

Commentary — From the Margins

The “Red” of Sexual Immorality

Then one of the seven angels who had the seven bowls came and said to me, “Come, I will show you the judgment of the great prostitute who is seated on many waters, with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk.” And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a *scarlet beast* that was full of blasphemous names, and it had seven heads and ten horns. The *woman was arrayed in purple and scarlet*, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality. And on her forehead was written a name of mystery: “Babylon the great, mother of prostitutes and of earth’s abominations.” And I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus. (Rev 17:1–6 emphasis added)

1.

Prophecy pundits usually read John’s scarlet [κόκκινον] beast [θηρίον] of Revelation chapter 17 as the red [πυρρόδς] dragon [δράκων] of chapter twelve because both have seven heads and ten horns, but this reading is problematic for no one rides or can ride this dragon that drags a third part of the stars down from heaven (Rev 12:4) ... the little horn of the vision Daniel saw in the third year of King Belshazzar “grew great, even to the host of heaven. And some of the host and some of the stars it threw down to the ground and trampled on them” (Dan 8:10) — the he-goat that flew out of the west and struck the ram and cast the ram “down to the ground and trampled on him” (v. 7) is identified by the angel Gabriel as the king of Greece (v. 21), who when the ram, the kings of Media and Persia (v. 20), is trampled consists of the great horn or first king of the king of Greece, and the four horns that sprout from the base of the suddenly-broken first king, and the ten horns that are on the head of the king of the North. All of the kings of the federated king of Greece are represented by the first or great king of the king of Greece as the *Diadochi* were all officers under Alexander the Great, the first king of the federated Greek poleis that were conquered by his father Philip II, king of Macedon.

The red dragon is not the human-appearing image that Nebuchadnezzar sees in vision, but is the reigning demonic hierarchy before the great king of the king of Greece is suddenly broken at the Second Passover. This dragon's time has passed when the woman [Israel] clothed with the sun appears, and its seven heads are the anointed cherub in whom iniquity was found (Ezek 28:14–15), the kings of Persia (Dan 10:13), and the king of Greece. The angel who brings Daniel knowledge of what is written in the Book of Truth tells Daniel of five kings of Persia (Dan 11:1–2), with these human kings forming the shadow and type of five spiritual kings. So for a disciple to understand the dragon standing before the woman about to give birth, the disciple needs to understand the riddle of yellow and white (gold and silver) producing yellow and white (bronze and iron) as a man produces a son and sons through sexual intercourse with a woman ... without the spiritual princes of Persia, the Adversary would have no first son [the great horn or first king of the king of Greece] to be suddenly broken at the Second Passover. Nor would the Adversary have the federated kings that are the four horns that sprout from the base of the broken first horn of the king of Greece.

At sunrise and sunset, the light of the sun passes through the earth's atmosphere at a long angle ... air molecules and small dust particles scatter light rays, with the amount of scattering determined by the wavelength of the light and the size of the particles, with the blue and violet portions of the spectrum (i.e., the short wavelength portion of the spectrum) scattered much more than is the longer red portion of the spectrum. This scattering is why the sky appears blue, for the longer wavelengths are not reflected off air molecules and minute dust particles.

More atmosphere means more scattering of the short wavelength portion of the spectrum. Blue disappears from the observable color spectrum when the sun is low at or below the horizon--all of the blue and violet light is scattered out of a person's line of sight. When the sun remains slightly above the horizon, the colors yellow, orange, and red are visible, but when the sun drops to the horizon the sun appears red because only the longest wavelength of the visible spectrum makes it through the long path that the sun's light must take to the eye. And when the sun is just below the horizon, observed light is reflected off the curvature of the atmosphere thereby creating an even longer path for this light to take before it is seen, thus causing all objects to appear red--the photographed "red" rim rocks of the American Southwest are more gray than red until a while after sunset.

Color comes from partial spectrum light, either emitted or reflected. The sun emits light. The moon weakly reflects full spectrum light, hence its "silver" color, with the silver kings of Persia exercising authority over false Christendom that weakly reflects the light that is Christ Jesus ... this is where color becomes of great importance--

The Apostle John quotes Jesus saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life" (8:12), and, "The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may

become sons of light” (12:35–36), and, “Whoever believes in me, believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come into the world as light, so that whoever believes in me may not remain in darkness” (vv. 44–46).

About Jesus, John writes, “In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it” (1:4–5), and, “The true light, which enlightens everyone, was coming into the world” (v. 9). Elsewhere John writes,

This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. (1 John 1:5–7)

And,

At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining. Whoever says he is in the light and hates his brother is still in darkness. Whoever loves his brother abides in the light, and in him there is no cause for stumbling. But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes. (1 John 2:8–11)

Paul wrote,

And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For God, who said, “*Let light shine out of darkness,*” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor 4:3–6 emphasis added)

Christ Jesus is the light of Day One: the entirety of history from creation to the birth of Christ Jesus serves as the dark portion [night] of Day One. The light or day portion of Day One ended at Calvary, with the dark portion of the second day being the three days and three nights that Jesus was in the grave and the light or day portion being the forty days the glorified Jesus was with His disciples. The night portion of the third day began when Jesus was lifted up and disappeared in a cloud (Acts 1:9). The day portion of this third day is not yet here, but comes when Jesus stands on the split Mount of Olives (Zech 14:4) while Michael and his angels fight in heaven against the dragon and his angels (Rev 12:7).

So color discloses distance from Christ Jesus, with physically circumcised Israel reflecting the light of Christ, Head and Body, as the moon reflects the light of the sun.

As metals, gold and bronze absorb the short wavelength portion of the spectrum, but reflect longer wavelength light, hence yellow and red are the colors exhibited by these metals.

Dust particles reflect light. The fleshly bodies of disciples reflect light. Everything that has mass reflects light. But full spectrum light is not seen even though photons are light-mass particles, disclosing that full spectrum light has been created as part of this universe ... the nature of light is one of the enigmas addressed by 20th-Century scientists, for light is both wave energy and light-mass particles. It serves as the metaphor for Christ, a reality, and for life in the heavenly realm, with this life coming as primary-force energy that is described in Scripture as “unquenchable fire.” Hence, when what can be seen and measured represents reality, light is both “real” and an intangible force.

Objects or entities that block light cast shadows: a head of gold will block light and thereby cast a shadow that looks like the head of gold. Likewise a belly and loins of bronze blocks the light and casts a shadow in one less dimension than the bronze—three dimensional bronze loins cast a two-dimensional “dark” shadow, but “bronze loins” in the Abyss will cast their shadow onto the mental typography of living creatures in a form represented by the division of the Greek Empire that came from the *Wars of the Diadochi*. And this is the understanding needed to comprehend biblical prophecy: Paul said that the visible things of this world (i.e., those things that have mass) reveal the invisible things of God (Rom 1:20), and that physical things precede spiritual things (1 Cor 15:46). Therefore, the shadow cast by bronze loins in the Abyss will be seen in the actions and activities of men in this world before these bronze loins develop in the Abyss. In a mysteries of God that has so-far truly stymied human logic, all of this world (its creation through its end) precedes the rebellion of Adversary that occurred before this world was created ... let the person who believes that he or she is wise explain how what precedes the creation of the universe comes at the end of this age, an end caused by the rebellion that precedes the creation.

When encountering the “metals” of Nebuchadnezzar’s vision (Dan chap 2), disciples have used their metallic characteristics and cultural values to create a hierarchy going from *soft but with high monetary worth* [gold] to *strong but of little monetary worth* [iron] ... steel is strong, but iron without carbon is soft. This metallic-worth hierarchy ignores their color, and when God is light, this hierarchy neglects the “red” color of the great dragon [δράκων], with seven heads and ten horns (Rev 12:3) and of the scarlet beast with seven heads and ten horns (Rev 17:3, 7) ... when light enters consideration, *red* represents the maximum distance an entity can get from the source of the light: the non-descript rocks of the Intermountain West become “red” and interesting a half hour after sunset; bathed in pink light at sunrise, snow-covered Mt. McKinley and Mt. Foraker become “white” as the sun rises higher in the sky.

The humanoid image seen by King Nebuchadnezzar and again by Daniel was bi-colored: yellow head, white arms and chest, yellow belly and loins, white knees and lower legs, feet, and toes ... silver and iron are white metals whereas gold and copper alloys are yellow metals. Soft or miry clay is gray or tan, tints of white or

yellow. And it is the colors of these metals that reflect how far the entities are from God. It is the “gold” color of the head of gold that discloses distance from but submission to God, and it is the “red” color of the dragon that discloses dominion over living creatures has been taken from the dragon (i.e., it is past sunset for the dragon).

The spiritual king of Greece is also bi-colored before dominion is taken from these four kings that form a single federated or amalgamated king. They are yellow and white, bronze and iron, the loins and legs of the image Nebuchadnezzar saw. The little horn on the head of the king of the North is bi-colored, yellow and white, gold and iron. But after dominion is taken from these four kings that have seven heads, they appear red when they are ridden by the little horn, seen as the whore adorned in scarlet and purple, with the woman identified as “Babylon the great, mother of prostitutes and of the earth’s abominations” (Rev 17:5).

In Mesoamerican cultures, gold, because of its color and shininess, represented the sun. Likewise, early Middle Eastern cultures worshiped the sun as the giver of life, with gold as a representation of the sun and of divinity; hence, in Egypt, gold was revered as the skin of gods, especially of Ra. But gold did not have economic value in these cultures as commerce was conducted via barter, and civil servants were paid in foodstuffs and gifts. So in Egypt, especially, gold was not used as money until the Ptolemaic era. And this introduces a flaw in metallic-worth readings of the image King Nebuchadnezzar sees in vision; for the king made an image of gold that he required his subjects to worship (Dan 3:4–6). If gold represented wealth rather than the gods, the king would have concealed his gold and not use it to sheath an image (probably an obelisk) ninety feet high. But because he made an image of gold and required all to worship it, Nebuchadnezzar confirms that in Babylon as well as in Egypt, gold represented divinity.

A bi-color yellow on top and white below schema becomes a representation of the sun and the moon, with the sun brighter but farther away than the moon.

If Christ Jesus is the light and life of human beings, and if disciples are to walk as Jesus walked (1 John 2:6), disciples will, with their earthly bodies, reflect the light of Christ Jesus. But here is where *difference* enters: the inner new self doesn’t reflect the light of Christ Jesus, but possesses this light and becomes a fractal image of Jesus, thereby emitting light as a lamp or candle. The disciple who walks as Jesus walked is a son of light and reflects this light in the acts and actions of the body of flesh in which the inner new self dwells. But the false Christian or the disciple not yet born of God reflects light inwardly and outwardly—

That’s the *difference*: inwardly, as a fractal of Christ Jesus, the disciple who believes the writings of Moses and hears the words of Jesus is a son of light because this disciple has received a second breath of life, with this “life” being invisible fire of the type seen in the glory of the Lord (see Ezek 1:26–28). The Christian who doesn’t believe the writings of Moses will inwardly reflect the already-reflected light of a rebelling angel; i.e., of one of the seven heads of the

red dragon. Therefore, the inner son of light dwelling in a tent of flesh will, if it could be seen, appear as the light-emitting sun being reflected in the moon, but the inner old self of the Christian who is not now under the law (who is not today born of God) will appear as a gold or silver or bronze disk shining in a mirror. This *difference* will have the son of light as the fractal image of Christ Jesus keeping the commandments whereas the Christian who inwardly reflects light rather than emits light will not keep the commandments, especially the Sabbath commandment. The lawlessness of the rebelling angel is reflected in the acts and actions of the Christian not yet born of God.

2.

When sons of God, angelic and human, are without gender—Paul writes that there is neither male nor female of those who are baptized into Christ (Gal 3:27–28)—sexual immorality doesn't pertain to biology and to male with female or to same sex relations. Sexual immorality pertains to rebellion against God that comes from unbelief ... all unbelief is rebellion against God, for to not believe God when the “nature” of living things is given to them by God is to go against the innate nature of the living creature, whether beast, man, or angel. This going against nature becomes the ideological equivalent of having sexual relationships outside of marriage.

Physically, sex in any form outside of marriage [the union of one man with one woman] is sexual immorality. Fornication (i.e., sex between an unmarried male and an unmarried female) is just as morally reprehensible as adultery (sex by a married person outside of the marriage), and sex between male and male or female and female is an abomination before God.

In this world and among sons of disobedience, sexual immorality is “covered” by the person not being born of God and therefore not under the Law [Torah] (Rom 5:13). These sexual liaisons should not occur, but neither should most of the things done by *sons of disobedience*. Therefore, those Christians who sigh and cry about gay-pride parades and who protest outside of abortion clinics but who then attempt to enter into God's rest on Sunday have their priorities turned upside-down: they need to first remove the beam from their own eye before they attempt to correct the ills of society. Their own lawlessness when they say that they are not blind causes their guilt to remain (John 9:41) whereas the guilt of those who practice sexual immorality or of those who murder the unborn is temporarily covered by their unwilling slavery to disobedience. There will be a day, however, either before Christ Jesus returns as the Messiah or in the great White Throne Judgment, when those who practice sexual immorality or who murder the unborn will have to account for their actions, but that day is not today, and that accounting isn't before men or angels.

If a person doesn't believe God, who does the person believe?

Every person who dies physically before being born of God dies without possessing indwelling eternal life that contrary to popular belief can be lost if the Son, Christ Jesus, doesn't cause the mortal tent of flesh in which this “life” dwells/dwelt to put on immortality. Being born of God causes the inner self that

was “dead” as computer software is dead to “live,” but the tent of flesh, analogous to computer hardware, must also put on immortality before this human son of God can cross dimensions without perishing in fire. Thus, until a person receives a second breath of life, the divine breath of God [πνεῦμα θεοῦ], the person has no indwelling eternal life and is a son of disobedience who has not yet come under judgment. This person will receive indwelling eternal life before judgment comes upon the person; so if this person lives through the Second Passover liberation of Israel, then through the 1260 days of the Affliction and through the sixth Trumpet Plague and lives to see the kingdom of this world given to the Son of Man, then this person will be born of God when the world is baptized in spirit (Joel 2:28; Matt 3:11). However, if this person dies physically before the world is baptized in the breath of God, this person will be resurrected in the great White Throne Judgment and will then be born a second time, not as a human infant but as the person was when the person died (which could have been as an infant).

When the kingdom is taken from the four kings and the little horn and given to the Son of Man, Head and Body, every person then alive will be born of God and will have judgment upon the person. The person who “judges” him or herself by taking upon the person the mark of Death, the tattoo of the cross, will perish when Christ Jesus returns. But the person who rejects the usurped authority of the Antichrist and who endures to the end in faith shall live, either physically for the thousand years or spiritually by being glorified, with this *difference* determined by whether the person submits to judgment through baptism or doesn’t submit and awaits judgment on the last day, the day of the great White Throne Judgment. Either scenario will have the person born of God and born filled with spirit and who then endures in faith being saved, with the person glorified when Christ Jesus returns being numbered among the firstfruits, the barley harvest, and with the person glorified in the great White Throne Judgment being numbered among those who form the main crop wheat harvest of the earth.

Every person who, when born of God, truly believes God shall be saved. But believing God is not a matter of giving lip-service to belief, but doing what is right in the eyes of the Lord, hearing His commandments and keeping His statutes. This is what’s meant by loving the Lord with heart and mind. There is no love in disobedience. And the Son will not marry a Bride that does not love the Lord; for this Bride will, because of unbelief, be unfaithful and will practice sexual immorality.

Sir Thomas More took Master William Tynsdale to task for equating love for God with the love a man has for a woman, but that is the essence of what John addresses in his vision: the scarlet woman who committed fornication with the kings of the earth was guilty of unbelief and rebellion against God through unbelief. The kings were guilty of unbelief. The wine of fornication is unbelief. So in giving John the vision that is the Book of Revelation, Christ equates love for God with a man’s love for his wife. Tynsdale was correct and More erred. In Revelation, sexual immorality is simple unbelief.

When a person born of God doesn’t believe God but believes a demon instead, this son of God practices fornication (sexual immorality). Therefore, when a

person believes a demon after that demon has been cast from heaven—to wit, the Antichrist—the son of God commits fornication with the scarlet beast or with the scarlet woman. For the color “red” emerges after dominion is taken from the bi-colored (yellow and white) image that King Nebuchadnezzar sees; i.e., after the feet are crushed by a stone not cut by human hands.

The red lights of a red-light district are not observable during the day, but are seen in the darkness of night—and so it is with a scarlet woman on a scarlet beast. They are creatures of darkness, when darkness equates to unbelief ... iron glows red when it cools from the white-hot heat of its welding temperature. It can be hammered and forged when it is red, but it quickly cools and turns dark. And so it is with fallen angels: when they appear red, they can no longer be welded to God but are to be beaten until they lose even this color.

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