reaching heavenly Jerusalem. Those disciples who do not today come before God who also succeeded in fulfilling Jesus' words about *many coming in Jesus' name to lead many astray* ... it is these who lead many astray who have succeeded more than 1st-Century disciples would have ever imagined.

What does it mean to do business with their knowledge of God? Doing business means to proclaim the good news that *all who endure to the end shall be saved* (Matt 24:13), for the coming of the end of the age follows and does not precede the proclamation of this good news to all the world as a witness to all nations (v. 14). This means that, if possible, disciples have hindered the return of Christ Jesus. This means

that Satan and his ministers through their 24/7 utterance of the name of Jesus have sought to harm the Father and the Son. Their repetition of the name *Jesus* has devalued the identifying icon that is the only name by which men can be saved, thereby transforming salvation into a curse.

Doing business with the knowledge of God means to make disciples of those whom the Father has drawn from this world (John 6:44, 65). It means to teach infants sons of God to walk as Jesus walked (1 John 2:6). It means to make a distinction between those “Christians” who have been born of God and between those *Christians* who are the seed of Satan, with this distinction evident by who keeps the commandments:

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he appeared to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. (1 John 3:4–10)

The “Christian” who will appear before God on the morrow after the weekly Sabbath to celebrate the Wave Sheaf Offering (the controversy over which Sabbath, the 15th of Abib or the weekly Sabbath within Unleavened Bread is resolved by the example of Christ Jesus’ resurrection) — the “Christian” who will enter into God’s presence to celebrate the Wave Sheaf Offering on the first day of the week *will also have entered into Sabbath observance while the promise of entering stood*. This “Christian” will not ignorantly attempt to keep the Wave Sheaf Offering on a weekly basis, thereby worshiping God on Sunday morning—no “Christian” is truly this ignorant although some have been so badly mistaught that it will take them years to come to God but Christ is faithful to eventually bring them where they need to be. It is only Satan’s seed who would neglect entering into God’s rest while the promise of entering stands, opting instead, like Israel in the wilderness (Num chap 14), to enter on the following day ... Israel was rejected because of unbelief (Heb 3:19), not because of ignorance. Likewise *Christianity* will be rejected (i.e., prevented from entering the kingdom of heaven) because of its unbelief; for what Christian doesn’t know that the Sabbath is the seventh day, not the eighth day? What *Christian* has not read for him or herself, or has not heard it read publicly that Jesus said, “Do not think I have come to abolish the Law” (Matt 5:17)? And if Jesus did not abolish the Law, then who did? Paul didn’t, for Paul tells disciples to follow him as he follows Christ Jesus; Paul’s testimony is that he committed no offense against the Law or the Temple. So who abolished the Law, and on what authority did the person act?

For disciples presently born of spirit, the promise of entering into God’s rest will only stand until the second Passover liberation of Israel; for the disciple who will not enter into God’s rest will also not cover the indwelling firstborn son of God with the blood of the Lamb of God, taken on the night that Jesus was betrayed. Thus, when uncovered

firstborns of man and God are again given as the ransom for Israel as the firstborns of men and beasts were given in Egypt (Isa 43:3–4), the infant sons of God dwelling within uncovered disciples will perish. The person who has been born of spirit will lose that second breath of life and will necessarily fall into sin in the great falling away. This person will not be able to repent: the Father will ensure that this person cannot repent by causing a great delusion to come over the person. Therefore, what seems a small thing to the disciple who, today, loudly proclaims the he or she is under grace and not under the Law, little understanding what grace is, is actually a matter of life or death: taking the Passover sacraments on the night that Jesus was betrayed will determine whether a disciple enters into the kingdom.

For Gentiles who are not drawn from this world prior to the second Passover liberation of Israel, the possibility of entering into God's rest doesn't return until the Holy Spirit is poured out on all flesh halfway through the seven endtime years of tribulation ... after the second Passover liberation of Israel, uncovered firstborn sons of God will have perished; for the firstborn son not covered by the blood of the Lamb of God taken on the night that Jesus was betrayed will be among the firstborns slain by death angels as the ransom price again paid for Israel's liberation, meaning simply that the person who has truly been born of spirit prior to the liberation of Israel must take the Passover on the night that Jesus was betrayed or this person will become part of the great falling away when the man of perdition is revealed (2 Thess 2:3).

Did not Jesus at Calvary pay the ransom price for the liberation of Israel? Is Jesus not disciples' redeemer? And are not these the frames through which *Christendom* comes to God, frames that have disciples already liberated from death, from bondage to indwelling sin, from the Law?

Indeed, Jesus at Calvary paid **in this world** the death penalty for the sins of Israel in this world. Since the Holy Spirit had not yet come, no human being had a second breath of life other than the man Jesus who received this second breath of life when the divine breath of the Father [πνεῦμα θεοῦ] descended as a dove upon Him (Matt 3:16). No human being other than Jesus had life in the inter-dimensional portion of the heavenly realm ... one death is enough to end one life; thus, the second death only comes upon those who have received a second life, or a second breath of life, or life from receiving the divine breath of God [πνεῦμα θεοῦ], all technically more accurate expressions for receiving the Holy Spirit. But Jesus' death at Calvary in which a disciple participates by taking the Passover sacraments of bread and wine on the night that Jesus was betrayed only pays the death penalty accrued by Israel, physically circumcised or spiritually circumcised (i.e., circumcised of heart), in this world where the Israelite received life via breath given to the first Adam. In the inter-dimensional portion of the heavenly realm where the disciple receives a second life via receipt of a second breath of life, coming from the second or last Adam, Christ Jesus only bears or covers the sins of Israel.

Jesus is the reality of both goats that are Israel's sin offering on *Yom Kipporim* (Lev 16:5). His death at Calvary is the reality of the goat sacrificed by the high priest on the altar; Jesus ascending to the Father as the high priest of Israel is the reality of the sins of Israel being read over the head of the *Azazel* goat. He covers the sins of Israel committed in the heavenly realm (i.e., the inter-dimensional portion of the heavenly realm) with His righteousness, but He doesn't pay for these sins committed by the new creature that is a son of God, with all of these sins earning the disciple a second death if

Jesus does not give these sins to the Adversary who will, with his life, pay their death penalties after the thousand years. Thus, it is the frames of “Christians” who believe they are humanly born possessing immortal souls that hinder them from coming to God, for eternal life is the gift of the Father through Jesus Christ (Rom 6:23). Eternal life doesn’t come from fornication in the back seat of a Chevrolet.

Which *Christian* has already entered heaven? How did this *Christian* enter? With a ladder?

Doesn’t *Christianity* teach that at death the saved go to heaven and the condemned go to hell? But if judgments are not to be revealed until Christ returns, a problem exists: who are the saved? If all judgment has been given to the Son (John 5:22) and if the Son doesn’t reveal judgments until He returns, then no one goes to heaven earlier than Christ Jesus’ return. And again, the frames of *Christianity* harm the *Christian*; for flesh and blood cannot inherit the kingdom of God, which is, you say, the reason why the *earth suit* of our *Christian* remained behind at death. But again, for emphasis, Paul says that judgments are not pronounced until Christ Jesus returns, that only then will hidden things be known, that only then will each “receive his commendation from God” (1 Cor 4:5). So if our *Christian* went somewhere, he went without his judgment being revealed, meaning that he went without the perishable flesh putting on immortality. Therefore, our *Christian* did not go to heaven.

At the death of the flesh, the son of God who had been dwelling in the tent of flesh goes to sleep, with the linguistic icon *sleep* used in a metaphorical sense, the same metaphorical sense Paul addresses when he writes that the invisible attributes of God are clearly visible through the things that have been made (Rom 1:20). Thus, all things of this world serve as metaphors for the invisible and otherwise unknowable things of God. Life, itself, serves as a metaphor for life in the timeless dimension that is heaven.

A two-dimensional photograph of a three-dimensional rock serves as a metaphor for the rock. The photograph isn’t the rock so it can only figuratively be the rock, but much can be learned from the photo about the rock. Hence, typologically speaking, the photo is a *shadow* of the rock, a shadow captured in film, a shadow that looks back at itself, the photo being the reversed image of the negative.

Christendom is the reversed image of ancient Israel, and the frame that hinders *Christians* from coming to God is Scripture, for what can be said about ancient Israel can also be said about Christianity including the false protestations of righteousness when both do/did the things that God hates.

Paraphrasing Paul, *Then what advantage has the Christian? Or what is the value of grace? Much in every way. To begin with, Christians were entrusted with the Gospel and with the epistles of Paul. What if most were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means!* (Rom 3:1–4). Indeed, by no means. For what has been dead (i.e., the Body of Christ) will be resurrected and brought back to life at the midnight hour of the third day, with the firstfruits of God being glorified after the third day of the “P” creation account (Gen 1:1–2:3). It is this midnight hour for which disciples wait: unfortunately, this midnight hour will see the death of firstborns not covered by the blood of the Lamb of God, including the death of firstborns sons of God dwelling in tents of flesh that neglect salvation; that neglect to cover their sins with the blood of the Lamb of God, for sins are forgiven by only one covenant (Matt 26:28), not by many covenants.

What is the value of grace if sins remain that must still be covered by blood? ... Grace is of no value to the sons of the devil (1 John 3:4–10); grace is of no value to the disciple who has willingly returned to sin. The sons of God do not make a practice of sinning, with sin being the transgression of the commandments, whereas the sons of the devil practice sinning, with their most apparent transgression of the law being the day upon which they attempt to enter into God's presence. Simply put, grace is of no value to the Christian who worships on Sunday, or who takes upon him or herself the sign of the Cross, the mark of Death.

But grace is of great value, immeasurable value to the disciple who strives to walk uprightly before the Father and the Son; for no sins are reckoned to the disciple under grace. No transgression of the commandments is counted against the disciple who earnestly strives to keep the commandments. Every failure, every slip and fall is "covered" by Christ Jesus' righteousness. All the disciple has to do when the disciple sins as a small child stumbles and falls when first learning to walk is to pick oneself up (which is to repent) and continue walking uprightly before the Father.

Christendom is divided into those disciples who mark themselves as being of God through Sabbath observance, and those disciples who mark themselves as being children of the devil through taking upon themselves the sign of the Cross, the mark of the beast, the mark of Death, the fourth horseman—and for practical purposes, the sons of God have no fellowship with the children of the devil other than the sons of Satan represent the mission field into which the sons of God must carry the Gospel of Christ Jesus.

Israel in the wilderness of Paran could not enter into God's rest on the following day; nor can Christians enter into God's rest on the following day, the 8th-day, Sunday. The promise of entering into God's rest stands only until a disciple chooses life or death (Deut 30:15–20). At that time, the disciple tells Christ whether to make from the disciple a vessel for honorable use or one for dishonorable use, with the disciple who chooses life becoming a vessel for honorable usage.

What advantage has the Christian if this Christian chooses death on the day of his or her salvation? What is the value of grace if this Christian presents his or her members to sin as instruments for unrighteousness? This Christian, when sin had no dominion over the person, returned to sin and to being under the law even though the person was not previously under the law. That is what Paul states: "Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either sin, which leads to death, or to obedience, which leads to righteousness" (Rom 6:16).

The power of the law is its ability to condemn a transgressor to death, but the law has no power where there is obedience to the law. The Christian who practices obedience defeats Death, the companion of Sin, the four headed leopard who makes merchandise of human beings, buying and selling both the firstfruits of God (the barley harvest) as well as the main crop wheat harvest for pennies; but while this Christian is learning to walk uprightly as Jesus walked (1 John 2:6) and to imitate Paul as he imitated Jesus—

I urge you, then, be imitators of me. (1 Cor 4:16)

Be imitators of me, as I am of Christ. (1 Cor 11:1)

Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. (Phil 3:17)

And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. (1 Thess 1:6–7) — the person is “covered” by Christ Jesus’ righteousness, put on daily as a person puts on a garment (Gal 3:27). Grace negates the power of the law by “covering” the disciple with this cloak of Christ’s righteousness FOR AS LONG AS THE DISCIPLE STRIVES TO WALK UPRIGHTLY, KEEPING THE COMMANDMENTS OF CHRIST.

Adam was responsible for keeping those things *Elohim* [singular in usage] commanded him. Eve, being from Adam, was covered by Adam; Eve was under natural grace. Thus, sin (and by extension, death) doesn’t enter the world when Eve eats forbidden fruit, but when Adam eats. Likewise, life entered the world through one man, Jesus of Nazareth, the last Adam. The Church is of Christ Jesus and is the Body of Christ as Eve was of the first Adam. Thus, the righteousness of Jesus covers disciples as the obedience of Adam covered Eve. Jesus never ceases to be righteous so there is no end to life for those who remain under the covering of righteousness. But when disciples practice disobedience as Eve ate forbidden fruit and would continue to have eaten forbidden fruit if Adam had not eaten, thereby creating a schism that would have caused Adam to hate the things that Eve did as Paul hated the things that he did (Rom 7:15–25), disciples—even though initially under grace—remove themselves from being grace though continued disobedience, with this removal finalized when the Father delivers disciples into the hand of Satan for the destruction of the flesh.

Yes, the Father will deliver the Christian Church to the man of perdition for the destruction of the flesh in the same way that 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) ... collectively, the Church will be the Bride of Christ when it is New Jerusalem, but in the flesh Israel remains the wife of the Lord even through the Lord “died” as the man in Corinth’s father had apparently died. But before the Lord died Israel through its disobedience had become the seed of Satan (John 8:44), and the Christian Church through its disobedience has made itself the helpmate or wife of the devil, bearing for Satan his seed (1 John 3:10). Thus, when Israel is liberated in the flesh from indwelling sin, the Father will deliver saints into the hand of the man of perdition who comes by the workings of the devil (*cf.* 2 Thess 2:9; Dan 7:25; Zech 13:8), for that is whom the Christian Church has chosen for its husband ... the Christian Church has not chosen Christ Jesus to be its husband (i.e., to be one with Christ), but has consciously chosen to serve Satan, disguised as an angel of light (2 Cor 11:14), as his helpmate.

But you say, if Jesus’ righteousness never ends then grace should never end, should it? It wouldn’t end if the Son of Man were not revealed or disrobed (Luke 17:30) when life is returned to the now dead Body of Christ ... so, does grace end? Yes, when the Son of Man is revealed at the second Passover, the mantle of Christ Jesus righteousness is stripped away, leaving every disciple naked before God as Adam and Eve were naked in the Garden before Eve ate forbidden fruit. Christians will be naked but filled with the Holy Spirit and thus liberated from indwelling sin and death. As long as this liberated disciple covers himself with obedience, the disciple is “clothed” and is unaware of his nakedness (every disciple is a son of God so there are no female disciples, only female tents of flesh in which a son of God dwells). But when the disciple takes disobedience into himself, the disciple is stripped naked a second time and is shamed by his nakedness and is slated for the second death. The disciple becomes as a fallen woman, a

bride betrothed to Christ Jesus who has made herself naked before the Adversary so as to be one with the devil. Thus, as the first Adam was cut off from God and delivered to disobedience (Rom 11:32), those who are of the second Adam will be cut off from God and delivered to Death when they take sin into themselves after being filled with the Holy Spirit; they will have committed blasphemy against the spirit.

Today, sin is not counted against disciples who are as either Esau or Jacob were in Rebecca's womb, one son hated, one son loved before birth, with the "birth" of disciples to occur at the second Passover, making "birth" a problematic linguistic icon that comes when the Father gives life to the biological software that causes a person to know the things of a person; that comes when the Son causes the mortal flesh to put on immortality; and that comes when disciples are "revealed" or disrobed through being liberated from indwelling sin and death. Spiritually, *birth* is both the transformation from lifelessness (i.e., being without life) to *living*, and passage from a womb by an already living creature to live independently or separately from the mother. Birth occurs when a human ovum is fertilized; birth also occurs when the fetus emerges into this world to "breathe" on his or her own. It is this second birth that is usually recognized as *birth*, thereby permitting the killing or harvesting of "unborn" fetuses without social qualms as Christianity, which condemns abortion, actively practices "aborting" infant sons of God by having these sons of God swallow a spiritual suicide pill called *lawlessness*.

The womb which disciples exit when revealed (again Luke 17:30) is grace; is the covering of Christ Jesus' righteousness.

For every "Christian," birth occurs when the old self or old biological software receives life via a second breath of life (i.e., $\piνεϋμα θεου$) — this is what it means to be born again, or born anew, or born from above. This birth comes from the Father when He raises a person from the dead (John 5:21), and with this birth a disciples is of Isaac (Gal 4:28–31).

But in the womb of Isaac (Rebecca's womb is Isaac's womb) are two sons, one hated and one loved (Rom 9:9–13), with both sons being of promise and with no sin counted against either while in the womb of grace.

Birth occurs for spiritual Esau and Jacob when the Son of Man is revealed ... as it was in the days of Noah, so shall it be when the Son of Man is revealed—and it was on the 10th day of the second month (when the lamb for the second Passover is selected and penned) when Noah entered the Ark, with the waters coming on the 17th day, "baptizing" all life into death except for those who were in the Ark of the covenant with the Lord.

Birth occurs for spiritual Esau and Jacob on the second Passover when death angels again pass over all the land, slaying the firstborn of God and man not covered by the blood of the paschal Lamb of God. This second Passover slaying of firstborns begins the seven endtime years of tribulation: Christ Jesus will return 2520 days in the future, or on the 10th day of the first month seven years later. ... Seven solar years are 365 x 7 days, or 2555 days in the future. Subtract the difference between the first month and the second and the difference between the 10th day of the month and the 15th day added together (35 days) from 2555 days (making 2520 days), and a person gets the difference between seven solar years and seven sacred years, with the seven endtime years to begin on a second Passover and with Christ Jesus to return as high priest when the Passover lamb is selected (disciples being the Body of the Lamb of God) on the 10th day of Abib seven years later.

The Tribulation is not 1260 days long as some have errantly and falsely taught endtime disciples ... the first half of the tribulation is a time, times, and half a time long, or 1260 days long (Dan 7:25; Rev 11:2–3; 12:6). The second half of the Tribulation is also a time, times, and half a time, or 42 months, or 1260 days long (Rev 12:14; 13:5), with the second half of the Tribulation forming the chiral image of the first half. In the first half (first 1260 days), Sabbath observance is the “sign” that marks those who are of God, while in the second half of the Tribulation, the tattoo of the cross [χξς’ — *chi xi stigma*] marks those who are of the Antichrist. In the first half, the kingdom of this world continues to be ruled by the present prince of this world, the spiritual king of Babylon (Isa 14:4); so all of humankind remains as subjects of the Adversary except for those human beings who are marked by Sabbath observance. But beginning the second half, Babylon falls. Satan is cast from heaven (Rev 12:7–10); the kingdom of this world becomes the kingdom of the Father and the Son (Rev 11:15; Dan 7:9–14). The Holy Spirit is poured out on all flesh (Joel 2:28), after the armies of the man of perdition are swallowed in the split Mount of Olives closing (Zech 14:3–4; Ex 15:12; Rev 12:16). Thus, all human beings are made sons of God and are called by God (Rev 18:4); so it is the sons or servants of Satan who mark themselves by taking upon themselves the tattoo of the cross both mentally (in the mind or on the forehead) and physically (on the hand). In the second half of the Tribulation, it is those who are of Satan who mark themselves for death; who mark themselves so that the angels of God will not miss any but will kill all of them.

The cross is the mark of death, and those who come under the cross mark themselves for death ... today, every *Christian* fellowship that marks itself with the cross is dead, no exceptions—and this means that *Christendom* is presently a dead religion. And you, if you are a *Christian* marked by the cross either physically or mentally, are spiritually dead!!

The thought will occur to someone that more flies are caught with honey than with vinegar; that perhaps a softening of the message would produce additional response. That is possibly true. But the object isn’t really to catch those disciples whom the Father has already drawn from this world and has given a second breath of life: they are already *caught*, but caught by the Adversary with his honeyed message of *just believe*. They need to be freed a second time; for when initially set free from bondage to sin, they returned to sin, to lawlessness, to transgressing the commandments. And they will not be set free a second time with more of the same *just believe* honey that the Adversary fed them to catch them. The setting free a second time—if it is even possible—will come with harsh rebukes; for when they were *free* to keep the commandments they didn’t believe Christ Jesus, or Peter, or John, or Paul, or James. They believed, instead, a local pastor or a national televangelist who comes from a long line of Satan’s ministers intent upon kidnapping infant sons of God and transforming them into Satan’s seed, mentally conditioning these infant sons of God to prostitute themselves by teaching others to transgress the commandments when these others have been set free to keep the commandments ... for Satan’s children, the Law is an ugly word for *the Law* is a euphemistic expression for the Torah, the five books of Moses that will be placed within every Israelite (Jer 31:33), written on hearts and put into minds under the New Covenant. If Satan can condition a son of God to reject *the Law* before the New Covenant is implemented with the disciple, Satan will cause the disciple to kill himself

by not covering himself with the blood of the Lamb of God when death angels again pass over all the land slaying uncovered firstborns.

Satan is a murderer. He has been a murderer since iniquity was found in him. And he will kill every son of God that he can, a difficult task considering that he doesn't have the power to take their lives—he will kill them by teaching them how to committed suicide, by encouraging them to commit suicide, and shaming them if they will not voluntarily commit suicide by returning to lawlessness once liberated from bondage to disobedience. And Satan kills with a smile on his face, a soft handshake, pleasant words, and the cross ... if Jesus would have been killed with an AK47, Satan would convince his children to place scale models of AK47s around their necks and to hang tiny representations of the assault rifle from their ears in commemoration to Jesus' resurrection, such is his power to deceive the whole world (Rev 12:9). As it is, when he is cast from heaven and can no longer mentally deceive the world, he will require his servants and children to mark themselves with the tattoo of the cross [χξς' — Rev 13:18] so his seed will not be confused with the children of God. He wants to make sure that the angels of God know whom to slay when the Messiah comes in power ... yes, Satan will cause those human beings who have become his seed to mark themselves for death so that Christ Jesus will, upon His return, kill every rebelling son of God.

It cannot be said strongly enough, by marking his seed for death Satan assures himself that the Father and the Son will slay all of his seed. He removes repentance as a possibility for those who take upon themselves the tattoo of the cross during the last 1260 days of the tribulation when the Holy Spirit has been poured out upon all flesh, thereby making every person alive a son of God. Once the world has been baptized into life, a person, any person only has to endure to the end to be saved—unless the person chooses to mark himself for death by taking upon him or herself the tattoo of the cross. And Satan will use every resource at his disposal to compel sons of God to join with him, thus ensuring their destruction as a prelude to his own destruction in the lake of fire.

What kind of a being kills its seed? What sort of a parent wants to murder his or her children? In this world, yes, that occasionally happens. And yes, Hitler wanted to destroy both Germany and the German people once he knew the war was lost. But that thinking comes from the Adversary, whose intentions are to destroy all of his seed ... the gentle Christian pastor who teaches his parishioners to transgress the commandments is every bit as evil as Satan himself, for this seemingly good person kills the infant sons of God for Satan by simply teaching his parishioners to assemble in Christ's name on the first day of the week.

If the Christian Church were not now dead, the Father would forthrightly kill it because of its lawlessness, but the glorified Jesus, a prophet like Moses, intercedes for Christians until it is time for Him to step out of the way (2 Thess 2:7) — until it is time for the Son of Man to be revealed — then He will turn His back to disciples as the Father turned His back to Jesus when Jesus was on the cross; for a man doesn't marry his own body, he marries his bride. The Body of Christ must, necessarily, be separated from its Head so that the Body can become the Bride, an independent personage who by choice agrees to be one with the Son as His only Helpmate.

When sin—when transgressing the Sabbath commandment—is not reckoned against disciples as sin wasn't reckoned against Israel before the Law came (and as sin is not reckoned against any human being not under the Law) disciples, too often, see no reason to abstain from practicing sin, thereby disclosing the lack of love, lack of respect

these disciples have for God. That is correct: grace has permitted the Father and the Son to see the disciple's true attitude toward God. When a person "doesn't have to keep the law," only the disciple who really wants to be one with the Father and the Son will even attempt to keep the commandments. Other disciples will, in an incredulous display of presumptuousness, assume that the Father will accept them because of His love for Christ Jesus when He has already delivered them to Jesus for judgment.

Although sin is not today counted against disciples, the sins of disciples are no less heinous than if each sin immediately condemned the person to sudden death. While Jesus' death at Calvary paid the penalty for every transgression of the law committed in this world—Jesus' death at Calvary forms the reality of the goat sacrificed on the altar on *Yom Kipporim* (Lev 16:9, 15)—He will not be sacrificed a second time; He will not die in the heavenly realm for the sins of saints in that realm. He will bear those sins as the *Azazel* goat has the sins of Israel read over its head before being led into the wilderness by the hand of a fit man, but as the *Azazel* goat was not sacrificed for the sins of Israel, Jesus will not die for the sins of Israel that He now bears. He either gives those sins back to the Israelite and that Israelite will die for his own lawlessness in the inter-dimensional portion of the heavenly realm, or He will give those sins to the Adversary, with a spiritual bull or goat giving its life as a temporary substitute for the Adversary who will not perish until after the thousand years.

- The *Christian* who chose death when life and death were both placed before the person; the *Christian* who chooses to continue to dwell in sin rather than to keep the precepts of the law by faith—this *Christian* chooses to perish as spiritual livestock sacrificed when the living temple is dedicated.
- There is nothing a saint who chose life can tell a disciple who chose death that will cause this spiritual beast to repent and turn from what is dishonorable, for with choosing death comes Christ Jesus sculpting this disciple into a vessel of wrath, prepared for destruction (Rom 9:22–23).

Paul says in 2 Timothy 2:21 that it is possible for the Sunday worshiping *Christian* to turn from what is dishonorable (i.e., worshiping on Sunday, or transgressing any other commandment) and to become a vessel for honorable usage, but while that possibility exists for those who initially choose life but began to do things that were dishonorable as rebellious infants, a son of God who initially chose death doesn't seem to have this choice. It is as if a delusion comes over the person that prevents the person from repenting.

A disciple has freewill only until the disciple chooses life or death. Freewill then ends; for if a person by the exercise of freewill entered the kingdom on the person's own righteousness, then this person didn't need Christ. The testimony of Scripture is that no person is righteous; no person is able to enter heaven by the exercise of freewill. Thus, freewill serves only one purpose: determining whether Christ Jesus will sculpt the person into a vessel for honorable usage or will sculpt the person into a vessel to be broken as a sacrifice when the temple is dedicated—and many vessels will be broken in the dedication of the temple, each of these vessels identified in this world as a *Christian*, but a *Christian* who willingly transgresses the commandments.

Every person is of the same lump of clay, the lump that has come from the first Adam, a single lump of red clay into which *Elohim* [singular in usage] breathed the breath of life. With receipt of life came a biological software program that was itself as lifeless as any computer software program. This biological software might be compared

to a program like a *bot*, a program able to self-replicate, but a program dependent upon an artificially created world. This biological software is dependent upon the artificially created world of the person, the tent of flesh. It is this software program that receives life from the Father, thereby permitting this now-living software to live outside of the tent of flesh, for it is this software that becomes a son of God when the software is overwritten by God to become like His and like Christ's.

Computer software can only represent the old self and the new self in a metaphorical sense; for silicon chips are not human beings. But the purpose of a metaphor is to reveal the unfamiliar through the familiar, naming the attributes of the unfamiliar with the names of the familiar, with the ultimate metaphor being that the visible, physical things of this world reveal the invisible things of God, things that cannot be seen with human eyes, things that are not of the four known dimensions, things in a realm where knowledge equates to physical geography.

Decision theology that elevates freewill and promotes taking the kingdom by force neglects a critical aspect of salvation: human beings are not born with immortal souls, but are born with only the life received from the first Adam, who was evicted from the Garden of God before he could eat from the Tree of Life. The life Adam received was like the life the beasts of this earth received: it was life sustained by cellular oxidation of sugars and controlled by biological software that caused the lungs to breathe and the heart to pump and the brain to comprehend the thoughts of a man. The base elements from which the body is constructed were spun into existence by the Logos [ὁ λόγος], who created all things (John 1:3). The operating software that animates these base elements was also spun into existence by the Logos, and delivered to the man of mud when *Elohim* [singular in usage] breathed into the nostrils of the first Adam, this singular *Eloah* being the Logos. Humankind owes the entirety of its actual existence to the Logos.

This great Sabbath of the "Sabbath," as John terms the first high day of Unleavened Bread (John 19:31), commemorates natural Israel coming out of Egypt and circumcised of heart Israel coming out of sin ... those disciples who are not assembled before God today have not come out of sin, but remain bondservants of sin, and thus have nothing to commemorate. And nothing could be sadder other than for us to join with them once we know the truth. Many former Sabbatarian disciples have returned to lawlessness as dogs return to their vomit. Why they returned usually boils down to seeing "good" people in the fellowships of 8th-day churches, people who profess love for Christ Jesus and the Father, people who display love for fellow human beings, and seeing no reason not to *walk* with these 8th-day *Christians* as they worship God ... the reason not to *walk* with them is that they are headed for the lake of fire if they have been born of spirit. Thankfully, most have not been born of spirit even though they claim to be so born; for the mind that is set on the flesh (as opposed to the spirit) is hostile to God and does not submit to God's law. Indeed, this person cannot keep the commandments (Rom 8:7) for this person remains consigned to disobedience (Rom 11:32), with sin continuing to have dominion over the person (Rom 6:14). This person is not under grace even though the person will vigorously claim to be under grace. But this person also doesn't have his or her sins counted against the person (again, Rom 5:13). That is correct! The 8th-day *Christian* who has not been born of spirit is and remains under natural grace, which doesn't give life to what is dead but has its lawlessness not counted against it because of being consigned to disobedience, thus being the slave of the spiritual king of Babylon.

The world is, today, delivered into the hand of the Adversary for the destruction of the flesh so that when judgments are revealed the now lifeless biological software that causes a person to know the things of a person might be saved. But when the divine breath of the Father is poured out on all flesh halfway through the seven endtime years of tribulation, this biological software of every person will be made alive—and the Torah will be placed within every person so that no one will have to teach neighbor and brother to *Know the Lord* (Jer 31:31–34; Heb 8:8–12). From this moment forward, every person who endures to the end shall be saved. Every person has been made a firstborn son of God. And every person will cover him or herself by the person's obedience to God. There will be no more grace, as Israel's lawlessness was no longer covered by its bondage to Pharaoh once the nation was liberated at the first Passover.

The great harvest of firstfruits will represent the third part of humankind (Zech 13:9) born filled with the Holy Spirit when the kingdom of this world becomes the kingdom of the Father and His Christ, plus however many other disciples who were previously born of spirit and who chose to be "one" with the Father and the Son. This third part will not be under grace, for this third part will have within itself the mind and the spirit of Christ. It is us today whose minds and hearts desire to do the things of God but who find in our fleshly members another law at work—who find sin and death reigning in our fleshly members (Rom 7:15–25)—that need grace.

Grace is not unmerited pardon, but the cloak of Christ's righteousness for the new creature born of spirit. Jesus' death at Calvary paid the righteous requirements of the law in this world for every Israelite who has lived and will ever live. But Israel is no longer a nation circumcised in the flesh (Rom 2:28–29), but is a nation that was not before a nation (1 Pet 2:10). Israel is today a nation entirely composed of sons of God circumcised of heart. And Israel today is directly analogous to ancient Israel in Egypt. Both nations needed/needs liberated from bondage.

Much of what has come to *Philadelphia* since last year has to do with Christianity being the sect of the Nazarenes, a sect of Judaism circumcised of heart but not necessarily in the flesh, all Sabbath-keeping assemblies that have no headquarters, no physical sanctuary, no human being standing between disciples and the Father. To enter a physical sanctuary, an Israelite needs to be physically circumcised, the reason physical circumcision will return with the third temple (Ezek 44:9). Likewise, to enter a heavenly sanctuary, the Israelite needs to be circumcised of heart, or spiritually circumcised. Today, there is no physical sanctuary, for the second temple of God is the Body of Christ, individually and collectively. There is only a heavenly sanctuary in which the glorified Jesus is high priest.

That "Jesus Christ is the same yesterday and today and forever" (Heb 13:8) precludes a living Christianity from having undergone the type of change attributed to "Christianity"; for *Christianity* is not the same today as it was in the 1st-Century CE. It is not a faith that worships the God of Abraham, Isaac, and Jacob. Rather, *Christianity*, as the world recognizes the religion, is a theological bastard that long ago appropriated the name of Jesus without teaching what Jesus taught.

Regardless of what apologists for *Christianity* claim, without keeping the commandments, especially the Sabbath's of God—and without keeping the Passover on the night Jesus was betrayed—*Christians* are not "Christian" but are truly mules, carrying Satan's seed, broadcasting lies 24/7 to a world that would rather hear a lie than the truth ... is *lie* too strong of a word? What is a deliberate oral misrepresentation if not

a lie? What is deliberate false testimony if not a lie? What is bearing false witness? What is telling disciples that they are humanly born with immortal souls if not a lie, and actually, the same lie the serpent told Eve when the serpent said, *You shall not surely die* (Gen 3:4)? What is telling disciples that the Church as the Body of Christ will not die if not a lie? Of course the Church will die: didn't Jesus' physical body die? Wasn't His body dead for three days? Do not the things of this world reveal the invisible things of God (Rom 1:20)? Doesn't the physical (in this case Jesus' physical body) precede the spiritual (Jesus' spiritual Body) as the first Adam formed the shadow and type of the last Adam (Rom 5:14; 1 Cor 15:45–46)? And what is telling disciples that two nights and a day are three days and three nights if not a lie?

What does *Christianity* teach that is true? That there is only one name by which men can be saved; that without faith no man can please God—these things are true, just as it is true that the gates of Hades cannot prevail over Jesus spiritual Body just as these gates could not prevail over His physical body. As the one was resurrected, so will the other be resurrected with it first being returned to life as Jesus was returned to life in the dark portion of the first day of the week so that He was gone from the tomb when Mary came, with disciples then resurrected to glory as Jesus ascended to the Father as the reality of the Wave Sheaf Offering (John 20:17; Lev 23:10–14).

Christian apologists turn the marriage-type relationship between the Logos [ὁ λόγος] who was with the God [τὸν θεόν] in the beginning into a triune deity that is an unexplainable mystery. These apologists ignore Scripture that says it was the Logos who was God [θεός] who entered His creation as His only Son, that this only Son of the Logos doesn't become the Firstborn of many sons of the Father until the divine breath of the Father [πνεῦμα θεοῦ] descends as a dove, lights, and remains on the man Jesus, about whom the Father then says, *This is the son of me, the beloved*. Yes, the Logos was the beloved of the Father before He entered His creation as His only Son. That is what a marriage-type relationship is all about: two being one, two functioning as one, the Helpmate the beloved of the Husband. And this is the way it was in the beginning, before Adam was created and before Eve was taken from Adam to be one with Adam.

We, as disciples, can choose to be one with the Father and the Son, or we can choose to be one with this world. That choice—our choice—determines whether we will live or perish in the lake of fire.

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The person conducting the Sabbath service should close services with two hymns, or psalms, followed by a prayer asking God's dismissal.

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