

“On the Day When I Took Them by the Hand”

1.

An earthly covenant [in Hebrew, *beriyth*; in Greek, *diatheke*] is, literally, the distance between cuttings; i.e., between when blood is shed to ratify the covenant and when blood is shed to end the covenant. But a covenant ratified or purified with the shedding of blood is merely a copy or shadow of a heavenly covenant (Heb 9:23). The Sinai covenant ratified by the blood of oxen thrown on the altar and on the people (Ex 24:5–8) was, therefore, a temporary covenant conditioned on Israel obeying God’s voice and keeping the terms of the covenant; it was to last “forever,” or until the age that began with the first covenant ended, for the first Sinai covenant served as an addition to the Passover covenant, an addition that brought sin to life. But once alive and given an opportunity, sin quickly slew Israel, thereby making an early end to a covenant that was supposed to last until the second Passover, the event ending the Passover age: the first Sinai covenant ended when Israel no longer believed Moses.

The concept of a covenant being “eternal” is problematic; for an earthly copy of a heavenly covenant cannot, by its very nature, be eternal. It is the heavenly copy that is eternal for heaven is without time; the moment (the present) has neither beginning, nor end. Thus, translation hinders understanding. The concept of a covenant extending from age to age is translated into English as “forever” or “eternal,” with the linguistic icons *forever* and *eternal* denotatively referencing a period without end whereas the translated concepts represent periods that extend from one age to the next age, with the covenant ending when the age ends. This present age as a macro-age will have ended when the Millennium begins, with at least one other macro-age (the antediluvian age) ending before this age began. Plus, covenants are conditional: when the terms of an “eternal covenant” are transgressed, the covenant is over as was the case of the covenant made with Israel in Exodus chapters 20–24 when Israel said that the nation did not know what happened to Moses and made for itself a golden calf to worship. A second covenant, a covenant not ratified by blood and hence not an earthly copy of a heavenly thing, was necessarily made while Israel was still camped around Mount Sinai, with this covenant (its terms) expressed in Exodus chapter 34.

Only covenants not ratified by blood—covenants that are truly heavenly things—will extend beyond the death of one of the covenanters.

The covenant made with Israel on the day when the Lord led the fathers of Israel out from Egypt called for the consecration of firstborns (Ex 13:1), with this redemption of firstborns being taught to the children of Israel (vv. 14–15) and with this redemption being “as a mark on your [the sons of Israel] hand or frontlet between your eyes, for by a strong hand the Lord brought us [the fathers of Israel] out of Egypt” (v. 16). So the covenant made when Israel left Egypt was continued through the consecration of the firstborns of Israel. As long as firstborns are consecrated, this covenant was to remain in effect. A break in consecrating firstborns would, therefore, end this covenant, for the nation of Israel that was a covenanting party would cease to be. And this differs from the covenant made on the plains of Moab which has this second eternal covenant, a covenant made in addition to the covenant made at Sinai or Horeb (Deut 29:1), being made with all the men of Israel, with their little ones and their wives, with those who sojourned among Israel, and “with whoever is not here with us today” (v. 15). This second covenant made with the people of Israel, ratified with a song (Deut chap 32) and not with blood, is also an eternal covenant for it is made with Israel and with people who were not of Israel or present when the covenant was ratified: there is no restriction as to whom can come under this covenant, which again, was not made only with outwardly

circumcised men or with firstborn consecrated males but with those who by faith would come to God so that He could circumcise their hearts (Deut 30:6; 10:16).

But it isn't the Moab covenant or even the second Sinai covenant that Christians traditionally identify as "the second covenant." Christians inevitably call the new covenant that today awaits implementation *the second covenant*, with this identification coming from the writer of Hebrews including all of the covenants made with Israel over forty years in "the first covenant" although it is the first Sinai covenant that is usually thought of as *the first covenant*. Thus, for most Christians there are only two covenants, the one made at Sinai and one made at Calvary. And such a grievous misunderstanding of Scripture leaves Christians not under grace but condemned under the law they so despise.

The first Sinai covenant (the covenant that is usually considered "the first covenant") was eclipsed by a second Sinai covenant while Israel remained camped around the mountain of the Lord, and the juxtaposition of the first and the second Sinai covenants—two covenants that have not been well understood—discloses what happens when grace ends and when the third horseman makes merchandise of the two harvests of God [the early barley harvest and the later wheat harvest]. This third horseman buys and sells all human beings that make up these two harvests although he cannot harm the oil and the wine, disciples who are the already-processed fruits of God, with the oil and the wine being disciples who "cover" their sin by taking the Passover sacraments in this present era.

To expound what has been overlooked by Christendom for nearly two millennia will require more repetition than good rhetoric permits, but pedagogical necessity mandates that points made be hammered home by many blows ... the terms of the second Sinai covenant are not identical to the terms of the initial or physical Sinai covenant: the second Sinai covenant is much simplified while maintaining Israel's *specific* status by no intermarriage with Gentiles; by having no other God but the Lord; by keeping the Sabbaths, weekly and annual; and by not mingling the sacred and the profane. But neither the first nor the second Sinai covenant is the covenant made on the day when the Lord took the fathers of Israel by the hand to lead them out of Egypt. Rather, the first Sinai covenant was added to the first covenant as if it were an addendum, one that gave life to sin in a manner that anticipates the third horseman [the demonic king of the South, a.k.a. Sin] being released after the second Passover. For following the breaking of the tablets (Ex 32:15–19) the first covenant was over except for the shedding of blood that would terminate the covenant forever, and the second Sinai covenant has been largely ignored by Christendom.

Again, an earthly copy of a heavenly covenant ends when blood is again shed as blood was shed to ratify the covenant. Marriage covenants are ratified by the shedding of the blood of a broken hymen, and since hymens are not naturally repairable, the marriage covenant, in the beginning, extended until broken by death, the literal or figurative shedding of blood a second time (with "blood" metonymically representing life).

If one of the covenanting parties breaks the terms of the covenant [God will never be this party], the covenant ends—this cannot be too strongly emphasized—for in breaking the terms of the covenant, the person takes death onto him or herself. The act of breaking the covenant is as blood being again shed even if there is no outward bleeding. No party can make a covenant with God, then willfully transgress or walk away from that covenant and live spiritually.

Once sin "killed" Israel at Sinai, Moses gave divorce to Israel because of the hardness of that nation's hearts, hardness that caused marriage covenants to be broken while both covenanting partners still lived; but once sin killed Israel, both the husband and the wife were *dead* while they still lived. They were/are the *dead* about whom Jesus said, "Follow

me, and leave the dead to bury their own dead” (Matt 8:22). And when a covenant has ended—marriage covenant or any other earthly covenant—a new covenant can be made.

Blood was shed at Sinai after the golden calf incident when “Moses stood in the gate of the camp and said, ‘Who is on the Lord’s side? Come to me’” (Ex 32:26), and the sons of Levi gathered around Moses, then as agents of the Lord proceeded to kill about three thousand men of the people (v. 28). So, as the first Sinai covenant was ratified by the blood of oxen (Ex 24:5–8) it ended with the shedding of the blood of the people of Israel (i.e., it ended with Israel being the sacrifice). And a second covenant could be and was made between the Lord and Israel, a covenant that was not ratified by blood but by a better sacrifice, the shining of Moses’ face. This second Sinai covenant, because it was not ratified by blood but by Moses entering into God’s presence, is a truly everlasting covenant. But the Lord made this second Sinai covenant with Moses and with Israel (Ex 34:27), two covenantees, not one; so if Israel broke this covenant as it broke the first one, the covenant would still remain binding on the Lord and on Moses. Israel would simply be rejected as a covenanter.

And it was not long before Israel made a covenant with the inhabitants of the land (cf. Num 34:12; Josh 9:6–15) and thus broke this eternal Sinai covenant. However, Moses remained faithful to this second Sinai covenant, and the Lord’s intention to make from Moses a nation greater than Israel remained in tact despite Moses’ pleadings not to reject Israel. It is this intention of the Lord to make a nation of Moses that underlies Jesus saying, “But if you do not believe his [Moses’] writings, how will you believe my words” (John 5:47); hence, the endtime nation built on hearing Jesus’ words must come through Moses by believing his writings ... the first covenant, for as long as it remains old and about to vanish away but still in force, is made between the Lord and those who stand on Moses while listening to the voice of Christ.

The zeal for Moses seen in the remnant that returned from Babylon (ca 539–516 BCE) to rebuild the house of God comes via this eternal Sinai covenant remaining in force with Moses even after Israel was rejected as a covenanter—after being rejected (sent into captivity) because the nation turned away from Moses, a remnant returned to Jerusalem, but returned to build for King Cyrus a house for God; for the covenant with Moses remained binding on the Lord, and if Israel as a free people would not stand on Moses then the Lord would use the Persian king to “volunteer” his subjects to return to Moses and to Jerusalem, and to volunteer them at a time of the Lord’s choosing.

Moses did not break the eternal second Sinai covenant; the Lord will not break this covenant. So a remnant of Israel, as servants of the Persian king, returned to Moses and to the house of the Lord to prepare the temple that would become “Christ” when rebuilt according to the seventy weeks prophecy, with this seventy weeks prophecy having both a physical and a spiritual application, with the physical application interrupted midweek in its seventieth week and with the entirety of the seventieth week of the spiritual application still to come.

The zeal for Moses that rabbinical Judaism displays is what will again save a remnant of this nation during the Tribulation. And the rejection of Moses by Christendom is what will cost the Church its salvation in the Tribulation and the Endurance.

When Moses gave this second Sinai covenant to Israel, Moses also gave to Israel a seemingly innocent term or contractual condition that prevented Israel from having life: Moses told Israel, “You shall kindle no fire in all your dwelling places on the Sabbath day” (Ex 35:3) ... the Sabbath *as a sign at Sinai* represents entering into God’s rest or into His presence (Ex 33:14).

As a sign at Sinai—the significance of the modifying clause is easily overlooked; for the meaning of a sign, any sign, is dependant upon the system or context in which the sign occurs. The Sabbath *in the wilderness* was a sign that the Lord sanctified Israel (Ex

31:13) and that the Lord made heaven and earth in six days and rested on the seventh day (v. 17 — see Ex 20:11), but *on the plains of Moab* and in the eternal second covenant, the Sabbath became a sign representing the liberation of Israel (Deut 5:15). It no longer represented the physical creation, but became a signifier representing liberation from servitude to Pharaoh and by extension, from servitude to the prince of this world ... the context changed from being the wilderness of Sin/Zin to being entrance onto “God’s rest” (from Ps 95:10–11). And once the Tribulation comes, the context will again change and the Sabbath will be the sign, the signifier, identifying the people of God just as the tattoo of the cross [χξς’] will, in the Endurance, identify those who are of the Antichrist, making the cross also a context-specific signifier.

Today, the cross does not function as an identifier of those who are against Christ, but of visible Christianity itself. It is only after the great falling away [day 220 of the Tribulation] that the cross becomes the identifying mark of those who rebel against God. But this does not mean that Sabbatarian Christians should eagerly embrace the cross as an identifying sign; rather, it means that Sabbatarians who condemn those who identify themselves as Christians by a visible display of the cross are premature in their condemnations. They are as Sabbatarians are who have prematurely returned to outward circumcision or who prematurely advocate eating no meat, with both of these dogmas being doctrines of demons who wish to ingratiate themselves with those who will be their judges.

The Sacred Names heresy is another such dogma.

2.

Israel, without being able to kindle a fire of the Sabbath (without what this sign, “fire,” represents in the context of the Sabbath) has no indwelling life in God’s rest or presence. And it is the ramifications of this covenanting term that underlies the heart of the lawyer and the rich young ruler asking Jesus what each must do to inherit eternal life.

Because of Israel’s rebellion in the golden calf incident, Israel was prevented from having eternal life, and the Lord put into play a scenario that would have *whoever has sinned against the Lord being blotted out of His book* (Ex 32:33); for the Lord told Moses,

The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but *who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.* (Ex 34:6–7 emphasis added)

If the Lord forgives iniquity and sin but will not clear the guilty, then the *guilty* are not sinners who are forgiven but are sinners who are not forgiven, thereby establishing a difference between sinners and sinners that is not addressed by either the denotative or connotative meaning of the linguistic icon, “sinner.” ... If a *difference* exists between simultaneous sinners, then God would be a respecter of persons and this is not the case; so this *difference* cannot be between one sinner standing next to another sinner, for sin is sin and the sinner who retains guilt is no more guilty than the sinner who has been forgiven. Rather this *difference* between *forgiving iniquity and transgression and sin*, and *by no means clearing the guilty, visiting the iniquity of the fathers on the children* must be expressed chronologically or in the realm of time rather than space. And this *difference* between sinners relates directly back to Israel not listening to the Lord when the nation was still in Egypt (Ezek 20:8); for Israel in Egypt forms the chiral image of today’s Christian Church under grace.

When Israel left Egypt, the nation did not leave behind those Israelites who had defiled themselves with the idols and detestable things of Egypt. Rather, all of the nation left as well as a mix multitude of other peoples (Ex 12:38). And this will be the case when the Church is liberated from indwelling sin and death: all Christians, even ones that others “Christians” do not regard as *Christian*, will be filled with or empowered by the spirit of God. But as a *difference* separated Israel in Egypt from Israel at Sinai after the law was given—the *difference* between the Lord not taking action against the nation that rebelled against Him in Egypt (Ezek 20:7–10) and the Lord not forgiving the nation that rebelled against Him after the law was given—a *difference* will separate Christians under grace from filled-with-spirit Christians. Therefore, when Israel rebelled against the Lord in the wilderness, He acted for the sake of His name and did not immediately kill these rebelling Israelites (Moses interceded on their behalf), but rather, the Lord prevented these rebelling Israelites from entering into the Promised Land, His rest, a euphemistic expression for His presence [of the Israelites numbered in the census of the second year, only Joshua and Caleb crossed the Jordan] and the Lord prevented the generations that came from these rebels from entering into His presence by *visiting the iniquity of the fathers* onto the children through the simple command not to kindle a fire on the Sabbath. Likewise, Christians who do not today believe the Lord are not killed for their unbelief but are covered by grace; however, once these same Christians are liberated from indwelling sin and death, unbelief then will cause the Lord to send over them a strong delusion that causes them to believe what is false so that all may be condemned (2 Thess 2:11–12). This “all” will not be immediately killed but will live until the Second Advent when the Lord, in fury, will strike them down. As dead men walking (the ancient nation of Israel) around and around the mountain of the Lord in the wilderness of Zin, these rebelling “Christians” will clutter up the landscape of the world until the Lord brings His “rebuke with flames of fire” (Isa 66:15). Then many shall be the slain of the Lord (v. 16).

The strong delusion that the Lord will send over those who rebel against Him in the Tribulation will be akin to the delusion that presently hinders *Christians* from believing Christ: the tenets of Protestantism spurn logic and privilege emotional responses, thereby producing a touchy-feely religiosity against which no reasoned argument will prevail. Protestants do not want to be under Moses so they, by faith, claim that the law has been abolished—this claim removes guilt and reinforces how good they feel about being *In the Lord*, and they involuntarily establish as factual the delusion that has come over them, a delusion that prevents them from walking as Jesus walked, or imitating Paul as he imitated Jesus. They are today as Israel was in Egypt when Israel would not listen to the Lord (Ezek 20:8).

Again, when Moses asks the Lord to forgive Israel, saying, “Alas, this people have sinned a great sin” (Ex 32:31), those who committed this sin are not forgiven, for the Lord said, “Whoever has sinned against me, I will blot out of my book” (v. 33) ... whoever rebels against the Lord when the great falling away (2 Thess 2:3) occurs will be blotted out of the Book of Life.

Before the Passover, Israel was guilty of iniquity and sin; i.e., the eyes of the nation feasted on the detestable things of Egypt and the nation defiled itself with the idols of Egypt (Ezek 20:7). But because Israel was a slave nation, a nation in bondage to Pharaoh, the Lord did not hold Israel accountable of the nation’s iniquity and sin even though nation would not listen to Him. However, once the Passover occurred, Israel was no longer in bondage to Pharaoh but had a different “habitation,” that of following the Lord.

Peter wrote, “For if God did not spare angels when they sinned, but cast them into [*Tartarus*] and committed them to [pits] of gloomy darkness to be kept until the

judgment” (2 Pet 2:4), then those Israelites whom God did not forgive can be likened to rebelling angels. And what is seen at Sinai is that the Lord, who does not change (Heb 13:8), did not spare the people of Israel who sinned but *visited the iniquity of the fathers on the children* by giving to Israel the seemingly innocent command to kindle no fire on the Sabbath. To this day, rabbinical Judaism goes out of its way to not *kindle a fire on the Sabbath*, which, when coupled to rabbinical Judaism’s denial of Jesus being Lord, continues to prevent Judaism from receiving indwelling eternal life (the fire that comes from God).

When the entirety of the Christian Church—when all who claim to be Christians—are suddenly filled with the spirit of God following the second Passover, the inner new selves of these Christians will be as angels were before iniquity was found in an anointed cherub (Ezek 28:14–15). Following the rebellion of day 220, Christians will be as angels were after iniquity was found in that anointed cherub, said with a caveat; i.e., instead of one third rebelling, almost all of the Christian Church will rebel.

The Lord did not spare the people of Israel when this nation dwelt (camped) around the mountain of the Lord: He had been “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness” (Ex 34:6), overlooking the iniquity and sin of Israel in Egypt but He had not forgotten these sins (if He had, Ezekiel would not have been told of them). However, those who sinned against the Lord while the nation was still in Egypt were not then condemned to death, but rather, were liberated from serving Pharaoh and the idols of Egypt as Christians who today do not believe the Lord and actively sin against Him are not condemned to death but will be liberated from indwelling sin and death. So when the people of Israel, after being liberated, returned to worshiping idols, Israel became “the guilty” ... the people of Israel were condemned after sin was made alive through the giving of the commandments at Sinai; for the Lord gave to sin the opportunity to slay this nation. And so will it be for Christians after liberation at the second Passover.

After the Passover, the same people who had their iniquity and sin overlooked in Egypt permanently became *the guilty* when, while dwelling at the base of the mountain of the Lord, they returned to doing what they had done in Egypt—and this nation of Israel forms the enlivened shadow of today’s Christian Church ... the Lord will not spare rebelling Christians after the second Passover liberation of the nation, for the harshness of the Lord in not forgiving Israel at Sinai or in not forgiving Christians following the second Passover comes from both serving as the copies and types of rebelling angels who left their first estate. He will not commute the death sentences of those angels who are *the guilty*. However, out of love for His “sons” He will defer execution of these death sentences until, in the roll of an appellate court, His glorified heirs “judge” angels and verify who is *the guilty*.

The guilty of Israel were permanently condemned, with their iniquity being visited on their children, and with their condemnation forming the left hand enantiomer of both the flesh and the inner new self of the liberated Christian Church being condemned: God will not forgive those Christians who rebel against Him as part of the great falling away (2 Thess 2:3). He will send a strong delusion over those who do not believe the truth so that these Christians will never repent (vv. 11–12). This delusion is anticipated in Moses commanding Israel to kindle no fire on the Sabbath, and only after this rebellion of day 220 of the Tribulation occurs will a remnant of Judaism come to Christ and have the fire of eternal life kindled within them.

The apparent contradiction (i.e., *difference*) of the Lord saying to the prophet Ezekiel, “What do you mean by repeating this proverb concerning the land of Israel, ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge’? As I live, declares the Lord God, this proverb shall no more be used by you in Israel. Behold, all

souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die” (18:2–4), and saying that the Lord “will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation” (Ex 34:7) is the context of each declaration. The Lord does not, according to Him, transfer the iniquity of the father onto the son even though that is exactly what He says He will do at Sinai. The resolution of this apparent contradiction is in Israel from Egypt to the Jordan River (not beyond) forming the enlivened shadow of the Church from this present era to entering into God's rest. The forty years from Israel's sacrifice of paschal lambs in Egypt to when Israel crossed the Jordan on the 10th day of the first month (Josh 4:19) is counted as one “day,” with *day* representing one epoch. For Christianity, this one *day* began at Calvary with its midnight hour yet to occur; i.e., the hour when death angels again pass over all the land. So the context of each declaration determines whether the Lord forgives or whether guilt remains; for grace ends with the liberation or empowerment of the Christian Church. When the Son of Man is revealed, both Head (Christ Jesus) and Body (the Church) of this Son of Man will be naked before God, covered only by individual belief and obedience; i.e., making “belief” complete by keeping the commandments so that the fruit of the spirit will ripen.

Scripture is both the text and its texture.

The great falling away or rebellion about which Paul writes (2 Thess 2:3) comes after the second Passover and after Christians have been filled with, or empowered by the spirit of God, with this liberation of the Church from indwelling sin and death being anticipated by Israel bodily leaving Egypt and receiving the law at Sinai. And about the commandments received, Paul wrote,

Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.” But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. I was once alive apart from the law, but *when the commandment came, sin came alive and I died*. The very commandment that promised life proved to be death to me. For sin, seizing an opportunity through the commandment, deceived me and through it killed me. (Rom 7:7–11 emphasis added)

And what happened at Sinai is *the nation that did not listen to the Lord in Egypt*—that would not hear and believe the Lord when dwelling in Egypt (Ezek 20:8)—*was given the law, thereby making sin alive, with sin killing the nation when the people made for themselves a golden calf* as they did or would have done in Egypt; for in making the idol, Israel transgressed both the first and second of the commandments, and probably the seventh. The sin that had lain dead within the hearts of Israel while the nation dwelt in Egypt was brought to life at Sinai, given an opportunity (when Moses, on the Lord's command, entered the cloud — Ex 24:18), and taking that opportunity, sin deceived Israel and slew the nation that left its habitation of obedience.

Jude reminds the Elect, “*Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe*. And angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of that great day” (vv. 5–6 emphasis added) ... those who did not believe were destroyed when sin was made alive and given an opportunity to deceive the people. The people were destroyed (i.e., blotted out of the Book of Life) in forty days, with these “days” taking forty years to physically execute.

Yes, the forty days that Moses was in the cloud gave sin the opportunity to kill the nation that would not listen to the Lord in Egypt. In the same manner, the 220 days between the second Passover and the great falling away will give Sin (the third

horseman) the opportunity to deceive and kill Christians that will not *in this era* hear the words of Jesus and believe the One who sent Him into this world. As the Lord “reached” behind the Passover to bring forward a nation that would not listen to Him, making sin alive after the Passover and giving sin the opportunity to kill those who left their habitation of obedience, God will reach behind the second Passover to bring forward Christians who will not today listen to Him. He will, after disrobing or revealing the Son of Man (Luke 17:30), release the third horseman, Sin, and will give this demonic horseman the opportunity to kill liberated and empowered Christians as sin slew Israel at Sinai. And the narrative repetition of making this point many times will not be enough to stop the great falling away from occurring, for once grace ends no more sacrifice remains. Returning to sin will be unforgivable blasphemy against the spirit of God.

Moses was not present while Israel was framing its rebellion under Aaron; the two witnesses will, most likely, not be present while Christendom frames its rebellion on day 220 of the Tribulation. Certainly the two witnesses will not be among the “Christian” leaders that support the man of perdition, a human being that will be to the Church as King Saul was to Israel. This man of perdition will not be a Muslim or a Christian who has converted to Judaism, but will be a Christian who sincerely believes that the angel within him is Christ Jesus, whereas this spirit-being (angel) will be the Adversary. This man of perdition will be difficult to oppose because he comes by the workings of Satan (2 Thess 2:9). Only the two witnesses (also human beings, but empowered by Christ) have the power and authority to openly oppose this man of perdition.

The covenant God made with Israel on the day He took Israel by the hand to lead this nation out of Egypt was ratified by blood: Israel sacrificed Passover lambs and covered the entryway into their houses with this blood (Ex 12:7), and God gave “Egypt as your [Israel’s] ransom, Cush and Seba in exchange for you [Israel]” (Isa 43:3). *Blood was shed on both sides*. And this Passover covenant made with Israel on the day He lead Israel out of Egypt will remain in force until blood is again shed on both sides, not just by Israel ... blood was shed by Israel at Calvary, but God has not again shed blood although through Isaiah, God promises Israel, “Because you are precious in my eyes, and honored, and I love you, I give men in return for you, peoples in exchange for your life” (v. 4).

So there is no misunderstanding: Israel, a people that did not hear and believe the Lord in Egypt before the first Passover liberation of the nation, forms the shadow and type of the Christian Church in this present era, and as Israel’s unbelief was “exposed” and made deadly when the law was given at Sinai, the Christian Church’s present unbelief will be exposed and made deadly when disciples are filled with or empowered by the Holy Spirit following the second Passover. This exposing of unbelief comes in the first 220 days of the Tribulation, and comes on a particular day, the day when the lawless one (the man of perdition) is revealed—a day like when Saul was ordained as king. If the second Passover occurs in the year 5771, the great falling away will occur on or about Christmas day, with the celebration of Christmas being given as the reason for this rebellion against God. A person can actually “hear” what will be said: *After everything that has happened this year, we can’t take Christmas from our children. Let’s put Christ back into Christmas and make this Christmas the best ever.*

The first covenant—the covenant made on the day when the Lord took the fathers of Israel by the hand to lead them out of Egypt—is ready to vanish away but will not vanish away until God again sheds blood. It is only because God has not yet again taken the lives of uncovered firstborns that the first covenant remains. What the Lord told Moses remains: the Lord is a God “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin” (Ex 34:6–7), and *it is these traits that prevent the new*

covenant from being implemented; for He has given to Christians everywhere the opportunity to put away the detestable idols of this world and return to Him. But as Israel in Egypt would not listen to the Lord, Christians today will not listen to Christ Jesus; thus, His words, His word, His message that He left with His disciples will judge and condemn today's Christian Church (John 12:48), but will not condemn Christians today but will condemn them following their second Passover liberation.

As God gave Egypt's firstborns as Israel's ransom, He will give again the lives of men in exchange for the life of Israel, now a nation circumcised of heart. The ending of the Passover covenant is, thus, solely the prerogative of the Father; for His shedding of blood will see the death of the firstborn of humankind not covered by the blood of Christ—will see the death of firstborns, including the indwelling firstborn sons of God, that are not covered by drinking from the cup (taking the sacraments of bread and wine) on the night that Jesus was betrayed. This shedding of blood will leave a third of humanity [2+ billion people] dead at the second Passover liberation of Israel. And this great loss of life will wobble the kingdom of this world, doubling over Babylon's reigning hierarchy, for numbered among the dead will be the great horn or king of Greece (Dan 8:8, 21), Satan's first convert or firstborn son. Thus, it will seem reasonable to put Christ back into Christmas, and for the surviving children's sake, to make that first Christmas after the second Passover the best ever, with the only problem being that observance of Christmas is not of God but is, instead, rebellion against God.

This Passover covenant that is passing away but has not yet passed away is the covenant that will be superseded by the promised new covenant that has the law of God written on hearts and minds. This covenant is passing away because Israel has shed the blood of the paschal Lamb of God at Calvary: humanity is in a period of watching and waiting analogous to the six hours between when Israel in Egypt killed the selected lamb and when the death angel passed over all the land ... the Lord struck down all of the firstborn of the land of Egypt at midnight (Ex 12:29), halfway between sunset and sunrise, the hour that is the farthest from the light. And when moving from physical to spiritual, the midnight hour occurs when humankind can get no farther from God, with God being light; midnight occurs when circumstances force humankind to begin returning to God, with the foremost circumstance being the second Passover liberation of Israel.

Can human beings today actually get farther from God? Christendom is in open rebellion, professing to "Know the Lord" but refusing to walk as Jesus walked; refusing to keep the precepts of the law; refusing to keep the Sabbaths of God but keeping its own weekly and annual holidays. The Apostle John said that those disciples who say they know Jesus but do not keep the commandments are liars, and indeed they are—but they are also most of Christendom. Judaism denies the Lord; Islam has never known the Lord; and everyone else either actively or passively worships demons. (Islam is, by simple population growth, overwhelming both Christianity and Judaism.) So is it really possible for humankind to get farther from God than it presently is? If it is possible, the distance is not great.

However, the example that has been left disciples—the example that Paul references when addressing the saints at Corinth whom he calls infants—isn't of sin being made alive in Egypt and there in Egypt being given an opportunity to slay Israel but sin being made alive and given an opportunity to slay the nation after this nation's liberation at the Passover. So in speaking of a second Passover liberation of Israel, what is always present is the Christian Church's present unbelief being held against this firstborn son of God, with Sin being given power and the opportunity to slay this circumcised of heart nation ... when the Son of Man is revealed, the Church as the Body of Christ and by extension the Body of the Son of Man will be disrobed, or stripped of the mantle of Christ's

righteousness. Grace will end: it will no longer be needed, for every disciple will have the Torah written on his or her heart and placed in the mind so that every Christian fully *Knows the Lord*. Sin will then, because grace has ended, have the opportunity to slay every Christian who doesn't cover him or herself with the garment of obedience. But under the new covenant, sin will not be remembered although God will send "a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth" (2 Thess 2:11–12). So following the second Passover liberation of Israel, it isn't the practice (activation) of sin that condemns disciples, but the unbelief that is manifested in the activities of hands and bodies as transgressions of the commandments.

Unbelief will condemn filled-with-spirit Christians as unbelief condemned Israel at Sinai, the mountain of God, with this former condemnation (again, Ex 32:33) forming the left hand enantiomer of this near future condemnation of the lawless Christian Church that openly rebels against God when the man of perdition is revealed ... again, the man of perdition will be to the Church as King Saul was to Israel, with Paul while still known as Saul of Tarsus functioning as the man of perdition functions regarding those saints that spiritually constitute righteous Abel. Yes, the linguistic play that has the man of perdition being foreshadowed by King Saul and persecuting genuine disciples as Saul persecuted the early church (Acts 8:1; 9:1–2) is intentional and discloses knowledge about what will happen in the Tribulation (i.e., the first 1260 days of the seven endtime years); for as King Saul pursued David but was replaced as king by David, the man of perdition coming by the workings of Satan will persecute and pursue the remnant of the Church (from Rev 12:17) even before Satan is cast from heaven. But this remnant, after the kingdom of this world is given to the Son of Man (Rev 11:15–18; Dan 7:9–14), will have powers like those the two witnesses possessed in the 1260 days preceding when Satan is cast from heaven (Rev 12:7–10). Christ as the Lamb of God leading the 144,000 natural Israelites and the remnant being witnesses to the third part of humankind (from Zech 13:9) will, together, be as King David and his mighty men were.

3.

If the first covenant remains in effect even though it is old and ready to vanish away; and if Israel is no longer a nation outwardly circumcised but the nation that is circumcised of heart; and if the temple is no longer a stone building but disciples (1 Cor 3:16–17; 2 Cor 6:16), with disciples individually and collectively being the Body of Christ (1 Cor 12:27) so that the temple will be "Christ" [this is what Jesus meant when He cleansed the temple — John 2:13–22, especially v. 21]; then disciples as Israel and as the temple of God are to still eat the Passover on the night that Jesus was betrayed (1 Cor 11:23), with Jesus being the paschal Lamb of God.

But if Jesus is the paschal Lamb, the chronological scenario presented by traditional Christendom of when Jesus was crucified doesn't work.

The Lord told Moses and Aaron in Egypt,

This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. ... Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. (Ex 12:2–3, 5–6)

This first month of the year is the month of Abib (Ex 13:4), and determination of when this month of Abib begins comes via the paschal lamb being selected on the 10th

day of this month and sacrificed on the 14th day at even, with few other clues as to when this day occurs.

For rabbinical Judaism, Abib is not the first month of the year; so Judaism's calculated calendar must be used with caution.

If Jesus is the paschal Lamb of God, then He would have been selected and penned on the 10th day of Abib and sacrificed on the 14th day ... when some of the scribes and the Pharisees asked Jesus for a sign, He answered them,

An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. (Matt 12:39–41)

Jesus was greater than Jonah.

This first time Jesus says He will give only one sign, He specifically references Jonah being in the belly of the whale (great fish) for three days and three nights, with Jonah being spewed forth as the recognizable spokesman of God ... if anyone would have seen Jonah being spewed from the mouth of the great fish, Jonah would visibly be, for a Canaanite, from Dagon the Canaanite fish god that the men of Nineveh also worshiped.

The men of Nineveh did not know the Lord; they certainly were not inclined to worship the Hebrew deity. Yet these men of Nineveh repented at the preaching of Jonah for they recognized him as having come from God so outside of the text there must have been witnesses to what the Lord did with Jonah in having the whale belch him out.

As a sign, "Jonah" is especially context specific, for he would not have been recognized as a spokesman for God in Jerusalem: his message was not for Israel but for Nineveh, where he was recognized as being from God. Thus, the context for meaning being assigned to Jonah forms around the center pivot of recognizing a spokesman coming from God, with this "center" holding for endtime disciples. Because of the deities Nineveh worshiped, Jonah was recognized as being from God whereas 1st-Century Judaism, with its focus on Moses, did not recognize the man Jesus, about whom Moses wrote, as being the Spokesman for the Most High. The Sadducees and Pharisees could not see beyond Moses even though Moses did not take their ancestors into the Promised Land: the children of Israel followed Joshua [again, in Greek, Ἰησοῦ — from Acts 7:45] into God's rest as Christians follow Jesus [in Greek, Ἰησοῦ — from Acts 4:10] into heaven. Moses does not bring a disciple into salvation, but everyone who will be saved will "stand" on Moses by believing his writings (John 5:46–47) as the children of Israel on the plains of Moab "stood" on Moses when they chose life (Deut 30:15–20).

In the book of Jonah, the author writes, "And the Lord appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (1:17 — 2:1 in Hebrew). What the author writes has Jonah being 72 hours in the belly of the whale, during which Jonah dies: "The waters closed in over me to take my life; / ... I went down to the land / whose bars closed upon me forever; / yet you brought up my life from the pit, / O Lord my God" (2:5, 6). Yes, Jonah dies, and is then resurrected when "the Lord spoke to the fish, and it vomited Jonah out upon dry land" (v. 10), but he was made alive before he was resurrected.

Again, it is not reasonable to expect the men of Nineveh to repent at the preaching of Jonah unless someone saw Jonah being spewed forth from the mouth of the great fish, with the unidentified witness[es] being like those disciples in the 1st-Century who were witnesses to Jesus' resurrection. These men of Nineveh believed Jonah because they believed that Jonah was from God. And whereas very few men of Israel believed that

Jesus spoke for God before He was resurrected, some of the Sadducees and Pharisees believed afterwards, with three thousand accepting Christ on that day of Pentecost following Calvary. Likewise, very few *Christians* today believe Christ while some will believe after the second Passover.

The word for “days” that the author of Jonah uses is יָמֵי — *yome*, which is usually assigned the meaning “to be hot” as in the daylight portion of a day. The word for “nights” used is לַיְלֹתַי — *layelah*, which is usually assigned the meaning of “to twist” as in twisting away from the light; hence night. Thus, there is in the Book of Jonah no ambiguity that would permit three days and three nights to be two nights and a day: three days is three 12-hour periods of 24-hour *days*, and three nights is three 12-hour periods of 24-hour *days*. Therefore, when Jesus makes a direct reference to Jonah being in the belly of the whale three days and three nights, He says that the Son of Man will be three days and three nights in the heart of the earth, with the Head of the Son of Man being three 24-hour days lying dead in the heart of the earth, and with the Body of the Son of Man being resurrected from death after the third day, with “day” (i.e., the daylight portion of a *day*) in this context representing those times when the Lord appears on earth as the light of this world and with night being the darkness when the Lord is not visible.

If Jesus is the paschal Lamb of God, slain on the 14th of Abib, the preparation day for the high Sabbath, the great Sabbath of the spring Sabbath (John 19:31, 42), then Joseph of Arimathea and Nicodemus placed Jesus’ crucified body in the garden tomb at the end of the 14th day and beginning of the 15th day. This means that Jesus was in the tomb all day on the 15th of Abib, the high Sabbath, all day on the 16th of Abib, all day on the 17th of Abib, and resurrected from death on the 18th of Abib ... John writes, “Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb” (20:1).

The 18th of Abib is the first day of the week, which will make the 17th the weekly Sabbath, the 16th Friday, and the 15th Thursday. Jesus was therefore crucified on Wednesday, midweek of the calendar week, and resurrected on the 18th of Abib, midweek of Unleavened Bread, the week when Israel lives without sin (leavening representing sin), with Unleavened Bread as a sign in this context representing the seven endtime years of tribulation, with the kingdom of this world being given to the Son of Man halfway through these seven years.

And counting backwards, John writes, “Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead” (12:1), and “The next day [five days before the Passover] the large crowd that had come to the feast heard that Jesus was coming to Jerusalem” (v. 12) ... John calls the great Sabbath of the spring Sabbath (i.e., the high day) “the Passover”; so one day before the Passover is Wednesday, the 14th of Abib. Two days is Tuesday, the 13th. Three days is Monday, the 12th. Four days is Sunday, the 11th. Five days is the Sabbath, the 10th of Abib.

Jesus entered Jerusalem on the 10th day of Abib, and He was “penned” in the city until He was sacrificed on the 14th day, dying when the Pharisees then reckoned that paschal lambs were to be sacrificed; i.e., halfway between one “even” (noon) and the second “even” (sunset at 6:00 pm).

Christendom’s traditional teaching that Jesus was crucified on Friday cannot be supported from Scripture, and is factually false. It is actually a denial of the sign of Jonah and of Jesus being from heaven; for if Jesus is not the paschal Lamb of God, sacrificed on the 14th of Abib, humankind has no savior. And if a Christian does not drink from the cup on the night that Jesus was betrayed, the dark portion of the 14th of Abib, there is no forgiveness of sins for the Christian. Thus, taking the sacraments on a fixed weekly

calendar day is an errant practice, and to hold that Jesus was resurrected 36 hours after being crucified is rejection of the sign of Jonah.

What can be known about when to begin the month of Abib will have the 15th day of the month being a Thursday in the year when Jesus was crucified, with this year being the model by which every other year is established.

Luke writes,

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. (3:1–3)

In the “fifteenth year” is not after fifteen years, but after fourteen years—and contrary to what quick reference charts disclose, the reign of Tiberius did not begin 14 CE but a little more than a year earlier ... the Roman Emperor Augustus was to be succeeded by one of his two grandsons, Lucius and Gaius, when in 2 CE Lucius died, followed by Gaius being killed in 4 CE. At this time, Augustus had no choice but to turn to Tiberius, the adoptive son of Octavian, who had been on the short list of successors to Augustus since 26 BCE.

After Gaius’ death, Augustus adopted Tiberius as his full son and heir, but with the requirement that Tiberius in turn adopt Augustus’ nephew Germanicus. Following his adoption, Tiberius received “tribunician” power and a share of Augustus’ *maius imperium*, and in 13 CE, the power held by Tiberius was made equal to, rather than inferior to (or second to), Augustus’ power, thereby making it 13 CE when Tiberius comes to power, for Augustus began to back away from running the empire. Hence, the person who was living in the empire would say that Tiberius came to power in 13 CE, not when Augustus dies a year later. For all of Augustus’ last year of life, Tiberius was fully emperor, a co-princeps with Augustus, the situation made necessary so that there would be no interregnum when Augustus died. Tiberius as emperor would continue as emperor after Augustus’ death, but ruling solely rather than jointly. And this was the case in 14 CE when Augustus died at age 75. His will confirmed Tiberius as his sole heir.

In the 1st-Century, anyone over 70 years of age would know that death was not in the distant future, but near. It was only prudent that Augustus would transfer his authority to someone whom he had personally chosen to succeed him before he died, and he waited until a year before his death to make Tiberius emperor. So the reign of Tiberius begins in 13 CE, not in 14 CE, and when 14 years (not 15) is added to 13 CE, Luke has John the Baptist’s ministry beginning at or near the Passover in 27 CE (Hebrew year 3787).

John the Baptist’s ministry began in the spring of the year 3787 (27 CE), on or about the Passover as the precursor to Jesus thrice cleansing the temple at the spring Sabbath.

The angel Gabriel tells Mary, “And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. For nothing will be impossible with God” (Luke 1:36–37). ... Because John is of the priesthood, his ministry would not have begun until he was thirty years old (Num 4:3, 23, 30, 35, 39), and Luke writes, “Jesus, when he began his ministry, was about thirty years old” (3:23). Thus, Jesus’ ministry would have begun in the fall of the year (about Sukkot) in the year 27 CE.

With Jesus’ earthly ministry being three and a half years in length, Jesus would have been crucified in 31 CE, not 33 CE as is errantly taught within much of Christendom. But the double check of the year comes from the 15th of Abib falling on a Thursday.

On rabbinical Judaism's calculated calendar (which wasn't in existence prior to the destruction of the temple in 70 CE), the 15th of Nissan [Abib] of the year 3793 occurred on Sabbath, April 2, 33 CE, but this is a month too early; thus, the 15th of Lyyar (the month that begins with the first sighted new moon crescent after the equinox) occurred on Monday, May 2, 33 CE. Neither month satisfies the "15th on Thursday" test.

Again on Judaism's calculated calendar, the 15th of Nissan of the year 3791 occurred on Tuesday, March 25, 31 CE, with this month again beginning a month too early; thus, the 15th of Lyyar occurred on Thursday, April 24, 31 — and there is the month that, according to the Lord, began the year for Israel when Jesus was crucified.

The vernal equinox in year 3791 (31 CE) occurred on Friday, March 23, on the Julian calendar. The new moon (dark of the moon) that occurred prior to Tuesday, March 25, 31 CE occurred on March 11th; and the new moon following the equinox occurred at noon on April 10th (Julian calendar). This new moon could not have been visible earlier than the evening of April 11th and was probably not visible until the evening of April 12th (Julian calendar), or Lyyar 1st of the year 3791 (April 10, 31 CE on the Gregorian calendar).

According to Judaism's calculated calendar in use today, Jesus was crucified in the second month, which seriously calls into question whether this calculated calendar should be used by any disciples to establish the date for Passover. In fact, the following conclusions can be drawn: Judaism's calculated calendar is not reliable when it comes to establishing the date on which endtime disciples should annually take the sacraments of bread and wine on the night that Jesus was betrayed. The month of Abib should begin with the first sighted new moon following the vernal equinox. And Jesus was crucified in the year 31 of the Common Era, on the 14th day of Abib, Wednesday, April 23rd (Gregorian calendar; April 25th on the Julian calendar).

Interestingly, according to Judaism's calendar, the 15th of Lyyar will occur on a Thursday, May 19, 2011, with the weekly cycle for the second Passover in 2011 (year 5771) lining up day for day with the Passover of the year 31 CE, when Jesus was crucified. If the second Passover occurs in 2011, then Satan would be cast from heaven on Halloween 2014, and Christ would return on Judaism's calendar on the 1st of Lyyar in 2018, with Judaism's calendar beginning the month of Nissan/Abib before the equinox thereby making the 1st of Lyyar actually the 1st of Abib, the beginning of months according to the Lord. In addition, the rebellion or great falling away of 2 Thessalonians 2:3 would occur on Christmas 2011, when the fifth seal is opened; the sixth seal, the wrath of the Lamb, would open on the December solstice 2012. The seventh seal would open a year later, with the silence in heaven lasting for 105 days, plus or minus five days, thus having the first of the seven trumpets being blown at the beginning of the sacred year in 2014. And this particular juxtaposition of calendar events does not often occur.

4.

Remember, when Jesus asked His disciples who people said the Son of Man was He received from His disciples the speculation of others, but when He asked His disciples who did they think He was, Peter answered, saying that Jesus was the Christ. Peter answered with knowledge the Father had revealed to him regardless of whether Peter was aware what he knew was revelation or was simply what he had deduced ... revelation from the Father comes on more avenues than dreams and visions. Paul said his gospel was received via revelation (Gal 1:11–12), but he doesn't disclose whether he received his gospel when he was taken to the third heaven or in a vision or from realization, for he seems to separate *visions* from *revelations of the Lord* (2 Cor 12:1–3), and he only vaguely recounts what happened when he was in Arabia (Gal 1:17). And Peter says nothing about receiving knowledge that Jesus was the Christ in a vision.

Within the context of Peter saying the disciples had come to know that Jesus was the Holy One of God, Jesus' response to Peter is interesting: "Did I not choose you, the Twelve? And yet one of you is of the devil" (John 6:70). ... Peter said that he, they (the twelve), *had come to know* that Jesus was the Christ, yet regardless of this knowledge, one of the Twelve was of the devil. Knowledge alone was no assurance that rebellion or betrayal would not occur. Rather, it seemed no relationship existed between knowledge and salvation. It would, therefore, logically follow that *revelation isn't given for reasons of salvation, but for the Lord's credibility; for the sake of His name.*

The Lord did not slay Israel in Egypt for the sake of His name; He did not slay Israel in the wilderness for the sake of His name; He did not slay the children of Israel for the sake of His name. And it is for the sake of His name that He will give revelation to endtime disciples so that He does not have to kill the Church ... without revelation being given to endtime disciples, there would not even be a remnant of Israel left alive. "But for the sake of the elect those days [when saints are delivered into the hand of the little horn — Dan 7:25; Zech 13:8] will be cut short" (Matt 24:22); revelation will be given and there will be an elect.

The crowds that followed Jesus saw the miracles and ate the bread that had been multiplied by prayer, but the crowds had not been individually chosen by Jesus to either follow Him or to betray Him so that Scripture would be fulfilled (John 17:12), and so it is today. Christendom is as the crowds were that followed Jesus, especially so in that Christendom, with very few exceptions, absolutely refuses to eat the body of the Lamb of God and to drink from the cup on the night that Jesus was betrayed [i.e., on the dark portion of the 14th of Abib]. Thus, of those who do take the Passover sacraments on the night Jesus was betrayed are two sorts of disciples: those who follow Jesus and by following Jesus receive revelation from the Father, and those who are called to betray Jesus, and by extension, betray the Body of Christ.

For those disciples who truly follow Jesus, revelation from the Father comes through realization or *coming to know* a thing or a secret of God; revelation comes through the workings of the spirit. And the test of the revelation and of the person declaring the revelation is the same test that was applied to the words of a prophet of old: does the prophet teach Israel to keep the commandments of the Lord, and does the thing about which the prophet prophesies come to pass (Deut chap 13; 18:22). If a disciple who follows Jesus teaches others to keep the commandments and if the thing the disciple declares comes to pass when the disciple declares that it will come to pass (not fifty years or a hundred years later), then the Father has revealed knowledge to the disciple as He revealed knowledge to Peter that was not time-specific, and as Paul received revelation that was also not time-specific.

Paul tells assembled Ephesian elders,

You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; how *I did not shrink from declaring to you anything that was profitable*, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. And now, behold, I am going to Jerusalem, constrained by the πνεύματι, not knowing what will happen to me there, except that τὸ πνεῦμα τὸ ἅγιον [*the breath the holy*] testifies to me in every city that imprisonment and afflictions await me. (Acts 20:18–23 emphasis added)

Paul *did not shrink from declaring to them, the elders of Ephesus, anything that was profitable*, but this does not mean that Paul declared to them everything that he knew or realized. Plus when Paul left the elders and sailed to Tyre, the disciples there *by*

the spirit [διὰ τοῦ πνεύματος] (Acts 21:4) told Paul not to go to Jerusalem. Then when Paul arrived at Caesarea where he stayed with Philip the evangelist, a prophet named Agabus came from Judea, and with Paul's belt he bound his feet and hands and said Paul would be so bound and delivered into the hands of the Gentiles at Jerusalem (vv. 11–12); yet despite the urgings of the disciples and the testimony of the spirit of God, Paul was determined to go to Jerusalem. So either Paul was being foolish in going, or he had realized or knew that it was only through being taken captive that he would appear before Nero.

If Paul was arrogant to the point of being foolhardy—going to Jerusalem when he had been told by God not to go—he wouldn't be much of an example to imitate: Luke records, “And since he [Paul] would not be persuaded, we ceased and said, ‘Let the will of the Lord be done’” (v. 14).

Paul either acted contrary to knowledge coming through the spirit/breath of God, or Paul had a revelation from the Father that went beyond what the breath of God was conveying to other disciples ... consider the implications of this latter reality. If Paul had a revelation, either by realization or by having visited the third heaven, then the spirit that was in other disciples conveyed incomplete knowledge to these disciples, meaning that *the spirit* was not a voice coming from God or a personage within the godhead, but was the “life” within disciples that had been received when each was born anew, with this “life” knowing things of God but not necessarily having complete understanding of what was known. The spirit that gave life to the disciple could only partially understand what Paul understood: the new creature within converts could understand enough to fear for Paul's safety without understanding why it was that Paul had to go to Jerusalem—and we return to Paul being chosen to know the will of the Lord (Acts 22:14).

Paul understood that the things of this world form the shadow and copy of the invisible things of God (Rom 1:20), and what Paul most likely understood was that he, too, was one of those visible things in this world that formed a shadow of the endtime things of God. And if Paul understood that in him appearing before Emperor Nero, he would form the left hand enantiomer of endtime disciples coming before the man of perdition and the ruler of this world in the Tribulation, something that will happen, then Paul would have realized that his Roman citizenship would get him a hearing before the emperor, probably the best way to satisfy what had to happen.

Disciples don't usually think in terms of a self-aware text; of them forming the shadow and copy of what will occur in the future. Yet when Jesus said,

Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate and died. Whoever feeds on this bread will live forever (John 6:54–58),

Jesus introduces the reality of textual self-awareness, of “characters” within the narrative “knowing” how they fit into the past and what would happen in the future, thereby giving to “the word” (ὁ λόγος, the message – from John 12:48) Jesus left with His disciples qualities usually reserved for the Word (ὁ λόγος – from John 1:1) or for a human agent.

A self-aware text possesses unusual qualities, including the ability to “write” the future rather than simply (as a shadow) reflect the future. And Paul, by his apparent understanding of what must happen in the future, journeyed to Jerusalem, knowing full well that he would eventually appear before Nero, but also knowing that he did not have to go to Jerusalem if it was inevitable that he would appear before Nero because of his possession of Roman citizenship. Hence, going to Jerusalem when he knew that he

would there be taken is only necessary if there is a future going to Jerusalem—and if Paul knew that there would be a future going to Jerusalem and appearing before the ruler of this world, then Paul possessed self-awareness of his position in history, thereby raising the question, if he hadn't gone to Jerusalem would the future turn out differently than it will?

If Paul, when ignoring the sound advice given him by disciples possessing the spirit of God, had the choice of going or not going to Jerusalem, then by going Paul in effect “writes” the future by establishing what will happen. The question would then be whether Paul had a choice about going or not going; for someone's choice of what to do will be limited by what either has been done or by what will be done. Free will comes with a caveat that gives fate modernity.

When Jesus said, “The one who rejects me and does not receive my words has a judge; the word [ὁ λόγος] that I have spoken will judge him on the last day” (John 12:48), Jesus gives to the words He spoke, the message He delivered by command of the Father (vv. 49–50) the physical qualities of a person. This linguistic personification of what Jesus spoke represents in this world the continued presence of Jesus, and serves to illuminate the invisible relationship between the Father (the Ancient of Days) and the Logos, who was also God.

There are some Sabbatarian Christians that contend the Logos (ὁ λόγος — from John 1:1) is the breath of God [πνεῦμα θεοῦ], a nonsensical argument that would also hold that θεὸς ἦν ὁ λόγος — *God is the breath (of God)* [3rd clause of John 1:1]. Although Jesus attributes qualities of personhood to the word [ὁ λόγος] He delivered to His disciples (i.e., His words will judge the ones who rejects Him), Jesus does not insinuate that *the word* He leaves in this world is “God,” or is anything more than what He has spoken: “For I [Jesus] have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me” (John 12:49–50). Jesus spoke by command of the Father, with the words he spoke representing eternal life; thus, the person who rejects Jesus, rejects the words Jesus spoke (there is no other way for a human being to reject Jesus), and by extension rejects eternal life. So indeed the word, the message Jesus delivered serves as the judge of all born of God, with the one who hears Jesus' words and believes the One who sent Jesus into this world passing from death to life without coming under judgment (John 5:24).

Jesus is not the breath of the God [πνεῦμα θεοῦ], but received a second breath of life when the breath of God descended upon Him as a dove (Matt 3:16), thereby transforming the sinless Beloved of the Most High into the Firstborn Son of many sons of God. But the commandment given to Him of what to say represents eternal life; so it is “eternal life” itself that judges the disciple who rejects Jesus, thus giving to *eternal life* the qualities of a human judge ... the life within a born-of-God disciple is, therefore, self judging: a person judges him or herself by the words that Jesus spoke. And if the person who rejects Jesus judges him or herself by these words, he or she is automatically condemned. And again, it is only the person who hears Jesus' words and believes them that shall be saved.

Disciples become self-judging texts, with their judgments predicated on whether they accept or reject Jesus' words ... the person who rejects Jesus erases his or her eternal life. Therefore, the person who, because of the Sacred Names heresy, denies Christ rejects life while sincerely believing that in the person's hyper-correction of the text the person has life. The Sacred Names heresy stands virtually alone as an example of how a little knowledge will truly condemn a person to the lake of fire; for those of this heresy contend that when Peter said that “by the name of Jesus Christ of Nazareth ... whom God raised from the dead ... there is salvation in no one else, for there is no other name

under heaven given among men by which we must be saved” (Acts 4:10–12), Peter gave to the pronouncement of Jesus’ name the power to save. Those of this heresy further contend that “Jesus” is a corruption of “Zeus” and as such is a pagan pronunciation; that to be saved a Christian needs to use a corrupted Hebrew pronunciation for the Father and the Son’s names—and nothing could be farther from the truth, for by placing importance on the pronunciation of Jesus’ name those of the heresy practice simple witchcraft and deny that it is by “the authority” [τῷ ὀνόματι — from Acts 4:10] possessed by Jesus Christ the Nazarene that the man was healed; that the utterance of Jesus’ name by someone not possessing the authority Jesus left with His disciples would heal or save no one.

The Greek signifier τῷ ὀνόματι that is usually translated as “the name” in Acts 4:10 does not, in Peter’s usage, in its usual translation into English convey the connotative sense of how the man was healed by the authority of Jesus that was then invested in Peter and John; for if the temple officials had uttered Jesus’ name in Greek, Aramaic, or Hebrew, nothing would have happened for after denying that Jesus was the Christ in approving His crucifixion they had no right to use the authority Jesus left with His disciples. Likewise, after transforming the command (that is eternal life) that the Father had given to Jesus for Him to deliver to His disciples into the mere utterance of a corrupted Hebrew signifier, those who practice the Sacred Names heresy deny Jesus, deny that Jesus was God before entering His creation as His only Son, deny that Jesus was the Logos [ὁ λόγος], and because of their rejection of Jesus, they have as their judge the word [ὁ λόγος] Jesus left with His disciples. They truly condemn themselves by denying Jesus’ “name” [τῷ ὀνόματι]; for sincerity does not save anyone.

But the self-condemnation of those disciples involved in the Sacred Names heresy comes from Jesus presently cleansing the temple of God; for in driving out the spiritual livestock and the moneychangers, the glorified Jesus sends a delusion over those disciples who have been driven from the temple because they did not love the truth so that these disciples cannot return to the temple. The ascendancy of the Sacred Names heresy within present (2009) Sabbatarian Christendom comes from the necessity to pen the spiritual livestock somewhere once they are driven from the temple so that these vessels of wrath can be broken or slaughtered when the temple is dedicated upon Jesus’ return for no one who practices witchcraft will be in the kingdom.

Textual self-awareness usually refers to a text commenting on itself, a practice seen in Henry Fielding’s novel *Tom Jones (The History of Tom Jones, a Foundling*, published 1749) in which the author comments on how the story is proceeding. Textual self-awareness has become a common aspect of postmodern texts, with Roland Barthes producing fun but barely readable narratives. But in the case of Scripture, the self-aware text “writes” the future in an unanticipated way: the text not merely comments upon itself, but limits what the future holds by becoming the self-aware shadow of future phenomena. In a practical aspect, the disciple writes him or herself into or out of the Book of Life, with this Book of Life being the reality of Scripture. Thus, recognizing where the disciple stands in the historical record, the abstract of which is disclosed in the Genesis “P” creation account, becomes a necessary attribute of *discerning the body* (see 1 Cor 11:27, 29); for lack of discernment remains the reason that many disciples are weak, ill, and not healed (v. 30).

The concept of a person *writing* him or herself into the Book of Life will be as difficult for most Christians to accept as it was difficult for Jesus’ disciples to initially accept eating His flesh, but when a person realizes that Jesus’ flesh is the broken bread of the Passover sacrament, eating His flesh becomes merely a matter of believing His words and keeping the Passover after the example He left with His disciples. Likewise, writing

oneself into the Book of Life is the simple matter of believing the writings of Moses and hearing the voice of Jesus and believing the One who sent Jesus into this world.

Exactly how much Paul knew or what he thought will not be known before the resurrection, but in the third heaven, his inner self “heard things that cannot be told, which man may not utter” (2 Cor 12:4). So Paul had through vision knowledge others did not possess. He was certainly forewarned that he would be taken prisoner in Jerusalem, but if he understood that by being taken prisoner he would “reveal” what would happen to endtime disciples or to an endtime disciple, he had no choice about what he had to do for through being taken prisoner he understood that he would go to Rome, a “trigger” he pulled when he appealed to Caesar (Acts 25:11–12).

If it were the will of God that Paul go to Rome and appear before the emperor, circumstances would conspire so that Paul would end up appearing before the emperor regardless of whether Paul voluntarily went to Jerusalem ... he did not have to go to Jerusalem to be taken prisoner. So it wasn't simply appearing before Caesar that underlay Paul's determination to go to Jerusalem. Again we are again faced with the question of whether the actions of the individual can hasten or delay the inevitable, or whether they will ultimately affect a foreordained outcome.

If a text is writing the course of future events rather than simply reflecting events, then it isn't outcome alone that matters but all of those things that lead up to the futuristic outcome. Years pass between when Paul is taken prisoner in Jerusalem and when Paul finally appears before Nero, with the passage of these years suggesting that the Church (since disciples individually and collectively form the Body of Christ, Paul as an individual represents the entirety of the Church) would be taken prisoner and held without much happening as if it were dead until it appears before the ruler of this world—by going to Jerusalem Paul did not hasten what would happen, but his ministry was certainly put on hold for the years he was held as a prisoner. And Christianity was certainly made the prisoner of the prince of this world before its corpse was “buried” at the Council of Nicea (ca 325 CE).

Understand what is being said: if Scripture simply reflected future events as would seem reasonable when heaven is a timeless supra-dimension, then those things that happened in the past were orchestrated by future events, with what is presently happening also being orchestrated by the future—and in this scenario, there is little freedom of movement for present and past sons of God. But if, since the spirit was given, Scripture has become a truly self-aware text as the Logos [ὁ λόγος], the Word of God, was both God and was with the God, and as the word [ὁ λόγος—the *logos*] spoken by Jesus is the judge of disciples that reject Him, then those things that happened in the past (but since the spirit was given) do not simply reflect future events but determine future events ... by appealing to Caesar, Paul prevented his own release: “And Agrippa said to Festus, ‘This man could have been set free if he had not appealed to Caesar’” (Acts 26:32). But by appealing to Caesar Paul set in place a “shadow” that doesn't reflect the future but sets the parameters for future events; Paul “fated” certain disciples to appear before the ruler of this world.

The reality of Scripture is that in the things that have been written lays the revealed record of the things that will be (i.e., that remain to be written), with a precise schedule of events to occur, a schedule known to the Father, with these events to happen on the day and at the hour when they are supposed to happen. Human beings are unable to alter the precision built into the plan of God, or to author a text that “rewrites” the future. Only God is able to author a text that writes the future ... Jesus died at exactly the hour when Pharisees would have usually begun sacrificing Israel's Passover lambs in the year 3791; He didn't die an hour earlier or two hours later or a day later. Israel left Egypt 430 years to the day from when Israel entered Egypt, meaning that Israel entered Egypt

on the 15th of Abib, entering Egypt as favored slaves of Pharaoh (Joseph was not free even though he was number two in the nation), entering exactly when the dead body of Jesus entered the grave: slavery equates to death. And Israel entered into the Promised Land (John 4:19) on the day when Israel was to pen its paschal lambs, and on the day when Jesus entered Jerusalem.

The death angel passed over Egypt at exactly midnight, halfway through one long night of waiting and watching on the 14th of Abib. Manna came following Israel grumbling on the 15th day of the second month (the second Passover), with manna representing the body and blood of Christ, and with the giving of manna came the Sabbath, an entering into God's rest (*cf.* Num chap 14; Ps 95:10–11; Heb 3:16–4:11) which is an euphemism for entering into God's presence (Ex 33:14). The logical extension of receiving manna shortly after the 15th day of Lyyar is the indwelling of Christ that comes with receipt of a second breath of life, the breath of God [πνεῦμα θεοῦ], first given to disciples when Jesus breathed on the ten and said, *Receive the Holy Spirit* (John 20:22) on the 18th day of Abib [Lyyar on Judaism's present calendar].

Manna apparently was first gathered on the 17th day of the second month: Israel complained on the daylight portion of 15th (Ex 16:1). The whole congregation grumbled, and the Lord spoke to Moses and Aaron not during the day of the 15th, but after sunset on what would be the dark portion of the 16th. It was then that the Lord said to Moses,

“Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.” So Moses and Aaron said to all the people of Israel, “At evening you shall know that it was the Lord who brought you out of the land of Egypt, and *in the morning you shall see the glory of the Lord, because he has heard your grumbling against the Lord.* For what are we, that you grumble against us?” And Moses said, “When the Lord gives you in the evening meat to eat and in the morning bread to the full, because the Lord has heard your grumbling that you grumble against him—what are we? *Your grumbling is not against us but against the Lord.*” (Ex 16:4–8 emphasis added)

Manna represented the glory of the Lord: Jesus is by extension, *the glory of the Lord*, so in the giving of manna is seen the coming of the man Jesus ... but manna was like flakes of flour, fine as frost (Ex 16:14), and not recognizable as anything the people had seen before (v. 15). And the man Jesus was not recognized as *bread that had come from heaven* by 1st-Century Israel; He was as unrecognized as manna was, and considered as worthless (Num 11:6). Today, even the Christian Church doesn't recognize Christ despite singing praises to the Son of Man; for the Church is unable to *discern the body*.

And manna was given to Israel because Israel complained about having nothing to eat. However, it wasn't long before Israel complained about the manna, with Israel's complaining this time being the reflection of Israel's rejection of Christ Jesus in the 1st-Century, with both of these rejections serving as the shadow and copy of the Christian Church's rejection of Jesus in the late 1st-Century and at the beginning of the 21st-Century when “Israel” is a nation circumcised of heart. Physically circumcised Israel was never free to accept Jesus—and this is, perhaps, as hard of a concept to accept as was eating the flesh of Jesus and drinking His blood.

Many disciples quit following Jesus because of what He said about eating His flesh, and many disciples will turn away from this apology and will forewarn others not to read such *nonsense*. But if the things of this world, with not all of these things having come into existence with the initial creation, reveal the invisible things of God as Paul claims

and as Hebraic poetics disclose, then those things that had not yet come into existence in the 1st-Century will reveal attributes of God that were then concealed by the creation (Eccl 3:11), meaning that more will be known about God as more things come into existence, with computers and their operating software being an easily seen example of an earthly thing revealing attributes of God and attributes of the inner self, the “software” that gives to the flesh life and those characteristics that make a human being a person. When a person receives a second breath of life, the breath of God [πνεῦμα θεοῦ], the software that makes a person a *person* is made “alive” as the flesh was made alive when *Elohim* breathed into the nostrils of the man of mud. Before receiving a second breath of life, a person’s operating software was a dumb system with limited input terminals.

With fair certainty, it will be claimed that manna came on the daylight portion of the 17th day of the second month—came on the day when the Lord brought a flood on the earth, thereby making a visible distinction between the physically living and the dead. The giving of manna was a type or representation of the indwelling of Christ, with the presence or absence of Christ determining whether a person has indwelling life or remains among the dead. So the Flood and the baptism of the world in water into death doesn’t just reflect the giving of manna, but actually is the first draft of the script for the giving of manna and for baptism by spirit into life. For Noah entered the Ark on the 10th day of the second month (*cf.* Gen 7:4, 11), the day when the paschal lamb for the second Passover was to be selected and penned, with the example of Jesus being the paschal Lamb of God disclosing how the paschal lamb for the second Passover will be selected ... the disciple who is not a fractal of Christ Jesus is not of Christ and is not a son of God. But the endtime disciple who walks as Jesus walked (1 John 2:4–6) has actually been “written” into existence by Scripture, for many are called but few are chosen (Matt 22:14), with the chosen forming scale representations of Jesus and as such being one with Jesus and with the Father.

In the year 5771, the 17th day of the sacred second month will be a Sabbath, with the Sabbath representing entering into the presence of God via the Ark of the Covenant. Manna was not given or gathered on the Sabbath, but the manna that had been previously gathered did not spoil on the Sabbath, a point to be recalled when the four beasts are discussed; for the person who lacks the indwelling breath of Christ (πνεῦμα Χριστοῦ) and by extension, Christ, is not of Christ (Rom 8:9–10), and is not under grace. This person either has never received a second breath of life, the breath of the Father (πνεῦμα θεοῦ), or this person chose death when life and death were placed before the person on his or her day of salvation. Regardless, after the second Passover, Sin cannot harm the processed fruits of the Promised Land, for Sin is given no opportunity to kill these disciples.

If the Father can give Peter previously unknown knowledge, He can give to any disciple of His choosing previously unknown knowledge; such as the Church as the Body of Christ died from loss of breath [the Holy Spirit] as the physical body of Christ died on the cross at Calvary. The Father can disclose to the disciple whom He chooses knowledge that the Church will be resurrected from death after the third day as Jesus was resurrected from death after the third day—and if the Father chooses to disclose to this disciple that the Body of Christ will be restored to life, He can also disclose to this disciple *when* the Body will be brought back to life. Hence, when Jesus said, “But concerning that day and hour [of His return] no one knows, not even the angels of heaven, nor the Son, but the Father only” (Matt 24:36), Jesus stated a time-specific fact (a context specific sign) that is subject to the Father disclosing to a disciple whom He chooses knowledge the Father has, meaning simply that if what Amos stated is true, the Father will make known when the end will come in “the time of the end” by giving to

disciples or to a disciple what was unknown even to Jesus Himself ... by Peter stating that *he had come to know* knowledge that Jesus said was revelation from the Father, Peter “writes” into Scripture the means by which revelation from the Father will come to endtime disciples at least until the beginning of the Endurance.

It is commonly stated within Christendom that only the Father knows when Jesus will return. That is indeed what Jesus said on or about the 12th of Abib in the Hebrew year 3791. But the angel told the prophet Daniel, “But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall be increased” (12:4) ... is there any restriction placed on the type of knowledge that will be increased? So add to a general increase in knowledge what the prophet Amos records the Lord saying,

For the Lord God does nothing
without revealing his secret
to his servants the prophets.
The lion has roared;
who will not fear?
The Lord God has spoken;
who can but prophesy? (3:7–8)

Endtime disciples have reason to believe that those things that were not formerly known will become known at the end of the age, with the visible things of this world continuing to reveal the invisible things of God.

Daniel was instructed to shut up the words and seal the book until knowledge would be increased at the time of the end, with the implication being two-fold: first (1) a lack of knowledge contributes to the sealing of the book, and second (2) at the time of the end the increase in knowledge would unseal the book. To this two-fold implication can be added that God does nothing without revealing the matter to His prophets, with Daniel being among the chief prophets. And if the preceding is true, the following can be logically stated: at the end of the age the Father will “give” additional knowledge that will unseal Daniel’s words, and with the unsealing of Daniel’s words will come knowledge of when Jesus will return in a manner analogous to the Father revealing to Peter that Jesus was the Christ. Through revelation via realization, much is now known that was not before known.

When asking His disciples who did they say He was, Jesus allows Peter to reveal the knowledge the Father has given to Peter—and when the words of Daniel are unsealed, the end of the age will allow the endtime disciple[s] to whom the Father has revealed knowledge to disclose what only the Father has previously known ... as no one would have known that Jesus was the Christ without the Father revealing that knowledge, no one would know when the end of the age occurs unless the Father reveals that knowledge to the disciple. But the ugly reality of *culture* is such that it would be foolishness for any human being to claim to know the day and hour of Christ Jesus’ return *even if the Father had revealed the day to the person via a vision*.

Consider the problem inherent with claiming to know even the day of Christ Jesus’ return, with “believably” being foremost: how many believed Jeremiah for the 23 years that he prophesied in Jerusalem? Why should anyone have believed Jeremiah when he relayed the words of the Lord, saying, “Out of the north disaster [evil] shall be let loose upon all the inhabitants of the land” (Jer 1:14). There were plenty of prophets in Israel—such as Pashhur the priest who beat Jeremiah and put him in stocks, and Hananiah the false prophet—eager to proclaim the good that God would do for Israel and for the house of the Lord, and unwilling to believe that God would bring disaster upon His chosen people. Likewise, there are many Christians teachers and theologians eager to proclaim the good God wants for Christians, and the good that He will do, that His plans are only

for the good of the Church; whereas the nation that rebelled against the Lord in Egypt was slain by the Lord when sin was made alive and given an opportunity to kill this nation at Sinai.

An Israelite in Jerusalem or already in Babylon could either choose to believe Jeremiah's words of doom or choose to believe those who openly claimed to speak for the Lord and were in positions of prominence in the house of the Lord—and the same applies today: a Christian can choose to believe Christian teachers who openly claim to speak for Christ and are in positions of prominence within Christendom, or a Christian can choose to believe that “behold, the days are coming, declares the Lord, when they shall no longer say, “As the Lord lives who brought up the people of Israel out of the land of Egypt,” but “As the Lord lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.” Then they shall dwell in their own land” (23:7–8). The Christian can believe or not believe that the recovery of Israel from sin and death after the second Passover shall make Israel forget about the exodus of Israel from Egypt after the first Passover.

Today, those who claim to speak for the Lord and who have prominence in the Christian Church are as the many priests and prophets were in Jerusalem during the reign of King Zedekiah: virtually without exception they declare that no man knows the day and the hour of Christ Jesus' return. They have the support of Scripture (as did the Circumcision Faction throughout Paul's ministry) to bolster their arguments that since their fathers fell asleep, nothing has changed.

Did Noah know when the Lord would bring an end to the world? Probably not when he began work on the Ark, but probably so when the Ark was completed: while the end of this post-Flood age was not known in the 1st-Century CE, it will be known when it comes, or slightly before it comes; for it was written into existence when Jesus said, “As were the days of Noah, so will be the coming of the Son of Man” (Matt 24:37).

Two issues are addressed in Amos' cited thought-couples about the Lord doing nothing without first revealing His secret to the prophets: the first issue is that there will be disclosure of what will happen, with this disclosure made by the prophets of God. The second issue is actually the more interesting issue: those individuals to whom the Lord has spoken can no more not prophesy than they can not feel fear when a lion roars ... feeling fear when hearing a lion roar nearby, or feeling fear when hearing the clicking of a grizzly's teeth is involuntary; the feeling is written into human primal responses to danger. And while the feeling can be overcome, it is always present at some level.

Amos' rebuttal to Amaziah telling him to leave the northern kingdom of Israel was, “I was no prophet, nor a prophet's son, but I was a herdsman and a dresser of sycamore figs. But the Lord took me from following the flock, and the Lord said to me, “Go, prophesy to my people Israel”” (7:14–15). Amos had no more choice about whether he delivered the Lord's words than he had about feeling fear when a lion roared. And the same is true with this apology.

5.

When Jesus asked His disciples who did people say the Son of Man was, the answers He received were pure conjecture: even Peter could not answer with a definitive declaration, for apparently the disciples were not then connecting Jesus to being the Son of Man, a realization they had not yet come-to. So when Jesus rephrased the question, placing Himself in the position of *the Son of Man* and placing the disciples in the position of *people*, Peter answered without hesitation. The people didn't know who the Son of Man was or that Christ was the Son of Man, but at least Peter knew that Jesus was the Christ. And it is by rephrasing the question of when the end of the age will occur that knowledge coming from the Father replaces human conjecture.

In His Olivet Discourse, Jesus said,

But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark [this day the 10th of the second month], and they were unaware until the flood came and swept them all away [the 17th day of the second month], so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two women will be grinding at the mill; one will be taken and one left. Therefore, stay awake, for you do not know on what day your Lord is coming. But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect. (Matt 24:36–44)

If the Son of Man comes at an hour when not expected, but at a time like that when Noah entered the Ark on the 10th day of the second month, then what is unexpected by the world comes when the recovered Ark of the Covenant (a type of the Ark Noah built) is completed just as the end of the antediluvian age came when Noah completed construction of the physical Ark ... the end of the antediluvian age didn't come upon Noah and his family at an unexpected day and hour, but came when the Ark was finished. Noah had perhaps been building on the Ark for 120 years (from Gen 6:3). Almost certainly he didn't know when the end would come when he started construction: there were no lumber yards where Noah could buy the timbers he needed for the Ark. He had to log the trees, square the timbers, shape the ribs.

But Noah knew the end of the age was at hand when he began to board animals two by two.

What was still unexpected by the world was expected by Noah from the moment he began construction of the Ark, and the date of when the end of the age would occur was known just before it happened.

In typology, Noah and the seven with him represent the glorified Jesus and the seven spirits that serve as His eyes, these spirits being the angels to the seven churches. So it is predictable that Jesus, at the beginning of the construction of the Son of Man (the governing hierarchy that will replace Babylon, with Christ Jesus as its Head), would not know the day or the hour when the Body of the Son of Man would be glorified. It is also predictable that Jesus would know when the end of the age was soon to occur. For Noah would certainly have known the time was near when the Lord told Noah to enter the Ark on the 10th day of the second month, the day when the Passover lamb was selected for the second Passover.

In selecting a lamb on the 10th day of the second month, a selection made “according to all the statute for the Passover” (Num 9:12), the paschal lamb to be sacrificed on the second Passover is also without blemish and of the first year: Christ is the selected Passover Lamb for the household of God, this Lamb sacrificed on the 14th of Abib of the Hebrew year 3791, with His disciples participating in roasting and eating this sacrificed Lamb year by year when they partake of the sacraments of bread and wine on the night that Jesus was betrayed, with their drinking from the cup covering their fiery sins with the shed blood of the Lamb.

But for most of the centuries between when Paul wrote to the saints at Corinth, saying,

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night that he was betrayed took bread, and when he had given thanks, he broke it and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (1 Cor 11:23–26)

and the present era, no one drank from the cup on the night that Jesus was betrayed.

The Passover sacraments are not taken weekly, but annually on the night that Jesus was betrayed. Christians are not to be commended for their frequent drinking of wine in communion services, but for believing God and keeping the Passover after the example Jesus established; for again, on every night of the year except the night on which Jesus was betrayed, unleavened bread and wine is Cain's offering, the fruit of the ground. It is only on one night of the year that bread and wine represents the Lamb of God—and that night is the dark portion of the 14th of Abib. The person who takes the sacraments at any other time is as Cain was.

Between the 1st-Century and the 21st, far more years passed than there have been times when bread and wine were blessed on the night that Jesus was betrayed, especially after the Council of Nicea (ca. 325 CE). Evidence of Christians drinking from the cup on the night that Jesus was betrayed between mid 4th-Century CE and the beginning of the 20th-Century is missing from history, and if no Christian drank from the cup on the night that Jesus was betrayed, there was no living "Christian Church" throughout these centuries.

- The Lord told Cain that he would be accepted if he did well (Gen 4:7), but that sin crouched at his door and sought to devour him.
- *Doing well* means living without sin, with sin being transgression of the commandments (1 John 3:4) as the outward manifestation of unbelief.
- Thus, it is by the sacrifice of the Lamb and by eating of that sacrificed Lamb that sins are covered so that they cannot devour the person as sin devoured Cain when he slew his brother.
- Jesus said, when passing the cup, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matt 26:27–28).

The choice every Christian has is (1) to live without sin, with the testimony of Scripture being that all have come short of the glory of God, that all have sinned, or (2) to cover the disciple's sins by drinking from the cup on the night that Jesus was betrayed, or (3) to be condemn as a sinner. And there is no mystery about when Jesus was crucified or about Jesus saying He would be in the grave three days and three nights as Jonah was in the belly of the whale for three days and three nights.

Until the new covenant is implemented by the shedding of blood in a manner similar to how the Lord shed blood (took the lives of Egyptian firstborns) when Israel left Egypt, a Christian covers his or her sins by drinking from the cup on the night that Jesus was betrayed so no real choice exists: a Christian either will or won't cover his or her sins. If the Christian won't, the Christian chooses death when life and death have been placed before the disciple—and the Lord will make from this Christian a vessel for dishonored use, a vessel of wrath prepared for destruction (Rom 9:9:21–24). For when Paul writes about "God, desiring to show his wrath and to make known his power" (v. 22), Paul "writes" into Scripture that God will prepare disciples to be sacrificed as livestock at the dedication of the house of God whose foundation Paul laid.

Jesus gave one sign—the sign of Jonah—that He was from heaven and that He had the authority to do what He did while here on earth. Thus, when initially cleansing the temple (John 2:13–22), the Jews asked Jesus, “What sign do you show us for doing these things [overturning the tables of the moneychangers and driving the livestock out of the temple]” (v. 18), Jesus answered, “Destroy this temple, and in three days I will raise it up” (v. 19) ... this “sign,” in the context of cleansing the temple, that Jesus gave was the sign of Jonah, with the temple of God now being the Church. And the temple is *empty* when no one takes the sacraments on the night that Jesus was betrayed—and when empty, the temple is cleansed. There is no need to further cleanse the temple; so it is only when there is “life” in the temple that it needs to be cleansed.

In the first of Jesus’ three cleansings of the temple [one at Passover in the first year of this ministry, and two after entering Jerusalem at Passover in the fourth year of His ministry, one when initially entering Jerusalem and one the following day], Jesus gave, as the sign of His authority to drive merchants from their stalls, the core of the physical aspect of the sign of Jonah. But when He cleansed the temple upon entering Jerusalem five days before He was to be crucified, what He had before called a *house of trade* He called a *den of robbers*, thereby signaling a movement from honest transactions (that shouldn’t be occurring) to dishonest transactions. It was this charge of the temple having become a *den of robbers* that He repeated the following day (if Mark’s account can be trusted—the contention here is that it can be).

When moving from physical to spiritual, life is not restored in what was not previously alive, meaning that there was no temple to cleanse prior to Jesus breathing on the ten disciples (John 20:22) and no need to cleanse this temple that as the Body of Christ was slated to die as Jesus’ earthly body died. The death of this Body at the end of the 1st-Century CE cleansed it—the temple was, when the Body was dead, empty and was thus clean.

The cleansing of the spiritual temple comes after the Body has been, or is being restored to life, with the argument here made that as the last Elijah breathes life back into the Body of Christ as the first Elijah laid over the body of the son of the widow of Zarephath three times (1 Kings 17:21), the last Elijah must necessarily “clear” the air passageways of the Body in a manner analogous to Jesus physically cleansing the lifeless temple. Thus, the first time the last Elijah attempts to breathe life back into the Body, the temple must be cleansed when the attempt doesn’t take, and cleansed as a person administering mouth-to-mouth recitation would check to verify that the not-breathing person’s air passageways were not blocked by obstacles. Likewise, when the second attempt is still not successful in returning life back into the Body of Christ, the temple must again be cleansed, with this second cleaning still occurring even though most of the newly found obstacles (stones) have been removed ... Jesus entering Jerusalem and cleansing the temple late in the afternoon when not much was going on even though it was just prior to the Passover is analogous to this present period when not much is going on in the Sabbatarian Church that takes the sacraments on the night Jesus was betrayed.

In practice Jesus cleanses the temple when He lies over the Body to breathe *life* back into the Church, in that He dislodges obstacles that prevent the Body from breathing on its own, but the removal of these obstacles has caused Him to now twice cease breathing life into the Body. Today, the Sabbatarian Church is completing in a period when obstacles were being removed. The third and successful attempt by the last Elijah to return life into the Body of Christ has begun even while the last of the obstacles from the second attempt are being removed, cutoff from the Root of Righteousness, with death and delusions having been sent over livestock to keep them from returning to the temple where their dung makes everything unclean.

Even after the Body resumes breathing on its own, Christ will once again cleanse the temple—what the Tribulation is about—and a disciple can appreciate the need there will be for this third cleansing by watching the amount of merchandising that is presently done in the temple by watching *Christian* television for a day.

Every excuse imaginable is being and has been used by Christians for not taking the sacraments on the night that Jesus was betrayed, with the calendar high on this list: the ancient house of Israel began the year in the spring with the month of Abib, but the ancient house of Judah and rabbinical Judaism now begins the year with the month of Tishri of the previous year. Thus for those who mark years as Judea did and as rabbinical Judaism does, year 5771 will begin September 9, 2010; whereas for those who mark years as Israel did, year 5771 will begin on April 5, 2011. And this month difference reappears in 2013, but when it reappears in 2018, rabbinical Judaism's second Passover will be *Philadelphia's* Passover and will be when Jesus will drink anew the fruit of the vine (Matt 26:29) if the Tribulation begins in 2011.

The logic for beginning the year with the month of Tishri comes from the Jubilee being declared on the 10th day of the seventh month, *Yom Kipporim* (Lev 25:9), with the blowing of the trumpet consecrating the fiftieth year and proclaiming liberty throughout the land to all its inhabitants (v. 10). But the counting of Jubilee is problematic; for the counting is based on the same principle as is the counting for the Feast of Weeks (v. 8). The morrow after the seventh Sabbath following the Wave Sheaf Offering (Lev 23:15–16) is the first day of the week, the 50th day, which begins the count for the following Sabbath. The morrow after the seventh Sabbath will be the first day of the week, not an extra day that breaks the weekly cycle ... the Sabbath doesn't move ahead a day following the high Sabbath of Pentecost, but continues in the same seven day pattern.

If the same principle pertains to the counting for Jubilee as pertains to the counting for Pentecost (the language is the same), the 50th year that is proclaimed the Jubilee is a half year long in the 49th year (from the 10th of Tishri to the 1st of Abib) and a half year long (from the 1st of Abib to the 10th of Tishri) in the 1st year of the next seven weeks of years (from v. 8) when the year begins in the spring with the month of Abib as the Lord told Moses (Ex 12:2) and as the house of Israel reckoned when the year began.

If the 49 year cycle is the intended cycle, then the winter barley harvest that should be sown in the fall of the 48th year would not be harvested the following spring; for the harvest would not begin until the Wave Sheaf is offered, and no sheaf would be waved or offered on the 49th year, the sabbatical year. (The question now becomes whether winter barley would be sown on the 48th year if it couldn't be harvested on the 49th year, and this question is open to speculation.) Certainly the late summer wheat crop would not be sown in the spring; nor would winter barley be planted on the 49th year; nor would spring wheat be planted on the 50th year that is the 1st year of the next week of years. But with the 50th year ending on *Yom Kipporim* of the 1st year of the next week of years (the 8th year), winter barley would be planted to be harvested in the 2nd year of the next week of years, the 9th year: "When you in the eighth year, you will be eating some of the old crop; you shall eat the old until the ninth year, when its crop arrives" (Lev 25:22).

If the year begins with the month of Tishri [it shouldn't], 49 years isn't 49 years, but 48 years plus 10 days if the Jubilee is proclaimed in the 49th year. If Jubilee is proclaimed the following year, in the 50th year (which should not begin 10 days into the 49th year), just as the two loaves of leavened bread are not waved on the Sabbath but on the morrow after the Sabbath (Lev 23:16–17), neither winter barley nor spring wheat would be harvested on the 49th year, the 7th year; nor would winter barley nor spring wheat be planted on the 8th year, the 50th year (Lev 25:11). No sowing would be made until the 9th year, with there being no spring barley harvested in the 9th year, so there would no again be a Wave Sheaf Offering until the 10th year even though wheat could be planted and

harvested in the 9th year. But without the Wave Sheaf Offering being made from the winter barley harvest, there would be no eating of new grain. Therefore, starting the calendar in the fall (with the month of Tishri) places rabbinical Judaism at odds with Scripture; for Israel was to sow in the 8th year (the 50th year) and eat new grain in the 9th year, which would happen when beginning the calendar in the spring but does not happen when beginning the calendar in the fall (unless Israel had an ultra short season barley).

With the Jubilee cycle representing 49 years rather than 50 years, the 40th Jubilee since Calvary occurred in 1991 (31 CE plus 1960 years), with “40” representing the completion of a matter, whether that of the death of the nation numbered in the census of the second year (Num 14:22–23) or of Moses’ time on the mountain or of Jesus’ temptation. A change occurs after “40” cycles have been completed: in the case of the Church, there was a severe cleansing of the temple, the Body of Christ. The year 1991 marked the public burial of a dead work of God and the beginning of a new work that has undergone a birth and maturation process that closely matches human birth and maturation in years of age, with this work’s 12th year (2003) seeing it go on-line to a worldwide audience.

The Philadelphia Church marks years as the house of Israel did; so dates in the fall of the year will seem to be in conflict with Judaism’s calculated calendar year, especially so when *the Philadelphia Church* begins the month of Abib with the first sighted new moon crescent following the vernal equinox (northern hemisphere). The year 5769 will include thirteen months for *Philadelphia* whereas year 5770 includes thirteen months for rabbinical Judaism. Thus, most dates will be stated in terms of the sacred calendar but translated onto the Gregorian calendar to minimize confusion.

Because *Philadelphia* begins months with the actual sighting of the local new moon crescent and doesn’t use offsets, the calculated calendar will, at times, begin a month one or two days off from when *Philadelphia* begins the month; thus monthly dating for Abib and Tishri (in particular) often differ by a day, with this difference noticeable in year 5778.

The seven endtime years of tribulation will begin with a year like 5771, and will begin on the 15th of Lyyar of that year. *Since these seven years will begin with a year like 5771, this year will be used as an example year*; thus, it will be repeated, the 15th day of Lyyar 5771 occurs on May 19, 2011, a Thursday, thereby making the second Passover sacrifice to occur on Wednesday, May 18, 2011, the 14th of Lyyar. And this declarative statement should cause disciples to take notice: as previously stated, Jesus ate the Passover with His disciples on the dark portion of the 14th of Abib, and was crucified on the light portion of the 14th, a Wednesday. He was placed into the Garden Tomb as the 14th ended and the 15th of Abib began on Thursday, April 24, 31 CE. But on Judaism’s calculated calendar, Thursday, April 24, 31 CE is the 15th day of Lyyar 3791, meaning that the Sanhedrin ruled that the barley would not be ready on the month the calculated calendar calls Nissan 3791. An extra month was added and the month of Abib began with the first sighted crescent moon after the vernal equinox. So the day to date sequence in the year 31 CE for the calculated calendar’s month of Lyyar matches exactly the day to date sequence for the month of Lyyar in 2011. Is this match a coincidence? Or does the selection of the Body of the Lamb of God (on the 10th day of Lyyar) occurring on the same week day (Sabbath) and on the same Hebrew calendar date as the Head was selected 1980 years earlier have significance, especially when Noah and the selected animals entered the Ark on this same date on Noah’s calendar?

Christendom will see the restoration of the Church in the three days (represented by the three days’ journey Moses asked of Pharaoh) between the beginning of the 15th of Lyyar and the beginning of the 18th of Lyyar in a year like 5771; these three days form a

core aspect of the sign of Jonah. And this restoration comes from “Christians” being suddenly filled with the Holy Spirit and thus liberated from indwelling sin and death that presently resides in the fleshly members of disciples on or about May 21/22, 2011, again with 2011 used as an example year.

The irony of the same weekday to calendar date on the Hebrew calendar for the Passover when Jesus was crucified in 31 CE and for the second Passover in 2011 is too great of a coincidence to appear coincidental. Likewise, considering that an Israelite reached his majority when 20 years old, the 20 years between 1991 (forty Jubilees after Calvary) and 2011 seems more than coincidental; for a timeline for the events of the Tribulation and Endurance now exists. But there is a downside to the 18th of Lyyar, 5771, occurring on Sunday, May 22, 2011, and this downside is that those theologians supporting the great falling away will use the empowerment of Christians by this date as field evidence supporting the continued transgression of the Sabbath commandment. This will be the opportunity God gives to Sin for this demonic king to devour liberated Christians.

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