

Endnotes— *Faith Personified*

And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and Him crucified. And I was with you in weakness and in fear and much trembling, and *my speech and my message were not in plausible wisdom, but in demonstration of spirit [pneumatōs] and of power, that your faith might not rest in wisdom of men but in power of God.* Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory ... we have the mind of Christ.
(1 Cor 2:1–7, 16 emphasis added)

1.

How does faith come? Paul wrote, “So faith comes from hearing, and hearing through the word of Christ” (Rom 10:17) ... this isn’t how Paul established faith/belief [*pisteos*] among the holy ones at Corinth. He did so through demonstration of spirit and power. And how does one demonstrate spirit [*pneuma*]? Remember in Greek, a definite noun requires a definite article, with this attachment of article to noun so tight that the article alone can be used in place of a pronoun—there is no article attached to <*pneumatōs*> in the head-quote. *Pneumatōs* is not a definite noun, but is like <*dunameos/power*>, in that it is an attribute of Paul’s proclamation [*to kerugma mou — the proclamation of me*] or Paul’s message, with “proclamation” being the last noun in the sentence to have a definite article.

Paul’s speech has a definite article, <*o logos*>, and is *the word of Paul*; thus, the clause (and the following clause) should read in translation, “and the word of me and the proclamation of me not in persuasive wisdom but in demonstration of spirit and power that the faith [*pistis*] of you not be in wisdom of men but in power of God” (1 Cor 2:4–5).

The faith/belief of the saints at Corinth didn’t come from hearing Paul’s apparently less-than-excellent speech: his word and his message/proclamation were not delivered in plausible wisdom of the sort in which Greek orators specialized. Rather, both were delivered in demonstration of spirit and power, the type possessed only by those who have the mind of Christ.

If a person—if Paul—has/had the mind of Christ, why cannot this person persuade others through words bound into logical arguments? Why couldn't Jesus persuade the Pharisees and Sadducees that He was the unique Son of the God of Abraham; for faith didn't come to all of Judaism from hearing *the word of Christ*? Faith came only to a remnant chosen by grace (Rom 11:5).

Consider yourself. What sort of an argument would I need to make to persuade you that there will be a Second Passover liberation of Israel, with approximately 2.4 billion [yes, with a “b”] biological and legal firstborns slain in a day, this day occurring in the second month of the holy year or at the second Passover for the particular holy year (between the dark portion of the 14th day and the end of the 17th day of this second month). In reality, there is no argument I could/can make to persuade you. You will either believe me because you are fairly certain you hear Jesus' voice in my voice—I am not a ventriloquist so I do not seek to deceive you with my voice—or you will not believe. And whether you believe or don't believe really doesn't make much difference to me. I'm not seeking disciples for myself. I am, as I write, poorly dressed and living in a house that appraises for \$17,000. I drive a six year old Ford pickup on which I need to tighten the fan belt this morning. I have wood to cut and split this morning. And if I had my druthers, I would be living the same way (except off-grid) on the west side of Kodiak Island rather than at the tip of Michigan's Thumb. So, no, I really don't care whether you believe me. I care that uncovered firstborns will perish in a day, but what more can I do than I am already doing to convince sons of God to wipe the milk off their lips, stand up, dress themselves in obedience, and walk uprightly before God. I have reared children, and until they are ready to walk, they don't believe that they can walk and they won't even try walking uprightly—and so it is with most Christians in whom, while they are still sinners, Christ will die for them (Rom 5:8). Those who are truly born of God do a little better ... the vast majority of Christendom is not yet born of God.

As in the days of Noah when a remnant of eight crossed from the antediluvian age into this present age; as in the days of Moses when a remnant of two—Joshua and Caleb—of all men of Israel numbered in the census of the second year entered into the Promised Land; as in the days of Elijah when a remnant of seven thousand had not bowed to Baal; as in the future when the Remnant of spiritual Israel that keeps the Commandments and holds the testimony of Jesus [has the spirit of prophecy] crosses from this present age into the Millennium, so it is today: only a remnant of the pre-Second Passover Christian Church are truly born of spirit, thus having the mind of Christ. This remnant is chosen by faith, not by grace. And the remainder of Christendom are/will be as the men of the antediluvian world who hadn't built an ark were when the fountains of the deep burst forth.

To be chosen by faith rather than grace, the spiritual Israelite will believe God and will therefore keep the Commandments not as legal obligations but out of love-for, out of respect for God. The Christian who does not keep the Commandments lacks love for God, brother, and neighbor; but keeping the

Commandments must come from the heart of the person as a manifestation of who the inner self of the person truly is.

Keeping the Commandments as Pharisees did isn't keeping the Commandments at all (see John 7:19).

In his treatise to the holy ones at Rome, Paul went on to say,
But I ask, have they [Israel?] not heard? Indeed they have, for
Their voice has gone out to all the earth,
and their words to the ends of the world [Paul's quote is from
Ps 19:4 LXX].

But I ask, did Israel not understand? First Moses says,
I will make you jealous of those who are not a nation;
with a foolish nation I will make you angry [from Deut
32:21].

Then Isaiah is so bold as to say,
I have been found by those who did not seek me;
I have shown myself to those who did not ask for me [from
Isa 65:1 LXX].

But of Israel He says,
All day long I have held out my hands
to a disobedient and contrary people [from Isa 65:2 LXX].
(Rom 10:18–21).

Faith did not come to Israel from hearing, nor from the word of Christ. Faith didn't coming to Israel through hearing the word of Christ. And faith has not come to greater Christendom through hearing the word of Christ expounded from pulpits across centuries, continents, and congregations. Faith simply hasn't come to spiritual Israel, the nation to be circumcised of heart.

The inscribed words of Moses don't produce faith. Rather, inscription has reduced this *son to Pharaoh* to being incised words on stone tablets placed on courthouse lawns and in the wall of the U.S. Supreme Court, words atheists seek to remove because they are not inclusive: they exclude gays and lesbians and mutilated males from the fellowship of Israel for as long as either the tabernacle or the temple stood, with disciples being the temple (1 Cor 3:16–17; 2 Cor 6:16). They exclude worship of any other God except the conjoined deity that is the God of Israel, this conjoined deity being the Father and His Beloved. They prohibit observance of Christmas and Easter, Halloween, St. Valentine's Day. They discourage observance of America's 4th of July, Canada Day, Alaska Day, Bastille Day; for a disciple's citizenship isn't here on earth but in heaven. And Paul called Moses' inscribed words a "ministry of death" (2 Cor 3:7).

But Paul also says of this ministry of death,
Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, will not the ministry of the spirit [*tou pneumatos*] have even more glory? For *if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory*. Indeed, in this case, what

once had glory has come to have no glory at all, because of the glory that surpasses it. For if what was being brought to an end came with glory, much more will what is permanent have glory. Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the spirit [*to pneuma*], and where the spirit [*to pneuma*] of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord[’s] spirit [*pneumatos*]. (2 Cor 7–18 emphasis added and translation of verse 18 corrected)

The last clause of the preceding quote gets mistranslated by Trinitarian translators; for the Greek is, *Kathaper apo Kuriou pneumatos — Even as from Lord’s spirit*, so the glory of the ministry of spirit comes from the Lord’s spirit; from the breath of Christ [*pneuma Christou*]. And a subtle but significant distinction needs to be made between the ministry of Christ Jesus and the ministry of the Lord’s spirit, or the spirit/breath of Christ.

The man Jesus had His own breath [*pneuma*, used metonymically] before He received a second breath of life, the breath of God [*pneuma Theou*], with the second breath [*pneuma*] of life entering into the breath [*pneuma*] of the man Jesus as the spiritual or heavenly reality of a human man entering his beloved for the purpose of procreation; for the purpose of producing offspring of spirit [*pneuma*], each of these offspring of spirit giving heavenly life to the dead soul [*psuche*, again used metonymically] of a human person. Hence, the glorified Jesus as the last Adam is a life-giving spirit as the first Eve was the mother of the *living*.

In many English translations of Genesis 3:20, there is a note disclosing that the name <Eve> audibly sounds like the Hebrew word for *life-giver* and resembles the Hebrew for *living*. So what is to be made of Paul writing, “Thus it is written, ‘The first man Adam became a living being’; the last Adam became a life-giving spirit” (1 Cor 15:45)? The last Adam became an *Eve* spirit, the mother of all living sons of God.

Every son of God has but one Father, the God of dead ones, the deity concealed in the Tetragrammaton *YHWH*, the deity that outwardly circumcised Israel never knew, the deity that Jesus came to reveal to His disciples, with the worship of this deity separating Christians genuinely born of spirit from the remainder of Christendom, Judaism, and Islam. And every son of God has but one Mother, the last Adam who is a life-giving spirit, an *Eve* spirit, thereby inserting gender confusion into human sexuality; for the question asked by Sadducees is not well addressed within greater Christendom:

The same day Sadducees came to Him, who say that there is no resurrection, and they asked Him a question, saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up children for his brother.' Now there were seven brothers among us. The first married and died, and having no children left his wife to his brother. So too the second and third, down to the seventh. After them all, the woman died. In the resurrection, therefore, of the seven, whose wife will she be? For they all had her." But 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 of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living." And when the crowd heard it, they were astonished at his teaching. (Matt 22:23–33 emphasis added)

Does a man marry a woman for sexual gratification? Or does a man marry to produce offspring, seed? In this present era, even the marriage sacrament has become confused: men marry men and women marry women not for reasons of procreation, but for a host of reasons as diverse as sexual gratification and legal protection in the transference of wealth. But a man cannot really “marry” another man any more than an angel can marry another angel. Concerning the sacrament of marriage, the *Old Church* with its dead faith better understood/understands the spiritual reason for marrying than has its lawless daughters: marriage is for the purpose of procreation so that a man’s seed will be sanctified:

To the married I give this charge (not I, but the Lord): the wife should not separate from her husband (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife. To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For *the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy.* (1 Cor 7:10–14 emphasis added)

What if children do not come from the union of a man and his beloved? Certainly children didn’t come to Abraham throughout the time when Sarah’s womb was alive (that is, able to menstruate). Certainly marriages between older adults are made for reasons other than procreation. Certainly marriages are made between younger adults who for whatever reason are knowingly infertile. Are these not “legitimate” marriages? Or are these marriages like those made between two men ... one man can engage in sexual domination over another man by penetrating the other, but no marriage can be made between two men. A civil

union ironically dubbed “marriage” can occur if the society doesn’t choose to purge sexual idolatry from within itself, but a *marriage* can only occur between one man and one woman, with this relationship visibly revealing the invisible spiritual relationship between God the Father and His Beloved, the glorified Christ Jesus who is a *life-giving spirit*, an *Eve* spirit.

The man Jesus the Nazarene was not born as the natural offspring of Joseph and Mary as Christian Adoptionists contend; nor was the man Jesus born as a Hebrew demigod, the offspring between God and a woman. Yes, God is a spirit, and yes, the man Jesus was born of spirit and in a woman. His only human parent was the woman Mary. His spiritual parent was the God of Abraham, the Creator of all that has been made physically, the God of living ones (Matt 22:32). He was not born of Mary as the seed of the God of dead ones. He would become the First of many firstborn sons of the God of dead ones when He received a second breath of life, the breath of God the Father [*pneuma Theou*] that descended upon Him and entered into Him immediately after He rose from baptism. In this manner, He was like the first Adam. But the man Jesus as the First of the firstborn sons of God was to His disciples as Eve was to Mary; for Mary’s breath of life came to her from her mother, a sequencing of the transference of life from Eve to Mary, with Eve receiving her breath of life from Adam into whose nostrils *Elohim* [singular in usage] breathed His breath (Gen 2:7). Therefore, Jesus’ earthly ministry metaphorically represented the portion of the first Adam’s life before the creation of Eve from his flesh and bone. But with the creation of Eve as Adam’s helpmate, these two being and becoming one flesh inside of the Garden of Eden, number confusion entered human awareness: one goes to two, and two become one, which they were initially. But in Adam and Eve initially being one flesh and becoming two individuals that through marriage are one flesh, human procreation occurred and Cain was born to Eve, not to Adam.

In the spirit of God the Father entering into the man Jesus to give heavenly life to the inner self [soul, *psuche*] of the man Jesus, thereby entering the spirit/breath of Christ Jesus as a man enters his beloved for the purpose of procreation, God the Father did to the human man Jesus what *Elohim* did to a mud corpse and then what *Elohim* did to the human man Adam when He took a rib from Adam and created Eve ... the Son will do what He sees the Father do (John 5:20). As the Son saw the Father give to Him spiritual life in the form of the indwelling of the spirit/breath of God the Father, the Son will give to His disciples spiritual life in the form of the indwelling of His spirit/breath in which the spirit/breath of the Father remains. The born-of-spirit first disciples are, therefore, both younger sons of God, younger siblings of Christ Jesus, as well as being the last Eve; for the first disciples born of spirit when Jesus breathed on the Ten (John 20:22) were/are one with the Son and the Son is one with the Father (John 17:11, 22–23).

Most who read what I have written will say that I babble nonsense ... again, only a remnant of today’s Christendom has the mind of Christ. Most are as Noah’s neighbors were. Sobeit. That is not something I can do anything about; for faith doesn’t really come through hearing written words read; doesn’t come

through hearing written words expounded from pulpits across continents; doesn't come from reading Moses or reading the Gospels or even from reading my words. Faith comes from seeing the power of God demonstrated in such a manner that the person experiences the evidence of this power.

The birth of a child, of a calf, of a foal, of puppies, kittens would seem to be demonstrations of the power of God, but biologists tell us that these are naturally explainable reproductive processes. So, before the Second Passover liberation of Israel following the sudden and otherwise unexplainable death of a third of humankind, all firstborns, what constitutes a demonstration of the power of God?

When we were financially desperate in 2005, an employer entered the concrete warehouse where we were then living and said, *I saw a sewing machine in here. Do any of you sew? I need someone who can sew to go to work for me.* My wife was and is an excellent seamstress—and for the next four years, she sewed elastic straps for the subcontractor, straps that went into Lexus automobiles ... before she went to work, my wife wondered if there were any adjunct faculty positions available at Saginaw Valley State University, ninety miles away. She called, and in a misrouted call, she got the Dean, who upon learning that I had a MFA degree in Creative Writing from University of Alaska Fairbanks hired me. Oh, I still had to interview with the Department Chair, but the interview was to satisfy appearances (to verify that I was a living person). So my wife went to work walking distance away, and I went to work a two hour commute away, with us having at the time one Mercury Tracer with 354,000 miles on it—and the desperate nature of our finances passed behind us as if rapids on the river of life.

The power of God can be demonstrated in mighty ways:

PERSPECTIVE—

the rip was running rough
but our ice was melting fast
we had to sell this load of halibut
had to cross Akutan Pass
had to reach Unalaska & Unisea
before warm weather stole hard work
but the heavy water beyond Lava Point
caused me to hesitate
should have caused me to turn around—
the seas were building
a storm was brewing
I could feel the quivering
tension in cold Bering water
wind transferred strength
from two hundred miles away

I didn't know much when I set sail

from Homer, my wife for crew—
had learned to read charts
run a compass course
tie knots as a Boy Scout
had learned to fish
to feed myself & my family
had also learned God hates divorce
so to save a marriage
I sold what I knew
bought this boat
& charted a new course

we didn't have much time
to get around Priest Rock
before seas would be too rough
so I headed into the rip—
the rolling rocked us as ripples
became racks of water threefourfive
feet high, rising, falling, jumping
jumping, moving, stretching, jumping—

on our crossing from Homer to Kodiak
even in the Barrens, we had flat seas
although we did see a little rough water
in Shuyak Pass
but nothing like this—
the rip became ridges
six, eight feet high
ridges that seemed too high
too rough for any boat our size
ridges that wrenched rudder
making steering impossible
I was on the throttle, off
on again, trying to keep up
stay ahead, keep our bow
into the next sea—
the ridges steepened
felt like cliffs
that sluffed away under us
letting us fall ten
twelve feet—
twelve became twenty
as the ridges
became spikes
jumping, leaping, straining

timbers & nails—
pitched & dropped & dropped
& dropped again till
I looked at the near shore
maybe a mile away
& wondered if I could walk
that far—

twenty feet become thirty
foot walls, high
as a house, then gone
breaking beneath us
& falling away
only to form again
before our bow could lift—
the forward hatch cover was ripped away
five feet of greenwater
swept over the wheelhouse
filling bilges
backing up scuppers
swamping the aft deck
low in the water, heavy
very heavy, the boat I knew
couldn't take another thirty footer—
I also knew I could walk that mile

but with us heavy
nearly helpless
the next wall was
maybe, ten feet
& the one after that six
hardly rough at all

The vessel was a homebuilt 29-foot double ender of George Calkin's Bartender design. It had a full bow and canoe stern so it would easily lift in heavy seas, but plywood boats are screwed and nailed together, neither of which will hold when the boat is repeatedly dropped from the sea sloughing away. Plus the forward hatch cover, while well built and well designed, wasn't capable of withstanding green water. We were, I was in trouble. I knew it, and I hollered out for help. And the very next sea was small enough that it was easily handled. Coincidence? The nature of a tidal rip? Possibly. But in that brief moment when I looked a second time at Lava Point, Akutan Island, and knew—without doubt—that I could walk to shore, the sea flattened. Now could I have walked to shore? Yes, I could have for the power in those seas was for the moment less than the power that was in me, power I felt, and power I knew I could use.

The man Jesus had access to this power, and on occasion used the power available to Him. As younger siblings, younger sons of God (from Rom 8:29), genuinely born of spirit disciples also have access to this power. Hence, Paul would have had access to this power, and apparently Paul demonstrated the power of God on occasion, with these demonstrations establishing the faith of the holy ones at Corinth.

There is a downside to having the sort of power that will calm seas: if the power is not *handled* in a spiritually mature manner, it can destroy what should not be destroyed. In the winter of 2002, some small matter arose between my wife and myself, a matter that provoked me into yelling at her—and from a distance of fifteen or a few more feet away, the words I spoke physically harmed her: pressed her against the wall with crushing force. And while I had been of an even temper, seldom getting angry, I then realized that I had to have absolute control of my emotions. Occasionally getting angry was no longer permitted; for with spiritual birth came spiritual responsibility. And humanly, we do not permit young children to drive the family car. Likewise, God doesn't permit His immature sons to exercise the power available to them, metaphorically to drive the family car.

When the Apostle Paul sought to correct the holy ones in Galatia who had begun to outwardly circumcise themselves, he began his correction letter with an Aristotelian argument supporting why those things that are physical no longer matter. But by the end of chapter two, Paul knew that an argument alone, no matter how well crafted, would not convince these saints to cease and desist. So he started to figuratively throw the kitchen sink—everything he had—at his cause; for faith really doesn't come via hearing. It comes through a showing of the power of God, and I'm certain Paul would have obliged these saints with a showing of force if he had been closer. So all Paul could do was make his case and hope for the best.

All I can do today is begin making the case that during the one long spiritual night that began at Calvary, the spirit of God [*pneuma Theou*] in the spirit of Christ Jesus [*pneuma Christou*] represents the act of divine procreation that is visibly represented in a man entering into his beloved wife during the before-midnight hours of darkness for the purpose of procreation; for the purpose of bringing forth many offspring. In the human model, the man and hopefully the woman will experience sexual gratification, but outside of procreation and gratification, the coupling of two becoming one intensifies a bonding represented by the linguistic icon <love> ... a man comes to love his wife, with lust morphing into love, through the two repeatedly coming together. If this is not the case, then the man and the woman need to examine each other respectively to see if they can determine what prevents the dance of *oneness* from taking place. If they cannot, perhaps they should seek outside help. And if outside help is no help at all, then each one needs patience with the other until what seems to be a mountain erodes away.

In no case can a man become “one” with another man, or a woman with another woman, or a man with two or more wives. Each of these cases are an

abomination to the Father and the Son, two who were one deity in the Tetragrammaton *YHWH*, and two who are today one in the spirit of God being in the spirit of Christ, with Christ Jesus being a life-giving spirit: the *Eve pneuma*, a mingling of Hebrew and Greek linguistic icons that translate into English as the *life-giving breath* that separates genuinely born-of-spirit Christians from every other human person as Noah's Ark separated him from his neighbors.

*

"Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved."

[\[Current End Note\]](#) [\[Archived End Notes\]](#) [\[Home\]](#)