



FEED MY SHEEP

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“Trees,” the Seedline Doctrine and Unforgiveness *Forgiveness, part 3*

In this series of essays on the fruit of forgiveness, we are continuing where we left off last issue. We were observing *what* Jesus taught about forgiveness—and *how* He demonstrated forgiveness for us. The most powerful example, of course, is what He said and did after He had been most cruelly whipped, gouged with thorns into his head and finally had nails driven through his hands (wrists) and feet. What did He actually say in Luke 23:34? “Father, forgive them, for they know not what they do”? Or “Father, forgive them not, for they know what they do”? I proved that the latter is a false translation. Continuing from there now.

Do you suppose that the Father answered that prayer of His only begotten son while He hung on the cross? Of course He did, for on Pentecost Sunday and after that, many who had been among those calling for His crucifixion were among those who came to believe.

If anyone has any doubts about who participated in the murder of the Messiah, and who thinks that it was only the Romans, the non-Israelites and the Edomites, who were culpable, then pay close attention here. Peter is addressing a crowd on Pentecost Sunday and speaking of the Savior, he says:

Acts 2: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked [*anomos*: lawless] hands have crucified and slain:...

So who is the ye here? Look one verse above that where Peter begins by addressing “Ye men of Israel.” And then drop down to verse 37 where it says:

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

And you know the rest—they repented, etc. As we are studying to learn what kind of forgiveness Jesus and the Father practice, let us look once again at Matthew 6:15, because that certainly looks like the Father is practicing conditional forgiveness.

Matthew 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

However, we must remember that this is not about forgiveness of sins for the purpose of your eternal salvation. That is a free gift (unconditional) and comes by faith. This has to do with rewards. If I could gin up an illustration, it would be like a dad who says to his son,

“Johnny, my son, I am aware that Bobby, the boy down the street, owes you 50 cents. And he doesn’t seem to want to pay you back. Now your mother baked a chocolate cake this morning and if you would like to have an extra large piece after dinner, then I would like you to go tell Bobby that you are not going to ask him for the money anymore. Tell him you’ve decided he doesn’t have to pay you back. And if you do that, you can have an extra large piece of cake this evening.”

Johnny, however, chooses not to forgive his neighbor, and so dad says to him after dinner, "Sorry son, I cannot reward you with that extra large piece of cake because you didn't forgive Bobby, like I really wanted you to do.

Granted, every analogy has weaknesses, but I trust you see the point. The son is generally a good kid (he represents a saved sinner), but he obviously has not yet grown in character and maturity so that he will forgive Bobby the 50 cents. Does this mean that his father is angry because his son is a wicked and evil person? No. Does the father tell him he is no longer his son and that he must leave his house (which represents God condemning the wicked to hell)? No, it is *not* a salvation issue, it's a spiritual maturity issue.

The believer who will not forgive his neighbor a debt will simply forfeit a reward he might otherwise have gotten. So this is not God practicing conditional forgiveness as it applies to salvation. It is not really even about forgiveness per se; it is about forfeiting rewards. Remember, Jesus Himself set forth this principle when he declared in ...

Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

The same idea is reiterated by Paul in 1 Corinthians 3:8 and by John in Revelation 22:12. Here then are some examples of God forgiving unconditionally, that is, with jubilee forgiveness. There is no greater proof of God's unconditional love and forgiveness than to see that if God has forgiven us before we were ever born and therefore before we could even commit sin, then that is a pretty good example of jubilee forgiveness, wouldn't you agree? Well then, remember that Revelation 13:8 tells us that the Lamb was slain from the foundation of the world. God provided the sacrifice for all our sins before Adam was even formed in the garden. Now consider this:

Romans 5:8 But God commendeth his love toward us, in that, while we were yet [*literally*, are still] sinners, Christ died for us.

You see, God does not wait for a sinner to repent and quit sinning completely before He offers him forgiveness. That is not a condition of forgiveness. Nor is your faith even a condition which you must fulfill in order to receive forgiveness. Now hear me out. I say

that your faith is *not* a condition because your faith is not something you do. It is not a work, because your faith also is a free gift.

I hope I have not confused anyone. Let me restate it for better clarity. While it is true that we must have faith in order to be saved and to be forgiven for our sins, the fact is that we cannot fulfill *any* conditions on our own because our faith comes to us as a free gift from the Father as well. So the only condition is one which the Father placed upon Himself. He is the only one who can make it happen by sending you and me the gift of faith. Here is another declaration that our forgiveness is unconditional. It is jubilee forgiveness.

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;

That last phrase could be translated "not counting their sins against them." Whose sins? Answer: Anybody on this planet! Finally, let us look at Colossians 2. Here again, the idea is set forth that the arrangements for the forgiveness of sins were made long before you decided to come to Christ and receive what He had already provided for you.

Colossians 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

You see, you and I were spiritually dead. And when someone is dead, they cannot do anything to bring about their salvation. It is God who quickens us, having already forgiven all our sins.

There is much more I will be teaching about forgiveness in the coming issues of FMS, and as I do, we will revisit the story of Joseph to demonstrate the principles of forgiveness as he applied them.

At this point, then, I ask that God bless everything in these essays that is true and let that which is false due to my imperfection fall on deaf ears. But burn the truths into our hearts, dear Father, and give us the grace that we can *practice* biblical (jubilee) forgiveness, that we may become more and more like your perfect son, our Lord Jesus Christ, Amen.

This is now the appropriate place to share a letter from one reader who thinks I *was* teaching falsehood

in the May FMS. He wrote:

“Praise Yahweh! I read your May 2017 issue of *Feed My Sheep*. I’m sorry, but I can’t forgive and love the Edomites. Neither could Yahweh/Yahshua. I’d rather be on His side. Ezekiel chapter 31 tells us that the trees in the garden of Eden represented people and nations. The tree of the ‘knowledge of good and evil’ also represented a personage. Eve partook of the ‘forbidden fruit’ of this tree. The result was Cain. This seedline was the Canaanites who mixed with Esau/Edomites. They were the jews that Yahshua did battle with in old Jerusalem. They are the jews today who occupy Israel and are in control of the New World Order. Yahshua told them they could not escape the damnation of hell. I know that is very bad news for the jews. They earned it. —Your brother in Yahshua,” And he signed his name. I will simply refer to him as John Smith—not his real name, of course.

(Incidental note: From time to time someone will send me material or a letter with no identification of who they are. This results in the immediate trash-canning of the letter/material.) The letter-writer above included numerous pages from Bullinger’s Companion Bible with certain passages highlighted in yellow. I appreciate John doing that for me.

His comments indicate his belief in what is usually called the “seedline” or “dual seedline” doctrine. It is far too involved to go into in this essay since my subject is forgiveness. However, this is important for two reasons: 1. There are those among us who have understood our Christian Israelite identity and who have likewise held to the dual seedline doctrine for a long time. 2. There are always “newbies” just now beginning to understand and are excited about learning their biblical identity. For example, just this week I spent considerable time with a couple of admitted “newbies” (actually, a few years) into the Christian-Israel (C-I) message but who had only more recently heard of this other doctrine called the “seedline” or “dual seedline.” They were repelled by it. I explained that there are very many (probably a great majority) of C-I believers who reject the “dual seedline” teaching.

John Smith is to be commended in that he gave one of the most succinct summaries of its main tenets that I have yet seen. I will address it only briefly here and defer a full exposition to another time. Let it be noted also that I am not shying away from addressing it because I supposedly do not know how to answer its

salient points. On the contrary, I am thoroughly equipped to refute it.

I first came to understand our C-I identity in the late 1970’s. By the early 1980’s I was obtaining, reading, listening to and studying every book and tape on the dual seedline doctrine that I could get my hands on. I have Dr. Bertrand Comparet’s material. I have Dr. Wesley Swift’s material. (I had a very close friend who actually was often in the tiny audience in the home of friends in southern California where Swift often taught. So she was very much exposed to it and ultimately, after much study, she, too, rejected it as false doctrine.)

I have the books (and have read and studied them) by certain late 19th/early 20th century writers who promoted various racial aspects of it. I have the materials of numerous others who have taught on the same subject over the past century to the present. In other words, I have studied the doctrine with as much thoroughness as anyone.

I am very familiar with all of the Scriptures (and tons more) that Mr. Smith highlighted for me in relationship to the seedline doctrine. I agree with him that trees symbolize people (and I add) sometimes. Seedliners contend that Eve’s partaking of the tree of the knowledge of good and evil symbolized her having sexual intercourse with whomever the tree represented. (Seedliners vary on who that was. Some say it was the devil/satan in the form of a black male; others say the serpent was a reptilian humanoid; some add that he was an alien reptilian, and the list goes on.) One can see from the foregoing how a despising of people of other races is made biblically justifiable by their interpretations! Allow me to offer some food for thought on just one point. Again, I must defer a full exposition. In Genesis 2, we note that God placed Adam in the Garden of Eden where there was...

Genesis 2:9 ... every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

God instructed Adam thus:

Genesis 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good

and evil, thou shalt not eat of it:

Chapter 3 records the temptation of Eve by the “serpent” and Eve’s subsequent fall (verse 6) and how Adam then also partook of the tree of the knowledge of good and evil resulting in his fall also. On this much, all Bible believers agree. Mr. Smith accurately states the belief of all seedliners that Cain was the offspring of Eve’s intercourse with whomever the serpent was.

It is, of course, essential that one investigate the Hebrew words and discover their accurate meanings. The seedliners are not without substance as one investigates the key Hebrew words. They can build a case which is obviously persuasive to many intelligent individuals—Swift was brilliant as well as possessing a charismatic personality. Dr. Comparet was a lawyer, no less! But possessing a Ph. D. or J. D. does not guarantee that all their beliefs are biblically sound. For example, look now at Genesis 3:6.

Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Years (decades) ago, I personally studied this verse in great detail in the Hebrew. It is “loaded!” No time/space to deal with it all here, but look at just one word. The Hebrew word translated “took” has as one of its *many* meanings, “to take in marriage.” From this, it is not much of a stretch to say that it implies sexual intercourse. So I grant that certain words can imply, or are Hebrew idioms, euphemisms or figures of speech to indicate sexual activity.

However, if that interpretation is correct, then does it not follow that Adam had a *homosexual* relationship with the “personage” symbolized by the tree of the knowledge of good and evil?! And since God had actually allowed them to “eat” of all the other “trees” in the garden, and setting aside the homosexuality and lesbian implications, does it not then imply at the very least that Adam and Eve were into “wife swapping” and “husband swapping?”! And they were presumably doing this “eating” from many of the other “trees” in the garden **and Yahweh approved of it**—before they chose to disobey and to partake of the one forbidden tree! Those are the logical implications of the seedline teaching and I find them to be utterly

unbelievable and thoroughly repugnant!

I stated that I agreed with John Smith that “trees” are symbolic of people, but I added the qualifier, “**sometimes**.” In fact, in my present lecture series on *The Kingdom of God/Heaven*, I will be expounding on some of the “trees” in Ezekiel in the next (the June) lecture. In fact, we have clear proof within the Bible itself what the two primary “trees” in the Garden of Eden were/are. **The tree of the knowledge of good and evil is God’s law!** (I am running out of space here, so one verse will have to suffice.)

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin [evil], but by the law: ...

Finally, who or what was/is the Tree of Life? Is that not obvious? It is Jesus Christ Himself! Once Adam and Eve sinned by being disobedient to the command to abstain from partaking of the tree of the knowledge of good and evil, they were barred from the Tree of (Eternal) Life. They broke the law and thus obtained the knowledge of evil, which they heretofore had not known. But Jesus said of Himself...

John 14:6 ... I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Finally, it may interest you to know that the dual seedline doctrine is taught in the Talmud! Therefore, the very “race” of “jews,” whom Mr. Smith chooses to hate and whom He believes God hates and whom God will not forgive are the very ones who proclaim his seedline belief. It is not from the Bible! As for God’s *ultimate* forgiveness of all His creatures (including the Edomites), I offer my 38-lecture series, *God’s Plan for Man*, in a four-album set. See enclosed flier. Thus far, only the studies on the sovereignty of God are in book form. (Same flier) Next month, we will resume teaching the principles of jubilee forgiveness.

(To be continued.)

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