

Common Greetings — *Unborn Sons*

Here is a call for the endurance of the saints [τῶν ἁγίων — *the holy*], those who keep the commandments of God and their faith in Jesus. (Rev 14:12)

1.

The *saints* are those Christians who keep the commandments and their faith in Jesus: they are not anyone else. They are not those human persons that self-identify themselves as Christians, or non-Christians. They are not an outwardly circumcised people, nor peoples that speak with lisps, or who speak Hebrew or bastardized Hebrew. They are not rich nor poor, male nor female. They are not the lawless. They are only one specific class of individuals: those who keep the Commandments and have the faith of Jesus in that they believe God. Thus, for a Christian to be identified as a saint according to John the Revelator, the Christian must keep the commands of God in addition to having *the faith of Jesus* [τὴν πίστιν Ἰησοῦ], as opposed to “faith in Jesus” ... to have *the faith of Jesus*, the Christian must have the indwelling of Christ Jesus in the form of His breath, the breath of God [πνεῦμα Θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ]. Hence, every *saint* will be born of spirit, with <*spirit*> being the English linguistic icon used for the Greek icon πνεῦμα—*pneuma* as in *pneumatic tools* or *pneumonia*, with *spirit* entering English from the Latin icon *spīritus*, meaning “breath” or the “breath of a god.”

About this subject, John wrote,

*Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. By this we know that we love the children of God, when we love God and obey his commandments. For **this is the love of God, that we keep his commandments.** And his commandments are not burdensome. For **everyone who has been born of God overcomes the world.** And this is the victory that has overcome the world—**our faith.** Who is it that overcomes the world except the one who believes that Jesus is the Son of God? (1 John 5:1–5 emphasis and double emphasis added)*

Again, saints keep the commandments and hold the faith of Jesus; whereas the Christian who has been born of God overcomes the world through *our* [the Christian’s] faith ... is there a difference between the faith of Jesus and the faith of

the holy ones who have overcome the world? And how does a holy one overcome the world?

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (Eph 2:1–3 emphasis added)

According to the Apostle Paul, everyone is humanly born as a son of disobedience, consigned to disobedience/sin (Rom 11:32); thus, every person is involuntarily overcome or enslaved by the world and its prince [the prince of the power of the air]. Regardless of whether the person is male or female, circumcised or uncircumcised, rich or poor, because of what the Lord did in the days of Noah when He baptized all breathing creatures into death, saving only a remnant inside of the Ark, this remnant symbolic of the inner selves of human beings, with the Ark being analogous to the whale [great fish] that swallowed Jonah as Jonah himself was analogous to Christ Jesus and the Garden Tomb analogous to the body of the whale ... I may have just lost the reader:

The Ark carried Noah and the seven with him, plus the seven pair of clean animals and single pair of every species of unclean animals from one world into the following world; so there was life inside the Ark as there is life—an inner self ($\psi\upsilon\chi\eta$)—inside a human person.

When Jonah fled from the Lord, Jonah went to sea and a supernaturally caused squall threatened the ship. Jonah was cast overboard and was as Noah's neighbors were when the foundations of the deep erupted. But Jonah was swallowed by a great fish, a whale, with the whale suddenly functioning as Noah's Ark functioned;

Jonah was carried down into the land of death when the whale swallowed him and supplied him with breath, carrying him from the water's deeps to dry land, a three days' journey from the watery world that was to death as life is to dry land where Jonah served as spokesman for the Lord to a people who would not otherwise listen to the Lord;

Jesus gave only one sign that He was from heaven, the sign of Jonah: crucifixion at Calvary for Jesus functioned as the Flood of Noah's day function for his neighbors and as being cast into the sea functioned for Jonah, in that crucifixion brought death upon Jesus' earthly body.

The Garden Tomb now served for Jesus as the Ark served for Noah and as the whale served for Jonah, in that the Tomb *carried* Jesus' earthly body from one world [earth} into the next world [heaven] ...

But at a second level, Jesus' earthly body functioned for His living inner self as both the Ark of Noah and the whale of Jonah, with this *great fish* being supernaturally prepared to receive Jonah as the Ark was physically constructed according to the word of the Lord by Noah;

The Garden Tomb held Jesus' earthly body for three days and three nights while Jesus' living inner self went to the realm of imprisoned spirits (1 Pet 3:18–20), with dead flesh being analogous to the Abyss in which the creation and all that is in it was spoken into existence; thus for the living inner self the fleshly body in which this son of God temporarily dwells is as the creation is to the person.

The Father resurrected Jesus from death in the Tomb and then accepted Him into heaven as the reality of the Wave Sheaf Offering as a living type of every son of God being twice born of God, the first birth coming from the Father when the human person receives a second breath of life (see Matt 3:16) and the second coming when the glorified Jesus gives life to whom He will (John 5:21) when judgments are revealed and the perishable flesh puts on immortality, equivalent to the coming of the new heaven and new earth (Rev 21:1) for the creation.

Baptism by water equates to death, not life — it was the Ark that carried Noah across death and to life as a righteous man; it was the whale that carried Jonah across death and to life as the spokesman for the Lord; it was the Tomb that carried Jesus across death and to life as the First of the firstborn sons of the Most High God. Hence, it is the Ark and the *Ark of the Covenant* that equates to life.

All *nephesh* not in the Ark perished in the days of Noah.

All human persons not in the *Ark of the Covenant* will perish in the days of Israel, with the days of outwardly circumcised Israel reaching behind the Exodus to when the firstborn son of the Lord (Ex 4:22) was/were physical slaves to a physical king [Pharaoh] in a physical land representing sin—and with the days of circumcised-of-heart Israel reaching behind the Second Passover liberation of Israel to this present era when the firstfruits of God mostly remain overcome and enslaved by this world and the things and concerns of this world, with this world representing spiritual Babylon.

The Second Passover liberation of Israel will see all of Christendom filled-with and empowered by the spirit of God and thereby liberated from indwelling sin and death that presently rules the fleshly bodies of Christians, causing Christians within greater Christendom to spurn keeping the commandments ...

Pause for a moment: as a tree in a forest is in its height a fractal image of the length and breath of the forest (this is true), the human person, created in the form of the first Adam, is a fractal of the creation, with the non-physical, not tangible inner self of a person [τὴν ψυχὴν—*the soul*] functioning in the fleshly body as God functions in the creation. Thus, when the dead inner self—no person is humanly born with an immortal soul, but born with an inner self consigned to disobedience and thus dead—receives a second breath of life that gives to the inner self eternal life within an earthly body still consigned to sin and death, the born-of-spirit son-of-God forms a fractal of Christ Jesus' millennial reign over humankind as King of kings and Lord of lords:

The Millennium [the Thousand Years] is a macro vision of what it is—how it works—to be born of God in this present era;

Thus, in the lives of the Elect, few in number and certainly not all of Christendom, is seen in miniature the entirety of the Millennium; It is the Elect that are foreknown by God, predestined, called, justified, and glorified in this present era, *with not their fleshly bodies being glorified but their living inner selves* that are to their fleshly body as Noah was to the Ark and as Jonah was to the whale and as Jesus was to the Garden Tomb.

The Elect, the holy ones—all Sabbatarian Christians—who, today, keep the commandments, with their unintentional transgressions of the Law (and they will have unintentional transgressions — 1 John 1:8–10) covered by grace. It is these holy ones who have slipped free from the bonds of disobedience and enslavement in a manner similar to how Moses fled from Pharaoh and slipped out of Egypt, entering into the land of Midian (Ex 2:11–15) where he served his father-in-law for forty years.

And as Moses served his father-in-law, trading perceived freedom in Egypt for servitude in the land of Midian, the Elect have been set free from death to live to serve righteousness:

Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Are we to sin because we are not under law but under grace? By no means! *Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness.* (Rom 6:12–18 emphasis added)

The Elect is not free to do whatever he or she pleases when set free from the Law and *the record of debt that stood against us with its legal demands* (Col 2:14); rather, the Elect trades servitude to disobedience for servitude to righteousness that comes from having love for God, brother, and neighbor, this love codified in the Commandments, which functions for the fleshly body as a schoolmaster that teaches the hand and the body of the Israelite what to do until the inner self arrives at the full stature of Christ Jesus.

After Moses identified with his people Israel and killed the Egyptian, Moses was not again a free man—if he had ever truly been free when reared as a son in Pharaoh's household. I would argue that Moses was never free to come and go as he pleased: he was free to serve Pharaoh as a son serves his father, but he wasn't free to live as a Hebrew unless he accepted the yoke of slavery that Pharaoh had imposed upon the Hebrews. Hence, Moses as a young man didn't do what Caleb

did; for Caleb was of Esau and he voluntarily accepted slavery so that he could serve the God of Abraham, Isaac, and Jacob in Egypt. Caleb was adopted into the tribe of Judah.

Moses' freedom as a young man in Egypt was an illusion of the same sort as an American holds who thinks he or she is born free to live as he or she desires, not realizing that this American is not free to keep the Commandments without accepting financial poverty and ideological separation from the world and its ways.

The American who fancies him or herself a free person will not and indeed cannot keep the commandments (Rom 8:7) unless the Father draws this American (John 6:44, 65) from the world by giving to this person the earnest of His spirit; i.e., a second breath of life, the breath/spirit of God [again, πνεῦμα Θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ]. Simply put, this American is not free to keep the Law—which is as one chain with ten links—and will break one or more commandments and thereby be a lawbreaker, a sinner. And Paul's gospel holds,

For God shows no partiality. For *all who have sinned without the law will also perish without the law*, and all who have sinned under the law will be judged by the law. For *it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified*. For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. (Rom 2:11–16 emphasis added)

For the person truly born of God; for the person who has overcome the world, keeping the Commandments is not burdensome (1 John 5:3), nor too difficult for an Israelite to perform (Deut 30:11). But for the person not born of God, keeping the Commandments is impossible for this person remains a slave of the Adversary, a person not free to have genuine love for neighbor and brother. And so far, everything I have written in this Greeting about being born of God and keeping the Commandments is common knowledge and readily accepted because these things were declared by the first Apostles and by Paul, who wrote,

Therefore I want you to understand that no one speaking in the Spirit of God ever says "Jesus is accursed!" and *no one can say "Jesus is Lord" except in the Holy Spirit*. Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. ... For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one Spirit. ... Now you are the body of

Christ and individually members of it. (1 Cor 12:3–6, 12–13, 27 emphasis added)

Is what Paul wrote still true: *no one can say "Jesus is Lord" except in the Holy Spirit*? Is what John wrote still true: *Everyone who believes that Jesus is the Christ has been born of God*?

There are more than a billion human persons who say that *Jesus is Lord*, and who sincerely believe that *Jesus is the Christ* yet who do not keep the commandments but remain overcome by the world—who remain sons of disobedience, enslaved by sin and mentally unable to keep the Commandments.

2.

For a very long time—for 1900 years—Christendom has been defined by the absence of the Holy Spirit, not that the person who never had the Holy Spirit and spiritual birth would ever know what he or she lacked ... evidence for having the spirit of God is the Christian's love for God, brother and neighbor, with the Christian's love for God causing the Christian to keep the Commandments, including the Sabbath commandment that represents liberation from slavery (Deut 5:15).

Again, for the Christian born of spirit—for the Christian who has truly received a second breath of life—keeping the Commandments by faith is not burdensome nor especially difficult. Keeping the Commandments is no big thing, but simply how this son of God lives his or her life as a slave/servant of righteousness. And the criteria by which the Father determines whether a *Christian* is called in this present era and is thus born of spirit rests in whether the person, once born of God, will in the person's fleshly body form a fractal of the Millennium, a subject that has been underexplored ... the inner self of the Christian who has been born of spirit must look—will look—like Christ Jesus and thus be a fractal of Christ (the person unfamiliar with the word <fractal> can see examples on-line if an internet search is undertaken).

But for the Christian who has not yet been born of God—such a person couldn't exist as far as Paul and John were concerned—keeping the commandments is *legalism* and is returning the person back to being under the Law ...

The position held by, say, a Southern Baptist that keeping the Law returns a person to being under the Law doesn't make any logical sense: if a person keeps the Commandments and thereby doesn't transgress the Law, the Law has no authority over this person. This person is not under the Law because the Law has no claim to this person's life, especially not when inadvertent or unintentional transgressions are covered by grace, the garment of Christ Jesus' righteousness. But the person who knows what the Law declares true [and every Christian knows what the Commandments are] and who then willfully transgresses even the least of the Commandments, with Sabbath observance being this least of the commands of God, takes upon him or herself the full weight of the Law as a transgressor. Grace doesn't cover the intentional sin or intentional sinners. This

person is not one of the holy; is not a saint. Rather, this person is an evildoer and as such, one of the filthy (Rev 22:11).

But—and this is a huge caveat—the Christian who habitually transgresses one or more of the Commandments will inevitably profess that Jesus is Lord and will sincerely believe that Jesus is the Christ. By rights, this person should be born of God, but the person’s lawlessness discloses that this is not the case. The Christian remains overcome by the world, a participant in the politics of this world, a person who buys and sells to acquire the finer things of life, a person who loves the world despite what John wrote,

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. (1 John 2:15–17)

Therefore, when evidence reveals that what John wrote and what Paul wrote about the person who professes that Jesus is Lord can only do so because he or she has been born of God—when evidence reveals that what was true is no longer true, then a rethink of Holy Writ being a closed canon must take place ...

There is an additional category of *Christians* that didn’t exist in the 1st-Century prior to when the Body of Christ died as Jesus’ earthly body died at Calvary. This category incorporates all **unborn** Christians, regardless of whether these unborn Christians are Unitarians [Arians] or Trinitarians or Binitarians (Christians who believe that in the beginning the Father and the Logos were both God and together functioned as one God as a man and his wife are one flesh, the theological position John and Paul held).

3.

In trying to make spiritual things understandable to infants in Christ (see 1 Cor 3:1–3), the Apostle Paul used earthly or physical analogies, writing to the holy ones at Rome, “I am speaking in human terms, because of your natural limitations” (Rom 6:19). To this end, Paul compared the Church to the human body:

Now concerning spiritual gifts, brothers, I do not want you to be uninformed ... to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit ... just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of

one Spirit. For *the body does not consist of one member but of many*. ... God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many parts, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body that seem to be weaker are indispensable, and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it. (1 Cor 12:1–27)

In the past the argument heard throughout Trinitarian Christendom is Southern Baptists are one member of the common Body of Christ whereas Lutherans are another member and Orthodox Christians are a few more members and Roman Catholicism is another member, but none of these Trinitarian denominations or sects or fellowships keep the Commandments—all remain enslaved by disobedience and overcome by the world and its ways. Therefore, none of these assemblies have been born of God; none represent the Elect, the holy ones of God in this present era.

Trinitarian Christians vigorously deny that Arian Christians, with Latter Day Saints and Jehovah Witnesses being but two of many Arians denominations and sects, are genuine Christians. Likewise, Latter Day Saints deny that Trinitarian Christians are genuine: if one converts to the other, the convert must be baptized in the water of the denomination or sect to which he or she converted. A former baptism is not considered valid. The dead must figuratively *die again* before the convert's letter can be placed with a fellowship.

Simply put, Trinitarians are not of one Body and one Spirit with Arians, and vice versa. And neither Trinitarians nor Arians are of the same Body and Spirit as Sabbath-keeping Binitarians. **Yet all three believe and profess that Jesus is Lord!**

To deny that Trinitarian and Arian Christians are of Christ Jesus is a grievous error, but neither are today born of God. Both remain overcome by the world as their present participation in worldly politics reveal.

Therefore, because I was called to reread prophecy in a manner similar to how the Apostle Paul was called to know the will of God (Acts 22:14), and because revelation of the Second Passover liberation of Israel is the principle message/word [ὁ λόγος] of Jesus entrusted to me for safe delivery, and because revelation of a future Second Passover liberation of Israel requires that Israel, the nation to be circumcised of heart, be enslaved by disobedience [sin and death] as outwardly circumcised Israel in Egypt was enslaved by Pharaoh, let it hereby be

declared (not that I haven't already said this in many ways over the past decade) that all who claim to be Christians—Unitarians, Binitarians, and Trinitarians—are of the Body of Christ and will be resurrected from death and filled-with and empowered by the breath of God at the Second Passover. Hence, every person who professes with his or her mouth that Jesus is Lord and believes in his or her heart that the Father raised Jesus from death are either born or unborn sons of God, with those who keep the Commandments and have love for neighbor and brother being presently being born of God and those who do not keep the Commandments being unborn sons of God that will receive birth and life at a specific moment in time: the Second Passover liberation of Israel.

Unfortunately, what is also revealed is that the vast majority of Christendom will, when born of God, rebel against God and return to disobedience, thereby committing blasphemy against the Holy Spirit. Their rebellion will be formalized when the lawless one is revealed (see 2 Thess 2:3), an Arian Christian possessed by Satan himself as of day 220 of the Affliction. This Arian Christian will believe that the angel inside him is Christ Jesus; hence he will in good conscience declare himself God. And this Arian Christian has already been declared one of the most influential men in America—he is an American, not an Israeli or a German or any other nationality. And to look at him, he appears as an angelic cherub. ... He is an unborn son of God, with spiritual birth necessarily coming to him at the Second Passover for the same reason that Jesus washed Judas Iscariot's feet on the night He was betrayed.

Jesus did not publicly denounce Judas Iscariot before Satan entered into him (John 13:27). The same respect exists for the man of perdition who is not today possessed by the Adversary.

It is, however, realization that the vast majority of Christendom are genuinely unborn sons of God that separates *Philadelphia* from her six sister churches. And without similar love for unborn sons of God as the saints have for other saints, born-of-spirit sons-of-God come short of being fractals of Christ Jesus.

It will be for the above reason (that *Philadelphians* have love for today's unborn sons of God) that the synagogue of Satan bows before this one small fellowship; for the glorified Jesus said to the angel/message to this Church, "Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet and they will learn that I have loved you" (Rev 3:9). That is a testimony all should hear, but a testimony most of the Elect will not receive.

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