

January 23, 2012

Typological Exegesis —

I [Paul] am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. So I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith." 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 is plain to them, because 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.* So they are without excuse. (Rom 1:14–20 emphasis added)

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There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If *there is a natural body, there is also a spiritual body.* Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. But *it is not the spiritual that is first but the natural, and then the spiritual.* The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. (1 Cor 15:40–49 emphasis added)

1.

Exegesis is a loan word from Greek that pertains to *how one exits*, and usually to how one exists a text or takes meaning from a text that is often theological; for readers/auditors belong to *reading communities* based upon what meanings [linguistic objects] are assigned to words [linguistic icons] ... words do not have their meanings welded to them. There is no hard link between a word and what the word means within differing reading communities. Code words are no different from any other words if the code is unknown. So Holy Writ is at best half of the Word of God, with the other half or two thirds being supplied by the reader and by the historical community in which the reader resides.

The Lord tired of the continued violence that sons of Adam employed in attempting to prevail over one another, and He was willing to end humankind's existence. But the man Noah was a righteous man (Gen 6:9; Ezek 14:14): he was not worthy of death and apparently he was the only one in his generation.

Noah's sons would have been sons of righteousness regardless of whether they were themselves righteous men. Thus, the deluge of Noah's day erased all of humankind from the earth except for the righteous and the sons of righteousness. And because of the dramatic reduction of the world's human population from many to eight individuals, the people of the world spoke the same language and had the same meaning for words. About this period, the ancients recorded:

Now the whole earth had one language and the same words. And as people migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." And the LORD came down to see the city and the tower, which the children of man had built. And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, let us go down and there confuse their language, so that they may not understand one another's speech." So the LORD dispersed them from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth. (Gen 11:1–9)

The bricks that were being made were named by one word only before the Lord confused the languages ... the bricks as linguistic objects for the linguistic icon used to name them did not change. The bricks were the same bricks before the language was confused as they were after the language was confused. What occurred is that the social link between the word used to name the bricks and the bricks was broken so that many utterances now named the bricks, with the families of the people separating themselves from one another by the words/utterance used to name the bricks.

Ever since the Tower of Babel incident, there has been no agreed upon meaning for the words of a living language, and only scholarly agreement upon meaning for words of a dead language such as Latin ... Greek, even Koine [Common] Greek, is not a dead language although it is not a commonly spoken language in German-speaking or English-speaking nations. Hence, the cultural drift that affects all languages is small enough the Koine Greek can be treated as a stable language. And according to the Apostle Paul, the visible things of this world reveal and precede the invisible things of God, thereby permitting the eye to see and the hand to measure what cannot be seen nor measured by mortal human beings.

Through close reading of Holy Writ the linguistic icons forming the Word of God can be ascertained, and if a person is so inclined, memorized. But the divine assignment of meaning to these icons cannot be known by anyone until the person is raised from death through receipt of a second breath [πνεῦμα] of life, and the living inner self of this person receives the *parakletos*, the spirit of truth that reveals to the son of God what has been concealed by the separation of linguistic objects from linguistic icons.

It is even easier to conceal knowledge by using many words than it is to reveal knowledge by these same words; for all assignments of meaning except for one is not of God but is of the Adversary, who functions for the Father as King Nebuchadnezzar functioned for the God of Abraham, Isaac, and Jacob. The Father uses the Adversary as a carpenter uses a hammer: the Adversary as the spiritual King of Babylon is simply a living *tool* that the Father employs to bring His firstfruits into a fullness of belief that is beyond angelic sons of God.

Jesus told His first disciples that He spoke to them only in figures of speech:

I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. (John 16:25–27)

The words of human languages name and describe the things of this world and can only metaphorically name and describe the things of God: an angel is a son of God for the angel has but one parent, its Creator, God. A human being raised from death through receipt of a second breath of life, the breath or spirit of God [πνεῦμα Θεοῦ] in the breath or spirit of Christ [πνεῦμα Χριστοῦ] ... the direct translation of the Greek icon <πνεῦμα> into Latin is <*spīritus*>, the root of the English word <*spirit*>, with the Latin icon being usually assigned the meaning of “breath” or “breath of a god.” Thus, the most appropriate English translation of πνεῦμα would be *breath*, but translation is an art, not a linguistic science; so seldom can exact translations occur. Usually an icon in one language must shed most of its linguistic objects before it can translated into another language; so a translation is at best a pared-down text, the temporarily finished work of prejudices and assumptions.

Even speakers of the same language in which a historical text is written must work with a translation of the historical text; for languages change generationally, an example of which are the opening lines from the Middle English Romance *Havelok the Dane*,

Herknet to me, godemen,

Wiues, maydnes, and alle men,
Of a tale þat ich you wile telle,
Wo-so it wile here and þer-to duelle.
Þe tale is of Havelok imaked;
Wil he was litel, he yede ful naked. (lines 1–6)

The lines from *Havelok* can be mostly understood if read aloud, but *good men* has not been written as *godemen* for centuries; yet there is less time between when *Havelok* was written and this present era than there was between Moses and Ezra, and the development of printed books and dictionaries slowed the drift of the English language; but borrowing from and paraphrasing Doctor Johnson, *To try to fix the language is as trying to enchain the wind*.

A parable is a special form of a metaphor, in that the actor in the parable represents not a real person but a category of real persons. Jesus told His disciples that He spoke in parables so that the crowds that were with Him wouldn't understand His words:

Then the disciples came and said to him, "Why do you speak to them in parables?" And he [Jesus] answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. *This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.* Indeed, in their case the prophecy of Isaiah is fulfilled that says: "You will indeed hear but never understand, and you will indeed see but never perceive. For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.' But blessed are your eyes, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it. (Matt 13:10–17 emphasis added)

But understanding wasn't then given to Jesus' disciples to whom Jesus only spoke in figures of speech—understanding would not be given to Jesus' disciples until they were able to ask the Father directly for their needs, asking the Father in Jesus' name or by His authority, thereby claiming for themselves the authority of firstborn sons.

For as long as Jesus had to ask the Father for those things that His disciples needed, His disciples were without understanding—and Christians who pray to Jesus are without understanding; for in praying to Jesus, these Christians ask Jesus to ask the Father for their needs. They apparently realize they do not have the authority to invoke Jesus' name to directly ask the Father for their needs.

Because there has been no hard link between words [linguistic icons or *signifiers*] and what words mean [linguistic objects or *signifieds*] since the Tower of Babel, any reading strategy that assumes a hard link exists—that words truly have but a single meaning that can be ascertained by research and study—between words and their meanings neither understands nor accounts for how human languages work or how human minds work. And the person who employs such a simple-minded strategy has no

understanding of Holy Writ ... when a linguistic icon is encountered in a text or in speech, the mind, based on the context that gives meaning to this symbol, instantly assigns a meaning to the icon, or if after briefly searching its memory banks and finding nothing, the mind dismisses the icon as nonsense. If the reading community of a Christian assigns personhood to the breath of God, every time the iconic expression <*the Holy Spirit*> is encountered, the Christian confirms in his or her mind the personhood of wind, of moving air, of breath. The Christian doesn't challenge the first meaning that *pops* to mind; for the Christian assumes that he or she knows what the iconic expression means. Thus, the reading community, itself, determines the meaning of a text, any text, through a form of *group think*. And the Christian in a Trinitarian reading community is not really free to challenge his or her own thought processes for as long as the person permits the first meaning that comes to mind when a linguistic icon is encountered to be the meaning of the icon.

Because Jesus spoke in parables and other metaphoric and metonymic expressions; because the visions of Daniel were sealed and kept secret until the time of the end; because the structure of Holy Writ is based upon the darkness/light metaphor that is seen with an earthly day beginning at sunset, meaning from Holy Writ isn't to be taken from a series of first meanings that comes to an unenlightened mind. Such meaning would be based on historical or grammatical exegesis; would be based on how words have always been read, which guarantees that a sealed and secret text remains sealed and secret.

Unsealing a sealed text doesn't permit changing the icons of the text—the linguistic icons must remain the same—but comes from assigning a differing set of linguistic objects to the same icons, and in the case of Holy Writ, comes from assigning icons based upon typological exegesis, where what is physical reveals what is spiritual through forming the lifeless [dark] shadow of heavenly things, with these shadows coming from blocking the light that is the life of men.

2.

The Anabaptist Movement began within the early 16th-Century Reform Movement when young radicals began to understand that baptism was not like circumcision ... in 1521 CE, Conrad Grebel, considered the father of the Anabaptist Movement, joined a study group with Huldrych Zwingli, the theological force behind Zurich's reformers. It was in this group where Grebel met and became friends with Felix Manz.

Before being compelled by his father to return to Zurich because of his brawling in France, Grebel had attended three universities for six years but had no degree; however after joining Zwingli's study group, in the spring of 1522, he apparently experienced a genuine conversion that he understood but never well explained, and he became a serious fellow, a rising leader among Zwingli's young followers. He became an idealist in that he truly believed it was better to obey God than to obey men, and he could not conscientiously continue to do what was unscriptural. Thus, in October 1523 in the Second Disputation in Zurich, when Zwingli backed down when he realized that the city council was not ready to abolish the Mass and remove images from the church, Grebel and about fifteen others broke with Zwingli and felt betrayed by Zwingli who saw these young radicals as irresponsible.

Although Grebel and those who were equally disappointed by Zwingli took no action to abolish the Mass, these young men began to meet together for prayer, fellowship, and study, seeking direction from God and support from outside of Zurich. But these young radicals were really on their own, a reality that became apparent when Zwingli broke with them over the question of infant baptism; for Zwingli understood that if the position Grebel and his followers held was true, the Christian Church was a dead organization, and one that had been spiritually dead for over a millennia, something that Zwingli refused to accept ... if only baptism of believing adults was valid, then every person who had been baptized only as an infant was not of Christ, and hence not a Christian, including Zwingli himself.

What Conrad Grebel understood but did not well articulate was spiritual birth: human beings are not born with immortal souls, or immortal inner selves, metonymically represented by the Greek linguistic icon <ψυχή> but are humanly born consigned to disobedience (Rom 11:32) as sons of disobedience (Eph 2:2–3) and must be raised from death [disobedience equates to death] by the Father (John 5:21) with the Son giving life to whom He will when judgments of those whom the Father has raised from death are revealed at the Second Advent (*cf.* 1 Cor 4:5; John 5:21–22). Until a human person, regardless of whether baptized as an infant, receives a second breath of life, the breath of God [πνεῦμα Θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ] (*cf.* Rom 6:23; 8:9, 11), the human person remains inwardly consigned to disobedience and spiritually dead, the reason why Jesus told the disciple who first wanted to bury his father before following Jesus, Ἀκολουθεῖ μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς — *Follow me and permit the dead to bury the of themselves dead* (Matt 8:22).

A corpse is not able to dig its own grave unless that corpse is physically living; hence, according to Jesus, a physically living person is spiritually dead until this physically living person receives a breath of life that comes from heaven as the breath of God [πνεῦμα Θεοῦ] descended in the visible form of a dove, lit and remained with the man Jesus (Matt 3:16).

The first Adam, a corpse of mud (a corpse of the base elements of the earth), received the breath of life when *Elohim* [singular in usage] breathed into his nostrils (Gen 2:7) and Adam became a *nephesh*, a breathing creature like other breathing creatures that perished in the flood of Noah's day. The first Adam forms the visible shadow and type of the last Adam, a life-giving spirit (1 Cor 15:45). The earthly body of the man Jesus was like the body Adam possessed while the spiritual Body of Christ is the Church (1 Cor 12:27), the assembly of living inner selves, each raised from death through receipt of a second breath of life. The heavenly Body of Christ is not like the physical body; yet the visible physical body of the man Jesus reveals and precedes the creation of His invisible heavenly Body.

The Body of Christ—the Christian Church—is not a visible entity in this world and can only be seen through the acts and deeds of fleshly bodies inhabited by the resurrected inner selves that strive to walk as Jesus walked.

The Church is both the Body of Christ and the temple of God (1 Cor 3:16–17; 2 Cor 6:16), and as the earthly temple of God was razed by the armies of Nebuchadnezzar, king of Babylon, and rebuilt after seventy years [586–516 BCE], the spiritual Body of Christ was razed by the spiritual King of Babylon, that old serpent Satan the devil (see Isa

14:4), and reconstruction of this spiritual temple began with Conrad Grebel 1200 years after the crucified Corpse of Christ was buried by the Council of Nicea in 325 CE ... a public debate on the question of infant baptism was held in Zurich on January 17, 1525, a date that has significance for on January 17, 2002, the visions of Daniel were unsealed, exactly forty years to the day and to the hour of when the most visible face of Sabbatarian Anabaptist belief rejected additional divine revelation.

On January 17, 1525, Zwingli debated Grebel, Manz, and George Blaurock on the question of infant baptism, and Zwingli prevailed, with Zwingli then doing to the Reform Movement what rejection of additional revelation on or about 8:12 am PST on January 17, 1962, did to the Sabbatarian Church of God. Zurich's city council ordered Grebel's group to cease their activities, and ordered any unbaptized infants to be immediately baptized [i.e. baptized within eight days].

But Grebel had already resolved the issue of whether man or God should be obeyed: on January 21st, in the home of Felix Manz, George Blaurock asked Grebel to baptize him. Afterward, Blaurock baptized the others present. And in February, on an evangelistic mission to surrounding cities, Grebel baptized Wolfgang Ulimann by immersion in the Rhine River. However, in less than a year and a half, Grebel was dead, and his father was apparently executed by city officials because Grebel died before officials could drown him.

3.

The theology of Huldrych Zwingli remains to this day the greatest impediment to understanding Holy Writ that Anabaptists, and Sabbatarian Anabaptists have. Zwingli practiced a quasi-literalist exegesis, and accused Anabaptists of adding to the word of God, a curious charge considering that this is what Judaism accuses all Christians of doing—

Moses commanded the children of Israel not to add to the word of the Lord that he had delivered to them:

You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you. (Deut 4:2)

Everything that I command you, you shall be careful to do. You shall not add to it or take from it. (Deut 12:32)

If Holy Writ were truly a closed canon, it was closed with the Book of Deuteronomy, the Second Law, the Moab covenant (see Deut chap 29–32). However, *not adding to the word that Moses commanded the children of Israel* shouldn't be read as rejection of Joshua or of Psalms or of the Prophets, but as using Moses as the guide by which all other holy writings are judged; for Jesus told Pharisees,

You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life. ... I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom

you have set your hope. For 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 5:39–40, 43–47)

Moses is the standard by which all of Holy Writ is to be read; yet Zwingli, who understood baptism to be a pledge or a promise, denied the Anabaptist position that baptism was a pledge to live without sin, claiming that such a pledge brings back the hypocrisy of legalism ... Jesus was a legalist. All who are born of God as sons will be legalists; for NOT keeping the commandments of God is *prima facie* evidence that the person remains a son of disobedience and has not yet been born of God (see 1 John 3:4–10).

The reason that the children of Israel were not to added to Moses' words was so that they would not tinker with the commands of God; such as calling Sunday the Sabbath.

Because Zwingli was a quasi-literalist, taking meaning from Holy Writ via his humanist leanings and grammatico-historical exegesis, Zwingli never comprehended that circumcision of the heart was the reality foreshadowed by circumcision of the flesh, not baptism, which was for the death of inner self consigned to disobedience so that judgment could come on the inner self. For with receipt of a second breath of life comes freedom, liberation of the inner self from indwelling sin and death, not liberation of the flesh, something that Paul realized but did not understand (Rom chap 7).

Outward circumcision of the head of a male Israelite, the physical firstborn son of God (Ex 4:22), forms the shadow and type of circumcision-of-the-heart of a spiritual firstborn son of God. Baptism has nothing to do with circumcision, as is easily seen when employing typological exegesis. But Grebel and Manz were part of Zwingli's study group for too long: they were not given the time necessary to understand dual referents. They were still spiritual infants when they died physically. And the growth that would have come to them if they had lived longer was left to others.

Zwingli contended that children of even one Christian parent are holy and are thus counted among the sons of God. But outwardly circumcised Israel was the holy nation of God (Ex 19:5–6), and outwardly circumcised Israel was never born of God. Children of Christian parents are not humanly born as sons of God. This is what Zwingli never understood and what Grebel could not articulate.

The following is from [*A Philadelphia Apologetic – 2012*](#):

The essence of everything presented so far is contained in what Paul wrote about disciples, when baptized into Christ, being neither Jew nor Greek, male nor female, free nor slave (Gal 3:28) even though the fleshly bodies of these disciples remain male or female, circumcised or uncircumcised. These bodies or tents of flesh remain alive through cellular oxidation of sugars; whereas the inner self, once raised from the dead, remains alive through the presence of the breath of God [πνεῦμα θεοῦ] in [ἐν] Christ Jesus, in the form of the indwelling of His breath [πνεῦμα Χριστοῦ – from Rom 8:9]. So when a disciple is born of God, it isn't the flesh that puts on immortality, but the inner man or creature; i.e., the "software" that causes a person to be a person, to have the mind of a man, what was taken from ancient King Nebuchadnezzar for seven years (Dan 4:16). Nebuchadnezzar wasn't given the body of a beast for seven years, but was given the mind or "nature" of an ox, with the word mind used metonymically to represent both the nature and breath of a person.

Two often unfamiliar words need to be understood:

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

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

Left and right hand enantiomers are enantiomorphs.

Physically circumcised Israel and circumcised of heart Israel are enantiomorphs; for the Israelite that is outwardly circumcised forms the non-symmetrical mirror image of the inner new self that is circumcised of heart and that is a Christian. If the flesh represented the "Christian," then ancient Israel and the Church would form achiral images of one another when the Church returns to being a sect of Judaism. But because the outwardly circumcised Israelite dwelling in a house in Egypt, together, Israelite and house, forms the shadow and copy of the "Christian" [if truly born of God] that the world sees, the image of the Church cannot be superimposed on Israel for the assembly that is today the Church is an assembly of inner new selves, and not an assembly of tents of flesh—the Church is the foolish nation that Moses referenced in the song [the better sacrifice] that ratified the Moab covenant.

The Church is not now a city, but will be the city identified as New Jerusalem when disciples receive glorified bodies. The Church is today, individually and collectively, the temple of God, with the inner new self (selves) forming the right hand enantiomer of the Levitical priesthood as the glorified Christ Jesus functions as the reality of, or forms the right hand enantiomer of the high priest. Because the Church is the Body of Christ, the temple of God is Christ, uncovered Head and covered (by grace) Body. And this is what all who look for another physical temple to be constructed in the modern State of Israel before the Messiah comes fail to understand: the temple for which they look is now here on earth, brought back to life early in the 16th-Century.

But not all of Christendom today represents the living Body of Christ. Only those disciples truly born of God form the Body, and all of those who are born of God keep the Commandments and have love for neighbor and brother, genuine love, the sort of love that would cause the disciple to lay down his or her physical life for the physical life of the Christian's neighbor. ... A Sabbatarian Christian cannot mock the still-dead Corpse of Christ, calling the Body Churchianity, and have love for his or her brothers in Christ—the Sabbatarian remains as spiritually dead as are the Christians whom the Sabbatarian mocks.

The first Adam was the left hand enantiomer of the last Adam [Christ Jesus], as the flood of Noah's day is the left hand enantiomer of the world being baptized in spirit (Joel 2:28) and into life when the kingdom of this world is given to the Son of Man (Rev 11:15; Dan 7:9–14). Likewise, the first Passover (when Israel was liberated from physical bondage in a physical land ruled by a physical king or Pharaoh) is the left hand enantiomer of the Second Passover, when disciples are liberated from indwelling sin and death, with Sin represented by the third horseman of the Apocalypse and Death being the fourth horseman. The Law written on two tablets of stone and placed in a wood Ark of the Covenant forms the left hand enantiomer of the Torah written on the hearts and placed in the minds of disciples (Jer 31:33; Heb 8:10), with the promise of resurrection equating to Aaron's budded staff and with the jar of manna equating to the

indwelling of Christ Jesus; thus “sin” as the transgression of the Law (1 John 3:4) under the first covenant forms the left hand enantiomer of unbelief condemning disciples under the New Covenant (2 Thess 2:10–12). And the many foreign wives of King Solomon form the left hand enantiomer of ideologies that enter into Christ Jesus’ millennial reign to prepare peoples to rebel against Christ when the Adversary is loosed after the thousand years ... if a person will accept it, King Saul represents, as the left hand enantiomer, the man of perdition during the Affliction, and King David represents, again as the left hand enantiomer, the Lamb of God during the Endurance.

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

The ultimate expression of chirality in Scripture is the image of “man,” created in the image of God, looking up at God, who is looking down at him. ... To understand Scripture as Paul understood the mysteries, the sacraments of God, meaning must be taken from Scripture via typological exegesis based upon chirality.

The Son of Man, to whom all judgment has been given, did not come in the form of the man Jesus of Nazareth to judge the world but to save it. But the word [ὁ λόγος] or message Jesus left with His disciples will judge unbelieving disciples (John 12:48) and will condemn all who do not hear His voice and believe the One who sent Him once the Father has raised this “all” from death. The ministry of Christ—uncovered Head and presently covered Body—isn’t about saving the flesh, but about inheriting a kingdom not of or from this world; for this physical world and all that is in it is passing away (1 John 2:17). This world is merely the left hand enantiomer of the world to come.

Life coming from death (as will be the case for human beings) and death coming to life for angels that left their first habitation are left and right hand enantiomers. Thus, disciples as sons of God must first “judge” themselves as physical human beings before they are able to judge angels for the physical precedes the spiritual (1 Cor 15:46): disciples of Christ Jesus judge themselves when they do or don’t do what they know is right. And when Jesus comes again, He will reveal the judgments that have been made (1 Cor 4:5), with those who have been born of God condemning themselves by not receiving the words of Jesus, who said not to think that He came to abolish the Law [Torah] or the Prophets (Matt 5:17).

Before a disciple can receive the words of Jesus, the disciple must believe the writings of Moses (again, John 5:46–47); for the Book of Deuteronomy stands as one witness against every Israelite (Deut 31:26), with the disciple him or herself being the other witness. And again, by the testimony (or witness) of two or three, a thing is established, regardless of whether “the thing” is condemnation of the person or of an angel, or the granting of life. For this reason, the disciple who believes Moses and who hears Jesus’ words and believes the One who sent Jesus passes from death to life without coming into judgment, for the dead—the elemental elements of this earth—are not under judgment. Judgment begins with the living house of God (1 Pet 4:17).

One more passage from *APA 2012* and a new generation of Sabbatarian Anabaptists can be sent forth, better armed with understanding than Andreas Fischer or before him, the father of all Anabaptists, Conrad Grebel, neither of whom were well able to refute the quasi-literalism of Zwingli:

A point on a two-dimensional plane would (if it could) perceive a cylinder as a circle: none of the cylinder's height (a third dimension) would be discernable. But because a point on a two-dimensional plane perceives a cylinder as a circle doesn't make the cylinder any less tall, and if the point were to call a cylinder a circle, the point would merely illuminate the limitations that have been placed upon it.

Likewise, three-dimensional objects in a fourth dimension—space-time, a dimension necessary to allow for movement of entities possessing mass—will be unable to perceive evidence of life in another inclusive dimension; i.e., heaven. And that is what heaven is: a timeless supra-dimensional realm in which the four known forces exist as an unfurled primal force. It is the dimension that exists on the other side of a sudden creation, a dimension in which all living entities must function as one entity in a similar way to how cells in a human being function together to produce one person. Timelessness dictates that what-is must co-exist with what-was and what-will-be, and in this analogy, disobedience or lawlessness is like a cancerous tumor. Because of conflicting values, disobedience produces paradoxical gridlock in a timeless realm, and as such, must be eliminated whenever found. Thus, denying the existence of an inclusive dimension and a supreme deity reveals the limitations placed upon the thoughts of the person doing the denying.

Nietzschean antinomianism is both valid observation and a revealing of how little is culturally known about the God of Abraham, Isaac, and Jacob; it can be likened to a point both describing a cylinder in two dimensions and denying the cylinder's existence in an unperceived third dimension.

Although that point on a two dimensional plane when encountering a cylinder would not be able to perceive any of the cylinder's height, if the cylinder cast its shadow onto the two dimensional plane, that point could determine the cylinder's height by observing where the light was and where the light was absent (or where it was dark). However, the shadow would be meaningless unless the point knew to attach significance to the presence and absence of "light," which would through the cylinder's shadow reveal to the point the height of the "circle" (the point would not have a word for a "cylinder").

Now move to more dimensions: human beings are not points on a two dimensional plane, but rather, they are enlivened jars of clay in four dimensions. But human beings will have no more knowledge of what occurs in another dimension—heaven—than a point on a two dimensional plane has of height. Only through shadows can human beings "see" into the heavenly realm, but these shadows are not cast upon the earth's geography ... shadows made in the heavenly realm are cast upon the mental topography (mental landscape) of humankind, with this mental topography revealed through the actions or acts of fleshly human beings. Unrighteousness is, now, spiritual darkness stemming from something or someone in the heavenly realm blocking the "light" that is God. And it is the prince of this world that blocks that light. Therefore, the visible things that have been made—the left hand enantiomers—reveal the invisible things of God as the physical precedes the spiritual. The first Adam, a clay corpse before

the Lord breathed into his nostrils the breath of life, serves as the visible, physical shadow and copy of the last Adam, a living human being before the divine breath of the Father descended upon Him as a dove, thereby imparting a second life, a spiritual life—as the right hand enantiomer—within the same mortal tent of flesh that was born of water from the womb of Mary. The first Adam and the last Adam are enantiomorphs, with chirality being the central metaphor informing typological exegesis.

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