

The Teachings

From the Hewer of Wood

1.1
The Fundamentals

For three transgressions of Israel, and for four, I will not revoke the punishment, because they sell the righteous for silver, and the needy for a pair of sandals—those who trample the head of the poor into the dust of the earth and turn aside the way of the afflicted; a man and his father go in to the same girl, so that my holy name is profaned; they lay themselves down beside every altar on garments taken in pledge, and in the house of their God they drink the wine of those who have been fined. Yet it was I who destroyed the Amorite before them, whose height was like the height of the cedars and who was as strong as the oaks; I destroyed his fruit above and his roots beneath. Also it was I who brought you up out of the land of Egypt and led you forty years in the wilderness, to possess the land of the Amorite. (Amos 2:6–10)

1.

For more than fourteen years, I have called attention to the basic principle undergirding Bible study—the visible, physical things of this world precede and reveal the invisible things of God (*cf.* Rom 1:20; 1 Cor 15:46), with the physical forming the left hand chiral image of the spiritual, the right hand of God and all that He holds in this hand.

The structure of Hebraic narrative and verse is based on the physical presentation of an idea, a concept, a thing, a course of events, followed by the spiritual presentation of the same idea or thing; hence, one day consists of a dark portion (a twisting away from the light) and a hot or light portion, with the “light” of day forming the physical compliment to the spiritual light of God, with a physical “day” serving as a Hebraic thought-couplet, the square of which will have the darkness of night disclosing when the Creator is not *in* His creation, and the light of day disclosing when He is *in* His creation as the life and light of humanity (John 1:4).

The Hebraic structure of thought-couplets lend themselves to being squared: four lines—two couplets with line 1 being physical/physical, line 2 being physical/spiritual, line 3 being spiritual/physical, line 4 being spiritual/spiritual. And these Hebraic thought-couplets, especially when used by King David, are often cubed: eight lines—two squared couplets, with the first squared couplet being the physical presentation of what’s developed in the spiritual second squared couplet. Therefore, the poetic movement (narrative movement) is from outside the person to inside the person; is

from the community to the individual, from the surface of the individual to the heart of the individual.

The Greek concept of “handedness”—the left hand being the non-symmetrical mirror image of the right hand—is imbedded in thought-couplet poetics, and is described in the term *chirality*. If there is a left hand, there is also a right hand. When the left hand represents the physical things of this world, the right hand will represent the spiritual things of God, with (again citing Paul) the visible physical things that have been created preceding and revealing the invisible things of God. And when the left hand is “seen” through secular events seemingly fulfilling prophecies, the right hand will not necessarily be seen as spiritual events—the warring between demonic princes and kings—ultimately fulfill what the prophecies are really about ... historical physical events exist to reveal to human sons of God what they cannot see with eyes or hear with ears as war in the Abyss will bring all life to an end if God doesn’t intervene to shorten the passage of time for the Elect’s sake.

There is a modern concept (World War II and post-War) that aids spiritual understanding, the concept of fractals: a pattern of repeating images that as the pattern develops doesn’t appear as the image appears ... a single tree in a forest serves as a fractal of the forest. Therefore, by closely observing the structure of the tree, the observer can speak intelligently about the size, scope, and health of the forest. And where this concept, originally developed to map the coastline of France, has spiritual significance is that every son of God, born of spirit, is a fractal of Christ Jesus through the indwelling of the spirit of Christ [*pneuma Christou*] in the spirit of the person [*to pneuma tou anthropolou*], this indwelling of the spirit of Christ giving life to the previously *dead* inner self of the human person.

The Apostle Paul, not having the concept of fractals, used what he had to say a similar way: born of God disciples form the Body of Christ (1 Cor 12:27), with Christ Jesus as their Head (1 Cor 11:3), therefore Head and Body are one living spiritual entity with disciples instructed by Paul to, “Be imitators of me, as I am of Christ” (v.1). If you as a son of God imitate Paul as he imitates Christ, then you will appear as Christ appeared. You will be a fractal of Christ, with the whole of all firstborn sons of God [Christ Jesus being the firstborn of many brothers — Rom 8:29] being *the Christ* and appearing with a collective beauty that no one fractal possesses in isolation of the pattern. ... An on-line search of fractals will give a hint at the beauty created from a simple image being repeated many times. And Christ Jesus is not a simple image so the beauty of glorified sons of God gathered together probably cannot today be imagined.

The Apostle John added to what Paul wrote:

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, *we are God's children now, and what we will be has not yet appeared; but we know that when He appears we shall be like Him, because we shall see Him as He is.* And everyone who thus hopes in Him purifies himself as He is pure. 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. For this is the message that you have heard from the beginning, that we should love one another. (1 John 3:1–11 emphasis added)

John also writes in the same epistle,

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. And *by this we know that we have come to know Him, if we keep His commandments*. Whoever says "I know Him" but does not keep His commandments is a liar, and the truth is not in him, but whoever keeps His word, in him truly the love of God is perfected. By this we may know that we are in Him: *whoever says he abides in Him ought to walk in the same way in which He walked*. (1 John 2:1–6 emphasis added)

If as a son of God we walk in this world as Christ Jesus walked, then we lay the basis for being a fractal of Christ ... the person truly born of God can walk no other way than as Jesus walked, albeit not perfectly as a small child walks as his or her parents walk, but often falls, crawls to the edge of a couch or chair, gets back up and again tries to walk uprightly as his or her parents walk. So we as infant sons of God; as maturing sons of God, ought to walk as our spirit parents—God in Christ, Christ in us (see 1 Cor 11:3; and John 17:23)—walk. We ought not slouch our way to Gomorrah, where all who are there will perish in the lake of fire.

The concept of chirality takes what is seen, the physical left hand, and permits us to “see” what cannot be seen, observed, or measured by human persons ...

In an example I have used before, a point (no radius) on a two-dimensional plane would (if it could) perceive a cylinder as a circle. None of the cylinder’s height would be discernable. However, just because a point on a two-dimensional plane perceives a cylinder as a circle doesn’t make the cylinder any less tall.

If light were to shine across the two-dimensional plane, the cylinder would cast its shadow across the plane. Then, if the point knew to attach significance to the “light” and to the “darkness,” the point would realize that another dimension [height] exists, and could calculate from the angle that the light strikes the plane and the length of the shadow [darkness] the height of the cylinder. But points are without intellect so the cylinder would remain a circle that casts a shadow.

Moving up from points to three-dimensional objects in a fourth dimension (space-time, a dimension necessary to allow for movement of entities possessing mass), these three-dimensional objects will be unable to perceive evidence of life in another inclusive dimension: heaven, a timeless supra-dimensional realm in which the four known forces exist as a primal force, the dimension 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 body function together to produce one person. Timelessness dictates that what-is must co-exist with what-was and what-will-be. And in timelessness, 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.

Religion is, to most intellectuals, nothing but ancient science fiction fodder for the masses. But Karl Marx's quote about religion being the opiate of the people is too narrowly focused, for within the human psyche is the need to believe in a deity and an afterlife. Denial of this need produces humanism, which circles back upon itself in the manner of a helix to return to "earth worship" at a higher, more sophisticated level than before. This is where most Western intellectuals are today: environmentalists that were in the 1970s concerned about global cooling and the destruction of the rain forests. Forty years later, these environmentalists are concerned about global warming and the sudden melting of the Arctic icepack. To them, the earth is like a mother goddess that gives life to all living things, with human beings producing the extinction of these living things at an alarming rate. Therefore, modern humanism would return human beings to their "rightful" place of being just one of many primates, none with dominion over all other living creatures.

A point on a two-dimensional plane perceiving a cylinder as a circle merely illuminates the limitations that have been placed upon the point. For human intellectuals to deny the existence of an inclusive dimension and a supreme deity merely reveals the limitations placed upon the thoughts of the person doing the denying. And while it would be fruitless for two points on a plane to argue about the nature of the cylinder that they sincerely believe to be a circle (or perhaps only an arc if the points' movements are restricted), their disputing would be as meaningless as environmentalists arguing with petroleum geologists over the development of oil in the Arctic.

Unfortunately, too many Christians never think deeply about heaven, or about the ramifications of having living entities (albeit in another dimension) that they cannot perceive observe everything they do. These Christians profess belief of God based upon their faith, but they live in darkness, behaving as if God is unable to see what they do.

The first principle of Christianity is that Christians ought to walk in this world as Christ Jesus walked, with Christ walking as an observant Jew, not as a Sadducee or a Pharisee or a Herodian (from Matt chap 22). And since Jesus lived without sin, Christians should strive to live without sin; without transgressing the Commandments. For the Christian who willingly, who intentionally transgresses a Commandment, with the Sabbath Commandment being the one most often intentionally broken, isn't of God but is a son of the Adversary.

2.

Circumcision of the flesh functions as the left hand of circumcision of the heart, an unseen circumcision that causes the person to no longer be stubborn, resisting God by attempting to dictate to Him where, when, and how they will worship Him ... this is what ancient Israel did in Egypt, in the wilderness, and in the Promised Land. If Amorites and Canaanites worshiped God on every high hill and in groves, then Israel was going to worship God on hills and in groves—

For a few years I taught English Comp and Lit courses in southern Illinois and western Kentucky. And as I drove through the countryside, I was sure to find a church or a chapel atop nearly every hill. Except in cities and in larger towns, every church building I noticed was atop a hill and in a grove of trees.

I returned to the Aleutians this year, and I find the WWII chapel on a hill, with a new chapel constructed just above it ... have Christians not read what the God of Abraham, Isaac, and Jacob had to say about the worship of the people ancient Israel was to dispossess in the Promised Land? Have they not read what the author of Hebrews wrote? "Jesus Christ is the same yesterday and today and forever" (Heb 13:8). Have they not read what John wrote:

In *arche* [primacy — because there is no definite article] was *ó Logos*, and *ó Logos* was *pros* [with or of] *ton Theon* [the God], and *Theos* [God] was *ó Logos*. *Outos* [This one] was in *arche* [primacy] *pros ton Theon*. All things were made through *autou* [Him], and without *autou* [Him] was not any thing made that was made. (John 1:1–3 ... because of how poorly translated English renderings of these important lines are, some of the Greek words have been retained).

Ó Logos was the life and light of men (John 1:4), who entered His creation as His unique Son (John 3:16), the man Jesus (John 1:14). And this same Christ Jesus who, before He entered His creation, had created all things physical is the same yesterday, today, and forever. So His commandments are not somehow different from the Ten Living Words He spoke to Moses from the top of Mount Sinai. They are the same Commandments that serve as the left hand of the Law that will be written on hearts and placed in minds under the New Covenant (Jer 31:31–34; Heb 8:8–12).

Paul wrote about *ó Logos* holding primacy with the God in differing words:

Have this mind among yourselves, which is yours in *Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped*, but made Himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross. (Phil 2:5–8 emphasis added).

It is always wrong, always blasphemous to say that God the Father was the God of Abraham, Isaac, and Jacob ... by this one error, the Book of Acts was finally read for what it is, a Second Sophist Greek novel. And this error is seen in chapter 17:

And they took him [Paul] and brought him to the Areopagus, saying, "May we know what this new teaching is that you are presenting? For you bring some strange things to our ears. We wish to know therefore what these things mean." Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new. So Paul, standing in the midst of the Areopagus, said: "Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription, 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you. *The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.* And *he*

*made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, in the hope that they might feel their way toward him and find him. Yet he is actually not far from each one of us, for "In him we live and move and have our being"; as even some of your own poets have said, "For we are indeed his offspring." Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. *The times of ignorance God overlooked*, but now he commands all people everywhere to repent, *because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.*"* Now when they heard of the resurrection of the dead, some mocked. But others said, "We will hear you again about this." So Paul went out from their midst. (Acts 17:19–33 emphasis and double emphasis added)

No, He didn't—and the real Apostle Paul knew better than to make such a grievous mistake. Plus, God hasn't overlooked the ignorance of men:

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 1:18–20 double emphasis added)

If the Apostle Paul says in his treatise to the holy ones at Rome that the wrath of God is revealed from heaven against the “ignorance” that the Sophist novelist and author of Acts has his “Paul” say God overlooked, then a real textual problem exists, a problem that goes back to at least the 4th-Century CE and to Augustine's discussion of canonical texts, a subject to be addressed. But it is in this Greek novelist saying that the Creator of all things physical *will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead* where the great problem lies ... wrong God, wrong deity, wrong understanding—this Greek novelist doesn't understand what the author of Matthew's Gospel has his *Jesus* tell both Sadducees and Pharisees. First Sadducees:

Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God [*Theos*] of Abraham, and the God [*Theos*] of Isaac, and the God [*Theos*] of Jacob'? He is not God [*Theos*] of the dead, but of the living." (Matt 22:29–32)

The conjoined deities represented by the Tetragrammaton *YHWH*, sung as <*Adonai*>, are the God of living ones (the Creator of all things physical) plus the God of dead ones (who raised Jesus from the dead ones). These two function as one deity, but are the two seen in John 1:1, *ó Logos* [the Word, in nominative case] and *ton Theon* [the God, in objective case]. And it is because the Tetragrammaton represents two deities, not one, that Jesus can trap the Pharisees:

Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think about the Christ? Whose son is he?" They said to Him, "The son of David." He said to them, "How is it then that David, in spirit, calls him Lord, saying, "'The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet'? If then David calls him Lord, how is He his son?" And no one was able to answer Him a word, nor from that day did anyone dare to ask Him any more questions.

What the Pharisees knew is that the Greek Septuagint didn't make the distinction between "Lord" and *lord* that is found in the Hebrew text of Psalm 110,

The Lord [YHWH] says to my Lord [Adoni]:

"Sit at my right hand,

until I make your enemies your footstool."

indented line is the spiritual portion of a couplet

When <Adonai> is superimposed over the Tetragrammaton YHWH, with *Adonai* assumed to be the vowels that go between the consonants of the consonant cluster [Hebrew, like other Semitic languages—Aramaic and Arabic—is written only in consonant clusters except in grade school reading primers], we get [Y^aH] ^{don} [W^{ai}H], or <Yah + another such +Waih >, with the letter /h/ representing aspiration or breath: the breath of Christ [*pneuma Christou*] and the breath of God [*pneuma Theou*], each a holy spirit [*pneuma ágion*].

Pharisees realized that trying to trap Jesus with questions from Scripture would expose the scam they had been running since wresting control of the temple away from Sadducees ... there was nothing in the Holy of holies, no Ark of the Covenant, no Mercy Seat. The Holy of holies was empty, which is why when representatives of Antiochus Epiphanes IV entered the Holy of holies and found it empty, they couldn't believe that the Jews worshiped nothing so they placed a statue of Zeus in the Holy of holies and instigated a rebellion. And with nothing in the Holy of holies, there could be no atoning for the sins of Israel; no fulfillment of the *Yom Kipporim* commands. And yes, it is the day [Yom] of coverings, plural [*Kipporim*, not *Kippur*], the two goats that were the sin offering for Israel, with both goats representing Christ Jesus, the goat sacrificed on the altar representing Jesus paying the death penalty in this world for the sins of Israel, and the *Azazel*, the goat released into the wilderness representing the glorified Jesus in heaven bearing the sins of a second nation of Israel.

Christendom went to war against itself in the 4th-Century, with this war becoming bloody in the 5th and 6th Centuries CE as Arian Christians sacked Rome, the heart of Trinitarian ideology, three times. And while Arian Christendom suffered hard times in the Middle Ages, Europe's Dark Age, Arian Christianity reappeared in North America in the 19th-Century. Today, the fastest growing sect of Christianity is a neo-Arian denomination, the Church of Jesus Christ of Latter Day Saints, with this sect prepared to leverage food into discipleship as humanity enters *the last days*.

Having taught students for a decade and new sons of God for a decade and a half, I realize that I can choke a person with too much information. So I'll stop here, and resume this discussion shortly.

The main point that a person wants to take away from this first installment of fundamentals is the chirality of Scripture, and of God, with the glorified Christ now

seated at the right hand of the God whom sons of God are to worship (see John 20:17). Every son of God was humanly born as a son of disobedience (Eph 2:2), consigned to disobedience so that God could have mercy on all (Rom 11:32), and then “born” anew through the spirit of Christ entering into (penetrating) the spirit of the person, with this spiritual birth forming the right hand image of human birth, its left hand chiral image. But more of this next time.

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