

## Rereading Prophecy

### *1290 Days*

---

Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. And someone said to the man clothed in linen, who was above the waters of the stream, “How long shall it be till the end of these wonders?” And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that *it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished*. I heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” He said, “Go your way, Daniel, for the words are shut up and sealed until the time of the end. Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand. And *from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. Blessed is he who waits and arrives at the 1,335 days*. But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days.” (Dan 12:5–13 emphasis added)

---

1.

Each commentary within this *Rereading Prophecy* series strives to be a self-contained essay, meaning that similar information will appear in each commentary and the same example year for the Second Passover will be used.

\*

Beginning two essays with the same introductory quotation is not usual, but when it is the wise that will understand Daniel’s sealed and secret visions—sealed and kept secret until the time of the end when many shall run to and fro and knowledge has been increased (Dan 12:4)—it is only the wise that will understand when the count for the 1290 days begin, and when the one who arrives at 1335 days is blessed. None of the wicked shall understand. And by whether a person understands or doesn’t understand, endtime disciples can determine who is wise and who is numbered among the wicked.

Paul tells disciples,

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? (Rom 6:12–16)

If sin has no dominion over disciples, who once were sons of disobedience “following the course of this world, following the prince of the power of the air, the spirit [πνεύματος] now working in the sons of disobedience” (Eph 2:2); if sin is not to reign in mortal bodies to make people obey the passions of the flesh, disciples are not to sin, with sin being the transgression of the law.

John writes,

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he [Jesus] appeared to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God. (1 John 3:4–10)

If sin has no dominion over disciples, and if no one born of God makes a practice of sinning, and if sin is the transgression of the law, then the Christian who is truly born of God will keep the commandments by faith; whereas the Christian who is not born of God will continue in lawlessness, with this person's lawlessness most easily seen by the day on which the person enters into, or attempts to enter into God's rest.

No one is born of God simply because the person professes with his or her mouth that Jesus is Lord and believes in the person's heart that God raised Jesus from the dead. What Paul wrote needs to be read in its context:

For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. But the *righteousness based on faith* says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) or “‘Who will descend into the abyss?’” (that is, to bring

Christ up from the dead). But what does it say? “*The word is near you, in your mouth and in your heart*” (that is, the word of faith that we proclaim); because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, “Everyone who believes in him will not be put to shame.” For *there is no distinction between Jew and Greek*; for the same Lord is Lord of all, bestowing his riches on all who call on him. For “everyone who calls on the name of the Lord will be saved.” (Rom 10:5–13 emphasis added)

Paul quotes Moses, and Paul’s *righteousness based on faith* is the Moab covenant, the heavenly covenant made with the mixed circumcised and uncircumcised children of Israel that is ratified with a song, a better sacrifice than blood (Heb 9:23).

In the land of Moab, shortly before he is taken, Moses summoned all of Israel and reminded these children of Israel that the Lord had not given them a heart to understand or eyes to see or ears to hear (Deut 29:4) the signs and the wonders that the Lord did in Egypt and in the wilderness. Apparently the children of Israel had not realized that in forty years their clothes had not worn out, nor had their scandals worn out; that they hadn’t eaten bread, nor drank wine or strong drink. And the Lord made a covenant with these children of Israel, those present and those who were not present because they were not yet born (*vv.* 14–15). The terms of the covenant were conditioned to begin after Israel turned away from God and the anger of the Lord was kindled against the people because they served other gods and worshiped them so that all of the curses written in the Book of Deuteronomy came upon the people and they were *uprooted from their land and cast into another land as they are this day* (*vv.* 25–28). If then, when in a far land, Israel turned to the Lord by faith [there would be no other reason for Israel to return to the Lord] and began to obey the Lord in all that He commanded on this day when he set life and death before Israel (Deut 30:15); if Israel when in a far land began to keep the commandments and statutes written in this Book of the Law [Deuteronomy] with all of the nation’s heart and mind (*v.* 10), then the Lord would circumcise the hearts of Israel (*v.* 6).

About this covenant, Moses says,

For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, “Who will ascend to heaven for us and bring it to us, that we may hear it and do it?” Neither is it beyond the sea, that you should say, “Who will go over the sea for us and bring it to us, that we may hear it and do it?” But *the word is very near you. It is in your mouth and in your heart, so that you can do it.* (Deut 30:11–14 emphasis added)

It is this Moab covenant that the Apostle Paul calls *the righteousness based on faith*, and this commandment—this righteousness—is not too hard for a Christian to do; for this *righteousness* must be done before hearts can be circumcised.

Hearts must first be cleansed by faith equivalent to the faith of Abraham who left Ur of the Chaldeans and journeyed with his father to Haran [Assyria], then leaving his father there, journeyed on to Canaan, down to Egypt, and back to Canaan. It is Christendom's journey into Egypt/Sin that has Christians prostituting themselves with the princes of this world who are not gods, but are the Adversary and his angels.

The natural Israelite who returns to God and begins to keep the commandments and all that Moses commands in the Book of Deuteronomy and who then professes with his or her mouth that Jesus is Lord and believes that God raised Jesus from the dead—it is natural Israelite who will be saved. Likewise, the Gentile who professes with his or her mouth that Jesus is Lord and believes that the Father raised Jesus from the dead and who then begins to keep the commandments and all that Moses wrote in the Book of Deuteronomy—this Gentile will have his or her uncircumcision counted as circumcision and will be saved. Both the natural Israelite and the Gentile will stand on the same theological ground although they will have gotten there from differing directions; both will be circumcised of heart.

## 2.

Today, the vast majority of the Christian Church is not born of God, but is instead the seed of the Adversary as evidenced by the continued disobedience of Christians as they daily and weekly present themselves to sin as obedient servants. If they were ever born of God, they have been cut off from Christ by their lawlessness. However, because they profess that Jesus is Lord and believe that the Father raised Him from the dead, they will be suddenly born of spirit and born filled with and empowered by the breath of God [πνεῦμα θεοῦ] at the Second Passover liberation of Israel.

With very few exceptions, Christians are not today under the garment of Christ Jesus' righteousness for they are not born of God. They proudly state that they are not under the law, and they are not. But sin does have dominion over them, a statement easily confirmed by the day on which Christians attempt to enter into God's rest; so they have their sins "covered" by what Paul writes: "[F]or sin indeed was in the world before the law was given, but sin is not counted where there is no law" (Rom 5:13). Sin is not counted to [against] Christians not because they are under grace, the garment of Christ, but because they are not born of spirit and thereby under the law. They are not under the law and are instead righteous Gentiles analogous to Cornelius and his household before Peter comes to visit.

Christians do not today realize what it means to be born of God and how much spiritual birth changes the thoughts and desires of the person—changes the person so that he or she truly wants to keep the commandments. When Christians are finally born of God at the Second Passover they will no longer be hostile to God, refusing to and unable to keep the commandments (Rom 8:7). But they will be as naïve as Eve was when confronted by the serpent, and they will

just as quickly take sin back inside themselves when no more sacrifice remains for sin.

If the Second Passover were to occur at the second Passover in 2011, Julian day #2455700.5, every self-identified Christian will suddenly be born of God and born empowered by the breath of God so that the person has the Torah written on his or her heart and placed in his or her mind. The person will *Know the Lord*, but the precepts of Christ that the person thought he or she knew will not be part of this *knowing the Lord*. And therein lays the problem that leads to Christendom's rebellion against God that most Christians know as the great falling away (2 Thess 2:3) ... a person cannot fall away from the "truth" if the person is far from the truth when this falling away allegedly occurs. Only by the person possessing the *truth* can the person leave the *truth*. Thus, restoration of the Church must happen before Rebellion can occur, and this restoration occurs at the Second Passover when all "Christians" are suddenly born of God and empowered by His divine breath.

Again, the Christian who today sincerely believes that he or she is born of God when this Christian does not "feel" compelled to keep the commandments is simply not born of God! There is no way to say this differently. The person who has been truly born of God desires to keep the commandments and do what is pleasing to God. This person does not need arguments to prove that the commandments are to be kept: the person knows inside him or herself that Christians are to keep the commandments. And this *knowing* is what Paul addresses when he writes:

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the spirit [τοῦ πνύατος] of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, *he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to πνεύμα—spirit*. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to πνεύμα—*spirit* set their minds on the things of the spirit [τοῦ πνύατος]. For to set the mind on the flesh is death, but to set the mind on the spirit [τοῦ πνύατος] is life and peace. For *the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot*. Those who are in the flesh cannot please God. (Rom 8:1–8 emphasis added)

Sin in the flesh is condemned because the inner old self was crucified with Christ and buried in baptism, and in its place was born of God an inner new self (inner new man) that is not under bondage to disobedience but is free to keep the commandments. However, in a mystery Paul acknowledges that he doesn't understand (Rom 7:15), just because sin has no dominion over the inner new self does not mean that sin and death have ceased to dwell in the fleshly members of the tent of flesh in which this inner new self dwells. This tent of flesh also needs

liberated from sin and death, and the Second Passover is about the liberation of this tent of flesh: as outwardly circumcised Israel was liberated from physical slavery to a human king at the first Passover, the tent of flesh in which a circumcised-of-heart Israelite dwells will be liberated from indwelling sin and death and bondage to the spiritual king of Babylon at the Second Passover, the event that ends the first covenant, made with the fathers of Israel on the night [not six weeks later] that the Lord led this nation out from Egypt.

When the old self that was fixated on the things of this world—the desires of the flesh and the desires of the eyes and pride in possessions (1 John 2:16)—is crucified with Christ and buried in baptism, the things of this world, from politics to wealth, food to sex, have no more importance to the person. These things do not consume the attention of the new self that is not a physical being but has been made alive by a second breath of life, a breath of life that has come down from heaven as the divine breath of God [πνεῦμα θεοῦ]. Yes, the physical body (tent of flesh) continues to need food, raiment, and shelter from the elements of the earth, but the Father will provide all of these things without the disciple exercising anxious thoughts about them.

The person not born of God cannot really grasp this lack of focus on the things of this world: the person who has not been born of God is concerned about retirement plans, 401-K saving plans, the home in which he or she lives, what the person will wear, what the person will drive, what other people will say about the person. The person who has not been born of God will be concerned about the Federal government exercising unconstitutional power, or about whether the Federal government provides an adequate safety net for the needy and dependent citizens of the nation. This person will be concerned about friends and family, and about saving family members from that catastrophe that will soon befall this nation and the world. And none of these things are themselves bad or evil, but they denote the mindset of a person who has not yet been born of God. For once the person is born of God, the person “knows” that the civil governance of this world has to fail, has to come to an end; this person knows that he or she cannot save friends or family members who have not been called by God; this person knows that the Father will provide the needs of the person, and will usually provide them at the last minute as tests of faith. And this person who has been born of God will desire to keep the commandments and all that is written in the Book of Deuteronomy. Nothing short of death will prevent this person from, say, keeping the Sabbath.

Those Christians who are today in some denomination of greater Christendom really have no clue about how much their thinking will change once they are born of God and liberated from indwelling sin and death. But they will be novices who sincerely believe that they are spiritually mature. They will sincerely believe that they understand the precepts of God when they had no previous understanding. Therefore, when the lawless one, the man of perdition, is revealed, they will be unprepared to resist his blandishments, and they will rebel against God while thinking they do what is pleasing to God.

When the sacred is mixed with the profane, the sacred doesn't make the profane holy but the profane does defile the sacred – when Jesus Christ, the son of God [the sacred], is mingled with the *invincible day of the sun* [the profane] in the holiday known as Christmas, the date of the holiday causes any celebration of Christ on this day to be defiled.

If the Second Passover were to occur on the second Passover in 2011, most of Christendom will be intellectually persuaded to celebrate Christmas, Julian day #2455920.5, *for the children; so much has happened this year, we have to make this Christmas special for the children; let's put Christ back into Christmas and celebrate the holiday as it should have been celebrated all along.* Even today, disciples can “hear” what will be said, and realize nothing can be done to prevent newly liberated Christians from celebrating the holiday and thereby defiling themselves when no sacrifice remains for them.

The man of perdition, even today before he is revealed, is well known for his advocacy of Christmas. He will make passionate pleas for all Christians to keep the holiday, and he will be successful: with his short blonde hair, chubby cheeks and boyish good looks, he will successfully lead the rebellion against God 220 days after the Second Passover, and there is nothing anyone now or the two witnesses then can do to prevent this rebellion, this great falling away. It has to occur, for it is a copy and type of the angelic rebellion when iniquity was found in an anointed cherub. For it is in this rebellion that comes after the first king of the kingdom of Greece is suddenly broken that those angels who left their habitation of obedience will see themselves and see their fate.

The seven endtime years of tribulation are composed of the time, times, and half a time [1260 days] when the saints are delivered into the hand of the little horn (Dan 7:25), and of the time, times, and half a time [1260 days] when the Woman is nourished in the wilderness. John the Revelator identifies the first 1260 days when the two witnesses prophesy as the Affliction [τῆ θλίψει], and he calls the second 1260 day period the Endurance in Jesus [ὑπομονῆ ἐν Ἰησοῦ]. Together, these two periods that are mirror images of each other form the 2520 day long “time of trouble, such as never has been since there was a nation till that time” (Dan 12:1). These two periods equate to seven 360 day long years. And at the end of these seven years will be Armageddon, when a third of remaining humanity is again killed as a third will be killed at the Second Passover, and a third of remaining humanity will be killed in the Sixth Trumpet Plague.

In our example timeline, the seven endtime years consist of two 1260 day long periods; thus day 1260 is a doubled day that consists of Julian day #2456960.5 and Julian day #2456961.5. On day #56960 [modified count], Satan and his angels still rule the kingdom of this world, but this is the last day of their reign. On day #56961 (31 October 2014), the kingdom has been given to the Son of Man, and Satan and his angels are cast from heaven and come as the reality of the spooks, goblins, and demons Christians now celebrate on Halloween ... the Second Passover will occur when this world can get no farther from God, and with the greater Christian Church and most self professed Christians observing Halloween, just how much farther from God can this world get?

If the Second Passover were to occur on 19 May 2011 [Julian day #2455700.5], the date for the second Passover in 2011, then Armageddon would occur on or about 13 April 2018 [Julian day #2458221.5], and the thousand year long Millennium would begin on or about 16 April 2018 [Julian day #2458224.5].

Hours are not known and cannot be known, for the shadow doesn't lend itself to that degree of precision even when knowledge is given by the Father.

### 3.

But the count for the 1290 days the angel proclaims to Daniel—*from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days* (12:11)—doesn't begin with the Second Passover, when the Son of Man is revealed (Luke 17:30). The count begins with a specific marker, when “the daily” [what is translated as *the regular burnt offering*] is taken away.

The reason why the *wise* will understand and why *none of the wicked* will understand is in comprehending the meaning of “the daily”: when Jesus first cleansed the temple and was challenged as to what sign was he showing in driving the livestock and moneychangers from the temple, He said, “Destroy this temple, and in three days I will raise it up” (John 2:19). His disciples, after the fact, realized that He was speaking about His body (*v.* 21). And when on trial before Caiaphas the high priest, it was only this statement that stood against Jesus (Matt 26:61).

When a remnant of Israel returned from Babylon by command of Cyrus, king of Persia, to build for the Persian king a house for the God of Israel, the God of Jerusalem (Ezra 1:3), Cyrus brought out from the Babylonian treasure house gold and silver vessels that had been taken from Solomon's temple, but the Ark of the Covenant did not return to Jerusalem with the remnant, nor did the glory of the Lord return to the rebuilt temple ... the glory of the Lord did not return to the temple until it was rebuilt in the Body of Christ when it was raised up after three days.

The Apostle Paul wrote to the saints at Corinth, “Now you are the body of Christ and individually members of it” (1 Cor 12:27), as well as writing to them, “Do you not know that you are God's temple and that God's spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple” (1 Cor 3:16–17), and,

For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said,

I will make my dwelling among them and walk among them,  
and I will be their God,  
and they shall be my people.

Therefore go out from their midst,  
and be separate from them, says the Lord,  
and touch no unclean thing;



then I will welcome you,  
and I will be a father to you,  
and you shall be sons and daughters to me,  
says the Lord Almighty. (2 Cor 6:16–18)

Righteousness has no partnership, no fellowship with lawlessness (sin), and those disciples who have been born of God and who have not returned to being slaves to sin are the temple of God, the very Body of Christ. They are today “covered” by the garment of Christ Jesus’ righteousness, which is grace, and they put this garment on daily as the reality of ancient Israel’s *daily* sacrifice. Today, they are to the greater Christian Church as Moses and Aaron were to the Israelites in Egypt prior to the Passover liberation of that nation from slavery.

Jesus said to religious leaders, “[I]f you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?” (John 5:46–47), and, ““If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead”” (Luke 16:31). And so it is: if a Christian will not believe the writings of Moses (i.e., believe Moses and the Prophets), the Christian will not believe the words of Jesus, and cannot even hear His voice.

It is the Christian who daily puts on the garment of Christ Jesus (i.e., the mantle of grace) who is the temple of God and the Body of Christ. However, at the Second Passover liberation of Israel, every Christian will be born of God and born liberated from indwelling sin and death, but born spiritually naked in that the only covering the Christian has for his or her lawlessness is the person’s obedience.

Grace is the righteousness or obedience of Christ Jesus that disciples in this era put on daily, but as the Body of the Son of Man, disciples will be stripped of Christ Jesus’ righteousness when they are liberated from indwelling sin and death and empowered by the breath of God at the Second Passover. They can then cover themselves with their own obedience if that is their desire, but if they return to sin, they will commit blasphemy against the Holy Spirit; for there remains no more sacrifice for their disobedience except loss of their own lives.

Immediately following the Second Passover, every person will want to get right with their god/God. With the Torah written on hearts and put into minds, Christians will want to obey God and will cover themselves—even if only temporarily—with their obedience to God. Therefore, the reality of “the daily” will be Christians being obedient to God on a daily basis.

But as the zeal of Americans to return to God dissipated some few months after 9/11, the zeal of Christians to obey God and cover themselves with obedience will have dissipated by 220 days after the Second Passover.

#### 4.

The angel Gabriel was told to make Daniel understand the vision (Dan 8:16), and Daniel was assured that the “vision of the evenings and mornings that has been told” was “true” (v. 26). That vision sees the little horn on the head of the king of the North taking away the daily:

It [the little horn] became great, even as great as the Prince of the host. And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown. And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground, and it will act and prosper. Then I heard a holy one speaking, and another holy one said to the one who spoke, "For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?" And he said to me, "For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state."  
(Dan 8:11–14)

When "the daily" is putting on the garment of obedience, then Rebellion against God becomes taking away the daily, or taking away the regular burnt offering.

The seven endtime years of tribulation are 2520 days long.

Once rebellion occurs, the sanctuary will not be restored to its rightful state until Christ Jesus returns as the Messiah.

The 2300 evenings and mornings represent 2300 days from the Second Advent.

Rebellion against God—the great falling away—occurs 220 days [2520 minus 2300 days] into the seven endtime years, or in our example timeline, on Christmas, Julian day #2455920.5. And this is the starting date for the 1290 days of Daniel's long vision.

If 220 days into the Affliction most of Christendom rebels against God, it would hold that in the Affliction's mirror image, the Endurance, rebellion against the Antichrist would also occur on a specific date, with this rebellion against the Antichrist coming 1290 days after the Rebellion of Christendom.

Rebellion against the Antichrist would, in our timeline, come on Julian day #2457210.5, or on or about 07 July 2015.

Rebellion against the Antichrist would come 249 days after Satan and his angels are cast from heaven [day 57210 minus day 56961], 250 days [57210 minus 56960] after the last day Satan and his angels have dominion over living things.

Because the Affliction and the Endurance are mirror images, and because rebellion against God comes 220 days after the Second Passover, rebellion against the Antichrist coming 250 days after dominion is taken from the four kings suggests that the thirty (30) days between Passover and the second Passover in the year of the Second Passover has significance not seen in the Book of Revelation, or in Daniel's visions. This significance is seen, however, in Jesus' Olivet Discourse, particularly in Matthew 24, verses six and seven.

If Rebellion against God has Christians returning to sin/disobedience, then rebellion against the Antichrist will have the third part of humankind (from Zech 13:7–9, especially *v.* 9) that has been born of God and born filled with the divine breath of God when the world is baptized in spirit (Joel 2:28; Matt 3:11)

beginning to obey God as in keeping the commandments ... rebellion against the Antichrist comes by keeping the commandments, by not taking the mark of the beast (the tattoo of the cross), and by enduring in faith until the end, until 13 April 2018 [Julian day #2458221.5].

The beast is Death, the fourth horseman, and the image of Death is the cross, the means by which the prince of this world had Christ Jesus physically killed. And the Antichrist will construct an image of Death and will make it speak, symbolic language for saying that the Antichrist will martyr saints even after Death has been dealt a mortal wound through the resurrection of the two witnesses. Therefore, if a person numbered among the third part of humankind rebels against the Antichrist by keeping one Sabbath day before day #57210, the person will have kept seven Sabbaths by day #57255, or day 1335 in Daniel's vision. Keeping seven Sabbaths and rejecting the tattoo of the cross will be acts of faith that make the person's faith complete as Abraham's faith was made complete when he offered Isaac as a commanded sacrifice (James 2:21–22).

John records, "Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus. / And I heard a voice from heaven saying, 'Write this: Blessed are the dead who die in the Lord from now on.' 'Blessed indeed,' says the spirit, 'that they may rest from their labors, for their deeds follow them'" (Rev 14:12–13).

The person who was once far from God but who begins to keep the commandments when Satan and who keeps the person's faith in Jesus and who arrives at Julian day #2457255.5, or 21 August 2015, will be blessed and resurrected in the harvest of firstfruits regardless whether the person lives physically or is martyred. In a very literal way, Satan as the true Antichrist loses his ability to threaten the third part of humankind. If he kills the person, the person will rest from his labors until Christ returns. Only if he doesn't physically kill the person does he have any chance to "kill" the person by having the person take the mark of Death onto the person. So in what Daniel receives, and in what John writes, an endtime disciple in this era sees Satan and his angels being spiritually neutered and neutralized by Christ Jesus before the fall feast in the first year that the kingdom of this world being is to the Son of Man. Satan's roar will become the yip of a spiritual Yorkshire terrier. He will still have teeth, but he won't be able to do any significant damage with them after day #57255.

\* \* \*

"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."

[\[Home\]](#)

